

ORIENTAL
CHRISTIAN BIOGRAPHY,

CONTAINING

BIOGRAPHICAL SKETCHES

AND

DEATH-BED SCENES

OF

~~DISTINGUISHED~~ CHRISTIANS WHO HAVE LIVED AND
DIED IN THE EAST.

IN THREE VOLUMES.

COMPILED BY

W. H. CAREY.

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1852.

CONTENTS.

Aaron,	Page 336
Abdool Musseeb,	455
Abraham,	✓ 118
Baldæus, Philip,	1
Benham, Nathan S.	✓ 236
Bhaichand Narsaidas,	✓ 211
Bird, Mary,	60
Blosset, Robert Henry,	326
Bradley, Emilie Royce,	218
Brindabun,	366
Brown, David,	338
Brunsdon, Daniel,	✓ 170
Carey, William, D. D.	289
Cathcart, Robert,	205
Clark, Azubah,	430
Corrie, Daniel, L. L. D.	✓ 149
D'Cruz, Domingo,	484
Diemer, John Christian,	✓ 187
Diogo,	288
Edwards, John,	379
Forsyth, Nathaniel,	✓ 173
Golan Alli,	✓ 95
Grant, Charles,	75
Gray, James, A. M.	✓ 270
Gyandler, John Ernest,	✓ 131
H. Mary,	275
Harrison, Rebecca,	✓ 89
Hes,	✓ 280
Hon, Ann Hasseltine,	237
Honander, John Zachariah,	193
Hos Chunder Mookerjee,	✓ 84
Hona Pál,	133
Hona Prisada,	419
H Sindú Sihu,	231
H William,	✓ 49
H Sarah,	✓ 182

Lowrie, Louisa Ann,	Page 322
Macdonald, John,	421
✓Mack, John,	282
• Martyn, Henry, B. D.	385
• Middleton, Thomas Fanshaw, D. D.	✓✓ 7
Mohun Das,	26
Morrison, Robert, D. D.	✓ 97
✓Mundy, Martha,	474
Nathanael Tajkhan,	189
✓Nesbit, Hay,	✓ 363
Newell, Samuel,	✓ 21
Obeck, John Christian,	467
✓Pearson, John D.	368
✓Pitambara Singhu,	✓ 263
Pressier, Christian Frederick,	479
✓Radhanath Das,	356
Rajanaiken,	✓ 65
Schultze, Benjamin,	219
Stevens, Edwin,	383
✓Thomas, John,	✓ 444
Warren, Edward,	372
Wilson, Margaret,	✓ 137
✓Yates, William, D. D.	✓ 29
Ziegenbalg, Bartholomew,	✓ 119

ORIENTAL
CHRISTIAN BIOGRAPHY,

CONTAINING

BIOGRAPHICAL SKETCHES

AND

DEATH-BED SCENES

OF

~~DISTINGUISHED~~ CHRISTIANS WHO HAVE LIVED AND
DIED IN THE EAST.

IN THREE VOLUMES.

COMPILED BY

W. H. CAREY.

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1852.

PREFACE.

THE following compilation of memoirs has been prepared with great care by Mr. Carey, a descendant of one whose record is included in these pages, but whose highest record is on high :—Dr. Carey, the father of modern Missions, the man who beyond all others exemplified his own celebrated motto, “Attempt great things for God, and expect great things from Him.” I have been requested to write some lines as a preface, and with a cordial desire to recommend the work, so far ~~as my~~ humble power will admit, I have gladly consented to do so.

The study of Christian Biography is probably, next to the study of the Bible and prayer, the most profitable employment of a leisure hour. It teaches the trials of men and the grace and faithfulness of God. It shows us that no temptation has happened to us, but such as is common to man ; and that He who hath “called us to inherit a blessing” can keep us from falling, and make His strength manifest in our weakness. It teaches not to be slothful, but followers of them who through faith and patience do now inherit the promises ; and as we learn by the case of others how the Lord has done much by weak instruments, it instructs us to “glory in our infirmities, that the power of Christ may rest upon us.”

The study of Indian Christian Biography is particularly instructive and interesting. What a bright array of blessed names shines in its annals ! From the early German Missionaries, patient, laborious and simple-minded, to Martyn with his angelic spirit of holy zeal, and his splendid intellectual powers ;

beloved Koilas and Mahendra; from the brief ardent course of young John Adam, to the steady, even, heavenward flight of the venerable Corrie; from Charles Grant to Cassamajor, what a list of men "of whom the world was not worthy!"

Mr. Carey has preserved in these pages memories that are dear to many living, and which should not be lost to our children. Here are many who bore the burden and heat of the day: many who laboured and fainted not, in days when Faith alone could sustain them. We may see here, how, contemporaneously with the progress of Britain's martial glory, that kingdom which cannot be moved was advanced, by men "unknown yet well known," "poor yet making many rich," "having nothing and yet possessing all things." We may see that while the soldiers of Britain were struggling for glory, and others for wealth and power, there was a mightier struggle in the hearts of silent private men,—struggling against the great enemy, Sin, and for the unfading crown of life. Do we wish to see the Bible illustrated? Here are its living epistles, its unconscious witnesses. Here are texts exhibited in life; texts the most precious, tested. "The path of the just is like the shining light, shining more and more unto the perfect day;"—"when a man's ways please the Lord He maketh even his enemies to be at peace with him;"—"the words of the wise are heard in quiet;"—"the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole is leavened;"—"the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field;" and "the ways of the Lord are *right* and the just shall walk in them:" these and other utterances of eternal truth and wisdom, are here illustrated in the experience of Wisdom's children.

And here is abundant encouragement. Have we here a cloud of witnesses? What then shall hinder us from "following on to know the Lord?" Do we need more labourers in the vineyard? Behold how constantly and steadily the gracious Lord

of the Harvest has continued supplying new men ; and raising them up with exactly those gifts that were most needed. Are we discouraged and opposed ? What mountains of opposition have been overcome already ; how smooth and easy is our road compared with that wherein our predecessors were compelled to walk ! The country open to us, our rulers and countrymen no longer our foes, the prejudices of the people greatly subdued, the Scriptures translated, a thirst for knowledge excited throughout great portions of the land !

But we learn still more. We see the contrast between the Lord's people and the world. "The memory of the just is blessed, but the name of the wicked shall rot." Where are the multitudes of scoffers and opponents of the truth,—the men who ridiculed Missions and patronized heathenism,—the "**Brahmanized Englishmen**,"—who lived after the course of this world, and heaped up wealth for their descendants ? They ~~have passed away~~ ; gone away to death and judgment ; gone to render an account of the things done in the body, to the righteous Judge of all. Alas ! what violence, what lust, what godlessness, has this country seen, in thousands of those who called themselves the disciples of Jesus ! And now, when their day of pride has ended, when we can look back on them as men who have died, and think also of the little flock of faithful believers who walked with God amidst abounding wickedness ; and when we think now of the relative wisdom of the choice of the two parties, and of the relative happiness of their two ends ; how readily do we exclaim, Oh, let *me* die the death of the righteous and let my last end be like his ! We have reached a point from which we can contemplate the contrast, and consider the way of life and the way of death. There is a final end of the profligate's pleasure ; a final end too of all the believer's sorrows. To each alike life is now a tale that is told :—a world an ended vanity. Now all is abiding reality ; and in the light of eternity the delusions of life, and its afflictions which were "but for a moment," are considered in all their insignificance. There is now no remaining decep-

tion, there is now "the exceeding weight of glory," or, "the blackness of darkness for ever."

We learn too to look forward with confidence and hope. Sixty years have scarcely passed away since Christianity began to exert an active power in Northern India. Now, it is advancing with accelerated force, and its prospects are bright and glorious. There are judgments coming on the old Roman earth; the dark and wicked nations of Papal Christendom will be severely punished; but the progress of the Gospel in the East, appears likely to be rapid and triumphant. India, where Satan's seat so long has been, leads onward the march of Christian victory; and the horizon beams with the promise of an unclouded day. We who are alive now, may see very little of the happy future, but it will come; the sure and certain conquest of the Gospel will be witnessed, it may be, by those who now are children at our knees. Jesus alone shall be exalted and the idols utterly abolished.

The records in the following pages are short and simple, but they are sufficiently extended to illustrate the various effects, and the diverse operations, of the grace of God. As in the biographies of the Bible we see great varieties of human character under the influence of divine truth,—the faithful Abraham, the gentle Isaac, the meek Moses, the wise, the brave, the devout David, the vacillating Jehoshaphat, the bold and steadfast Daniel,—so here we see grace moulding human characters, and working on human characters, of almost endless natural diversity. And we may learn much from the experience of these men. We may discover by the plain historic evidence of their career, that "the body grows by that which every joint supplies," and that "the eye cannot say to the hand I have no need of thee, nor again the head to the feet I have no need of thee." We may see that men may be brought to a knowledge of the truth, in an infinite variety of ways:—in childhood by parental influence; afterwards by a flashing conviction that settles all in a moment; or by the still small voice gradually persuading and enabling the soul to

embrace the hope set before it in the gospel. Here is the busy worldling changed into the faithful, self-denying preacher of the Cross; here is the degraded, vicious Mussulman transformed into the meek, lowly, patient believer; here is the corrupt, polluted Hindoo, turned into another man, elevated into dignity of sentiment and conduct, purged from defiling habits, and fortified with the same courage that strengthened the first disciples;—those of whom we read, first, that they all forsook Him and fled, and then that they rejoiced to be counted worthy to suffer for His sake. And in tracing the lives of the fellow-believers who here are brought under review, how touching it is to witness “the forbearance” of God! We may trace one and another converted and blessed abundantly, then forgetting his first love and seeking again the beggarly elements of the world, but God earnestly remembering him still, and setting “His hand the second time to recover him.” We may witness the alternations of sloth and zeal; the decays and revivals of spiritual life; and above all, the finest and noblest spectacle that human life presents,—the tried, the constant believer, holding on his way, and growing stronger and stronger, bringing forth fruit in old age, and falling at last into the garner, with his hoary head a crown of glory, as a shock of corn cometh in his season.

And other lessons scarcely less important may be gathered from these Christian Memoirs. How striking and how instructive is the Providence as well as the Grace of God! If we look around us on all that occurs, we shall learn the truth of that saying, “Whoso is wise, and will observe these things, *even they shall understand the loving-kindness of the Lord.*”

But nowhere are there such wonderful and such affecting illustrations of the tenderness, compassion, and power of God, in His providence, as in the records of Christian Biography. Look at George Whitfield, the tap-boy of Gloucester:—the way made plain for him to enter the ministry, when all things seemed contrary; and then, behold him led onward to be the greatest preacher of his generation. And look at the simple

charity boy who followed him as his servant, and trace him till you see him with his lovely character developed, and his sound talents displayed in the ministry : see this "seraphic Cornelius Winter," looking out among the poor for pious, hopeful lads, whom he may train for the ministry, and fixing, among others, on William Jay, and preparing him for his sixty-five years of eminent usefulness. These are instances in England, but India has others as remarkable. Whence came Bowley, the translator of our Hindui Bible? Whence came Carey himself? "I took thee," said the Lord to David, "from the shepcote, from following the sheep, to be ruler over my people Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name like unto the name of great men that are in the earth." Yes, "He has raised the poor out of the dunghill to set him among princes." He has "done wondrously." He is "nigh to all that call upon Him;" He says to them, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me;" and while He proves to them that "the way of transgressors is hard," he proves also that not one good thing shall fail His people of all that He has promised them.

It is also interesting to notice the various classes of labourers—"called and chosen and faithful"—whom the Lord has employed in His service. Let us glance at some of the well remembered names and consider the moral of their career. We have here a catalogue like that which the Spirit of God dictated to the Apostle, to be "written for our learning." "Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ. Greet Mary, who bestowed much labor on us. Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias, my beloved in the Lord. Salute Urbane, our helper in Christ, and Stachys, my beloved. Salute Apelles, approved in Christ. Salute them which are of Aristobulus' household. Salute Herodian, my kinsman. Greet them that be of the household of Narcissus, which are in the

Lord. Salute Triphena and Tryphosa who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord ;” and so on. (Romans xvi.) The Lord loves His saints : “ His blessing is upon His people.” He remembers their names and records their worth, as when he spoke of “ Antipas my faithful martyr.” He has graven them on the palms of His hands, and though indeed they are conscious that their “ goodness extendeth not to Him,” yet He loves them with an everlasting love and will keep them safely to the end. In his own good way and time, he will gather them ; not one of them shall perish : “ there shall not an hoof be left behind.” And if His people be so precious to Him, shall we coldly pass by the work of faith and patience of hope, which He tenderly regards, and which at the last, for the sake of His beloved Son, He will graciously reward ? No, rather, let our hearts be animated by the consideration of the cloud of witnesses, and let us cherish the precious memory of brethren, with whom we hope to spend eternity.

In reviewing, then, this array of believers let us notice how many of them were Christian women. It was by the weaker sex alone, that the Saviour was accompanied to Calvary, and they had the honour of ministering to Him. All Christian history shines with the record of female piety. Women have proved the constancy of a love stronger than death, illustrating in the highest sense, the poet’s words,

Mightier far,
Than strength of nerve, or sinew, or the sway
Of magic, potent over sun and star,
Is Love, though oft to agony distrest,
And though his favorite seat be feeble woman’s breast.

From the days when Lois and Eunice instructed Timothy, they have been the tender nourishers of the Church ; they have been the happy centres of domestic joy, and the quiet guides of the weary and heavy laden believer. It has not been natural courage, or the love of change and daring enterprises, that has led them onward in the Mission field, but the strength of God

“made perfect in weakness.” Read the experience of Augustine’s mother, and see how a great champion of the truth, may be secured by a Christian woman’s prayers; and turn to the simple records of these pages and behold how lovely is Christianity, as exhibited in the life of a humble faithful female believer. The memoir of Mrs. Wilson of Bombay; the far less known memoir of young Azubah Clark; the tale of many a silent patient female missionary whose praise is not of man but of God; and the inspiring story of the heroism of Mrs. Judson; are inestimable treasures. These are the things to prove the verity of the grace of God,—to prove that there is a mighty difference between mere human amiability, and the effects of true sanctification. Trace believers like these fulfilling their course, strengthened and elevated in spirit by deep and lively affection to Him who is altogether lovely; soaring above all earthly cares; and in the mingled spirit of meekness and courage leading the way of truth in India. Can we conceive any of God’s people whose hearts could more readily and truly respond to the touching expression of faith and conscious feebleness, that are embodied in these good old lines :

We walk a narrow way and rough,
And we are tired and weak;
But soon we shall have rest enough
In those blest courts we seek.

We once have tasted Canaan’s grapes,
And now we long to go
To where our Lord His vineyard keeps,
And where those clusters grow!

“Faint yet pursuing” they have held on their way, and have ended as more than conquerors. Have they lived in vain—the weakest of them all? Far from it. “The righteous and the wise and their works are in the hands of God.” They have doubtless, all of them, helped in building the spiritual temple; and what if they desired to do more, but the privilege was denied them? “It was well that it was in thine heart.” *That* is enough. “The desire of a man is his kindness.” They have

done what they could. Let all who now resemble them take courage, and follow them as they followed Christ. Female piety is the chief earthly adornment of Christ's church, and by nothing more than by this, may "the truth" be recommended to the heathen. There is a persuasive eloquence in the example of a gentle, godly female disciple: there is sometimes an influence beyond any that man secures, in the consistent holiness of a wise Christian woman. It is not needful to do much: "keeper at home" is one fitting character of the godly woman. But to exhibit in peace of mind, in calmness, in spiritual discernment, in tender benevolence, the effect of that daily private communion with God, which women beyond all others frequently have the means of enjoying,—*this* is to preach powerfully the excellency and blessedness of having a heart washed and sanctified by the Spirit of Christ.

Let us look next in these records, at some of the men, who were not Missionaries, but men engaged in worldly callings. Religion is not a professional thing. It is not a matter for the "clergy" only; it is not appropriate only to one class. We may see here in the memoirs of Christian officers like Captain Page and Captain Paton; of young civilians like Robert Cathcart and John Monckton Hay; of older and higher public servants like R. C. Money and Cassamajor; and of lawyers like Sir Henry Blossett, and Mr. Cleland, how vast and how noble a change religion makes in men who are in the world, but not of it. We see at once that such men are not "men of the world," to use the world's own significant definition; their citizenship is in heaven; they seek a better country, that is, a heavenly. And here is one of the greatest and most important lessons we can learn. Put on the dress, assume the name, of a minister of religion, and the world will let you speak and act, to a certain extent, in accordance with the character. In their last hours most men wish for "the consolations of religion," and they desire for the sake of peace and good order that there should be a regular respectable preaching of Christianity; they therefore will tolerate ecclesiastical

order, and allow the recognized ministers of religion the privilege of professing that they believe it. But it is irksome to them to be reprovèd by the exhibition of sanctity in other quarters. It irritates them to be checked in their career by those who appear to them to have no formal authority. "Hast thou found me, O mine enemy?" is the exclamation of their conscience when Ahab-like it encounters an Elijah. But shall Christian men, those who have passed from death unto life, who are a "peculiar people, zealous of good works" shrink, therefore, from plainly testifying, and by their conduct proving, what they think of the world and worldliness? Let us be persuaded that on this point they cannot be too bold and decided.

Oh the dark days of vanity ! while here
How tasteless, and how terrible when gone !

Whither shall we go if we hope for any satisfaction from the world's choicest gifts? What is commanded? "Come out from among them, and be ye separate, saith the Lord." "Let them return to thee and return not thou to them." (Jeremiah, xv. 19.) Take the world at its best and what can it offer? "Every thinking man" says the wise Cecil, "will look around him, and when he reflects on his situation in this world, will ask, What will meet my case? What is it that I want? What will satisfy me? I look at the RICH, and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the Rich Fool summoned away, in the very moment when he was exulting in his hoards! If I look at the WISE—I see Solomon, with all his wisdom acting like a fool; and I know that if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahitophel, with all his policy, hanging himself for vexation! I turn to men of PLEASURE—I see that the very sum of all pleasure is, that it is Satan's bed into which he casts his slaves! I see Esau selling his birthright for a mess of pottage! I see Solomon after all his enjoyments,

leaving his name a scandal to the Church to the latest age! If I think of *Honor*—take a walk in Westminster Abbey—there is an end of inquiry. There is the winding up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things, then, can satisfy me! I must meet death, I must meet Judgment, I must meet God, I must meet Eternity!”

Alas! if taken at its very best, the world can afford but mingled and ensnaring joys.

How sad a sight is human happiness,
To those whose sight can reach beyond an hour!

Its very gayest moments are delusive follies. “There is not I think” (said Cowper) “so *melancholy* a sight in the world, (an hospital is not to be compared with it,) as that of a thousand persons distinguished by the name of gentry, who gentle perhaps by nature and made more gentle by education, have the appearance of being innocent and inoffensive,—yet being destitute of all religion, or not at all governed by the religion they profess, are none of them at any great distance from an eternal state, where self-deception will be impossible, and where amusements cannot enter. Some of them we may say, will be reclaimed; it is most probable, indeed, that some of them will be, because mercy, if we may be allowed the expression, is fond of distinguishing itself, by seeking its objects among the most desperate class; but the scripture gives no encouragement to the warmest charity to hope for deliverance for them all. When I see an afflicted and unhappy man, I say to myself, There is, perhaps, a man, whom the world would envy, if they knew the value of his sorrows, which are possibly intended only to soften his heart, and to turn his affections towards their proper centre. But when I see, or hear, of a crowd of voluptuaries, who have no ears but for music, no eyes but for splendour, and no tongue but for impertinence and folly, I say, or at least I see occasion to say, ‘This is madness, this persisted in, must have a tragical conclusion! It will condemn you not only as Christians, unworthy of the name, but as intelligent creatures.

You know by the light of nature, if you have not quenched it, that there is a God, and that a life like yours cannot be in accordance with his will.' " Well, then, may we exclaim again with the poet :

" Say, dreamers of gay dreams !
How will you weather an eternal night
Where such expedients fail ?"

Now turn from the spectacle of the world to the spectacle of the man who lives above it, whose " conversation is in heaven." Consider the infinite distance between the votaries of pleasure,—the slaves of fashion, of ambition, or of avarice, and those who have the peace of God ruling in their hearts, who confess themselves strangers here, and who, one after another, enter into the rest that remains for the people of God. The number of such men formerly was small, for nearly all seemed to live only for time, its gains, its pleasures, and its sins. But the number is increasing now. And yet how little do these, even these, who do profess to know the Redeemer, and who have been taught the nothingness of earthly things, exhibit this conviction, and live by faith ! How much is there of tampering with the world, of halting between two opinions, of trying to serve God and Mammon ! There are some memoirs in these pages that may convey wholesome example of decision, and there are some that may warn us of the doubtful nature of that man's end, who trifles with his conscience, or with the world. That which we all should aspire to, is our great Master's character—" separate from sinners." If we will not do this, if we will fluctuate between His people and the world, if we will rashly tread on forbidden ground, our comfort will depart, our usefulness will be lost, and we shall probably go on from one weak compliance to another, till we can scarcely answer the question to ourselves " Where art thou ?" Happy is that man who shews " the same diligence to the full assurance of hope unto the end !"

But not to dwell on this point, let us notice another class of characters in these pages : those, I mean, who have exhibited

eminent holiness and have been read and known of all as Epistles of Christ. It is sufficient to glance at the illustrious name of Henry Martyn, and at the humbler name of Boardman, the apostle of the Karens. Others might be named who were well known to their contemporaries as men of deep spiritual experience, and of ardent zeal. The lessons such lives teach us, are of incalculable value. They are permanent instructions. Mr. Simeon used to say of the portrait of Martyn in his sitting room, that it always seemed to say to him, "Do not trifle!" And who is there that has not known the influence of piety superior to his own: who has not felt its silent reproach, and its quickening power? Few objects can better deserve our attentive consideration, than a tried, faithful, holy man, who follows His Lord in a prayerful spirit, and dispenses all around the odour of sanctity. It is not an object far above us, even in heaven, so that we cannot attain to it; it is not a spirit of a just man "made perfect," and "presented faultless" before the throne of God; but it is a living man troubled with the very cares, snares, and weakness, that harass and hinder ourselves. Various excuses, we may make, for falling far behind him; and certainly, natural temperament and many other causes will greatly affect the development of divine grace, and give a peculiar character and tone to each man's piety. But the great, perhaps the only cause, why we fall behind our more favoured brethren, in the depth, steadiness, and warmth, of our religion, will be found to be our comparative deficiency of communion with God. Many persons have not the leisure for that close and constant reading, Christian meditation, and prayer, which it is the privilege of others to enjoy. *Their* duties, in God's providence, are active; they have to serve Him in public or in the cares of a family; and they would be neglecting their proper service were they, when those duties call them to active exertion, to enter into their closet for private devotion. But if the heart be eagerly turned to God; if in the early morning before the day's cares begin, all the powers are dedicated to Him; if all the leisure that can be obtained is used in seeking

fresh measures of grace, then He will go with us into all our outward work, He will make us "fruitful in every good work and increasing in the knowledge of God." He will compensate to us for the loss of privacy, and He will meet us in our public duties by making them useful to others and profitable to ourselves. But when there might be more private communion with God than there is, but public work is preferred; when the habit of active exertion becomes more pleasing than the exercise of prayer; when excitement comes in the place of devotion; what marvel if others, more humble, more sensible of their dependence, and more diligent in their private retirements, pass us on the road, and exhibit more brightly than we do, the reflected image of the Redeemer?

It is well for us to think of what some believers have been. Martyn and Boardman were eminent examples in India; and Felix Neff, Payson, McChesney, and Bickersteth, have shown us how the Lord graciously dispenses equal grace in all countries. It is well to think deeply, of what we are and what we might become. If warring with sin,—we should imitate those who crucify it; we should contend with it as an enemy whom we will destroy, so that we "may see it no more for ever." If devoting ourselves to God in prayer, we should do it with intentness of mind, keeping our private hours sacred, and exerting all our powers with fixed attention on the object of securing close communion with Him. And thus will our religious impressions and convictions be deepened; thus will our views of the beauty of holiness and of our own sinfulness be enlarged; thus shall we learn how to follow the Lord *fully*. The mere reading of what others have done, or what they have been, is not enough. We may behold in that which we hear or read, our own true likeness, and then go our way and "straightway forget what manner of men we were." Much quiet meditation is required; much searching faithful self-examination. Would we attain to higher measures of grace? Oh let us believe at once, that there is no royal road to the honor, we must labour diligently, we must "*add* to faith virtue, and to virtue know-

ledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," and all these things must be in us and abound.

I will not lengthen these preliminary thoughts. The record of worthy men who have past away is before us. It remains for us to follow. Some are dead, and we are dying; some are gone, and we are going. "The Judge standeth before the door." A few brief days or months more, and we shall have no more part in all that is done under the sun. But all that we do now, may survive beyond us: we may now lead others astray, or onwards by the right way. And for ourselves the final judgment will be settled; our entire part in life will be done and ended, and if not in Christ, "it had been better for us if we had not been born." But with the gracious invitations of a Saviour's love, with the help of His gracious Spirit, with the bright object of an eternal and glorious home before us, and with the cloud of witnesses to attract us on, let us lay aside every weight and run with patience the race set before us. Few and evil hitherto have been our days, and guilt and sin now poison our joys. But yet there is a joy with which a stranger cannot intermeddle; there is, even here on earth, a serene and abiding happiness, which God's faithful ones may share. They may be conscious of much infirmity, beset by many sins, but if they be truly hungering after Christ and His Righteousness, they will enjoy, by the sweet illapses of the Spirit, foretastes of satisfying bliss; and gradually their prayers will be answered, and their efforts will be rewarded, in the diminished power of the sin that strives for dominion within them. They will be "strengthened, stablished, settled;" their love to their Saviour, and their dependence upon Him will alike increase; and at the last their names will be added to the unnumbered throng, who now unite around the throne on high, ascribing glory to the True Jehovah who bound them up in the bundle of life, and then held them safely in His own Almighty Hand.

M. W.

CONTENTS.

Aaron,	Page 336
Abdool Musseeb,	455
Abraham,	✓ 118
Baldæus, Philip,	1
Benham, Nathan S.	✓ 236
Bhaichand Narsaidas,	✓ 211
Bird, Mary,	60
Blosset, Robert Henry,	326
Bradley, Emilie Royce,	218
Brindabun,	366
Brown, David,	338
Brunsdon, Daniel,	✓ 170
Carey, William, D. D.	289
Cathcart, Robert,	205
Clark, Azubah,	430
Corrie, Daniel, L. L. D.	✓ 149
D'Cruz, Domingo,	484
Diemer, John Christian,	✓ 187
Diogo,	288
Edwards, John,	379
Forsyth, Nathaniel,	✓ 173
Golan Alli,	✓ 95
Grant, Charles,	75
Gray, James, A. M.	✓ 270
Gyandler, John Ernest,	✓ 131
H. Mary,	275
Harrison, Rebecca,	✓ 89
Hes,	✓ 280
Hon, Ann Hasseltine,	237
Honander, John Zachariah,	193
Hos Chunder Mookerjee,	✓ 84
Hona Pál,	133
Hona Prisada,	419
H Sindú Sihu,	231
H William,	✓ 49
H Sarah,	✓ 182

Lowrie, Louisa Ann,	Page 322
Macdonald, John,	421
✓Mack, John,	282
•Martyn, Henry, B. D.	385
•Middleton, Thomas Fanshaw, D. D.	✓✓ 7
Mohun Das,	26
Morrison, Robert, D. D.	✓ 97
✓Mundy, Martha,	474
Nathanael Tajkhan,	189
✓Nesbit, Hay,	✓ 363
Newell, Samuel,	✓ 21
Obeck, John Christian,	467
✓Pearson, John D.	368
✓Pitambara Singhu,	✓ 263
Pressier, Christian Frederick,	479
✓Radhanath Das,	356
Rajanaiken,	✓ 65
Schultze, Benjamin,	219
Stevens, Edwin,	383
✓Thomas, John,	✓ 444
Warren, Edward,	372
Wilson, Margaret,	✓ 137
✓Yates, William, D. D.	✓ 29
Ziegenbalg, Bartholomew,	✓ 119

INTRODUCTION.

It is with unfeigned diffidence that the compiler of this series of **ORIENTAL CHRISTIAN BIOGRAPHY** presents himself before the public. Of the many qualifications required for the perfect execution of the task that he has undertaken, he is conscious of having brought only two to bear upon it,—labourious diligence and scrupulous impartiality. In preparing the memoirs, which are already in a state of forwardness, he has made full use of all the materials and sources of information to which he has had access ; and the same course he pledges himself to follow in the further prosecution of his editorial duty. His object has been to furnish a store of *facts* relating to Christian men and women who have lived and died in the East ; and he has very seldom ventured to obtrude any *sentiment* of his own upon his readers.

It was the belief that such a collection of biographical notices is much wanted that induced him to project the work originally ; and his hope is, that the Christian public will receive with much indulgence his humble attempt to supply the acknowledged want : and that, in consideration of his good intention, they will pardon the many faults and imperfections that they will not fail to detect in his work.

He now commends to the blessing of Almighty God, the Father and Father of our Lord Jesus Christ, this humble effort to note his glory, by extending the knowledge and perpe-

tuating the memory of those gifts which He hath bestowed upon his servants, and those graces which He hath wrought in them.

As it has not been thought desirable to load the pages with references, the following list of authorities is subjoined, as those that have hitherto been consulted, and from which more or less information has been derived :

The London Christian Observer.	Circular Letters.
The Evangelical Magazine.	The Calcutta Christian Observer.
The Baptist Magazine.	The Calcutta Christian Intelligencer.
The Church Missionary Register.	The Church Magazine.
The Scottish Missionary Register.	The Calcutta Missionary Herald.
The Scottish Christian Herald.	The Church Miss. Record, (Madras.)
Hough's Christianity.	The Oriental Christian Spectator.
Brown's Christianity.	The Oriental Baptist.
The Periodical Accounts.	The Chinese Repository.

Several Reports and Funeral Sermons.

Some memoirs are original, and many are analyses of the printed memoirs.

The following are the opinions of ministers of different denominations to whom the work was submitted previous to its publication :—

"I have read with much pleasure the first number of the **ORIENTAL CHRISTIAN BIOGRAPHY**. The memoirs are interesting, authentic in their details, and well written. Such a work is much needed as a repository of the memories of the excellent and good men who, but for such a memorial, would in a few years be forgotten. It is likewise a most important contribution towards a clear and correct knowledge of the history of Christianity in India. It will be a reflection on the intelligence and literary character of the Christian community of India if such a work is not extensively circulated."

EDWARD STORROW.

"Having gone through the first sheets of your '**ORIENTAL CHRISTIAN BIOGRAPHY**,' it is with great pleasure that I record my conviction that the work will prove very interesting, useful, and valuable. As far as I am able to judge, you have followed your authorities very faithfully, selecting the most important features of the course of each individual described, and

(considering the necessary brevity of the sketches) giving a larger amount of interesting detail than could perhaps have been expected. I sincerely hope that the undertaking may become spiritually profitable to many readers."

J. WENGER.

Calcutta, 28th September, 1849.

"Having carefully perused the first number of the '*ORIENTAL CHRISTIAN BIOGRAPHY*,' on which you request my opinion, I have great pleasure in bearing a favourable testimony to the manner in which this portion of your work has been executed. The style is clear and simple, the selection of facts judicious and interesting, and the spirit throughout scriptural and candid.

I know not whether I am right in conjecturing, that in the *arrangement* of these twelve memoirs you have been guided by the desire to invest the volume with as much variety as possible; and to exhibit the essentials of true Christianity, and its hallowing and evangelizing influence, under the phases of a diversified Church polity.

Certain it is, that we are here presented with the lives of a Bishop and a Baptist, a Missionary from Holland and a convert in Hindustan, an Independent and a Presbyterian:—all of them acknowledging, as their actuating principle, the constraining love of Christ and adherence to His cross!

May you be enabled to prosecute your undertaking with the same impartiality displayed in the present issue; and, discriminating between merely respectable worldlings and the subjects of Divine Saving Grace, may you have many readers to give thanks unto the Father of Lights, who alone regenerates, and sanctifies, and quickens to benevolence on earth, and preserves to glory everlasting!"

JAMES C. HERDMAN.

Serampore, 28th September, 1849.

"I have looked over the accompanying sheets you kindly sent me a day or two ago, for which many thanks. I have been much gratified in the perusal of them. A biographical Index or brief memorial like yours will be a valuable addition to our works of reference when completed; it will serve too, to shew "what manner of men" the members of our Indian Churches have been.

I sincerely hope you will meet with encouragement, not only to indemnify you from all loss, but in some degree requite you for the labour you have expended on the work. The typography is extremely good; I wish you every success."

WILLIAM H. DENHAM.

Calcutta, Oct. 2nd, 1849.

"I have much pleasure in complying with your request that I would give you my opinion of the first number of the '*ORIENTAL CHRISTIAN BIOGRAPHY*.'" I have read through the first No. which you kindly sent me; and my opinion is that, if the whole work be executed as the first part of it has been, it will deserve an extensive circulation. As far as I can judge, it appears to be strictly impartial, which is a great recommendation: impartiality is quite as essential in the biographer, as it is in the historian; and it is very rare in either. The general style of the work, from what I have seen of it, is good. I should say that it cannot fail to be highly interesting to all those, who are zealous themselves for the advancement of that sacred cause, for which the

subjects of these brief records lived and died. Christians may here learn what *has been done* for the cause of the Gospel in the East by individual devotedness, perseverance, and labour of love; Native Christians may here learn what *natives* have done before them; and I am persuaded that Christians in general, by reading this work and seeing what their predecessors have done, will not only be repaid for the perusal by interest excited and information gained, but will learn moreover what *may yet be done*, and that some will be inspired with a resolution to go and do likewise.

Such is my opinion and I am only sorry that I have not been able to send it you earlier, but I have been very much engaged and have not been well. I am afraid, however, that in what I have said I have been very far from doing justice to the merits of the work."

J. COLEY.

2nd Oct. 1849.

"I have read the lives that you left with me and would say—

1st. With reference to their general character—that they seem somewhat abrupt and unconnected, but perhaps not more so than must necessarily be the case when much matter is condensed into a very small compass. And,

2ndly. With reference to the particular point, on which I believe you wish for my opinion, viz. the absence of a sectarian spirit in writing the lives of members of the Church of England and the dealing with all with a spirit of impartiality.

I will frankly say that it is manifest that the writer is not a member of the Church of England—for instance, in the life of Bishop Middleton Confirmation and the Lord's Supper are not spoken of in the same way that they would have been, had the writer been a member of the Church of England. And so with reference to several other little points—with this exception which has reference to terms, I do not see any thing of an unfair or party spirit, but on the contrary, judging from this number, the lives seem to be written very impartially."

HENRY THOMAS.

5th Oct. 1849.

"From what I have seen of the work I believe it to be very creditably executed, and the materials very judiciously selected. It is calculated to supply what is now a felt desideratum, and embracing comprehensiveness with brevity, it is brought within the reach of all who have not the means of securing the larger works abridged, or of perusing them, even if obtained. It has also the additional recommendation of supplying much that is inaccessible, otherwise, to all. Altogether I cannot but regard it as a valuable contribution to our Indian Biographical literature."

ALEXANDER DUFF.

ORIENTAL CHRISTIAN BIOGRAPHY.

PHILIP BALDÆUS.

THE Dutch, having wrested from Portugal, the island of Ceylon, and made a settlement there, early turned their attention to the education of the natives and the establishment of the Reformed Church of Holland as the religion of the country. Their first clergyman arrived at the close of 1642 : his name was Antonius Hornhonijs. Between that period and the year 1655, seven others are mentioned, who were employed by the Government to establish and organize their schools and churches. Their first object was to erect a school in every parish, and in some of them, there were two or more, according to the extent of the population. The children were instructed in the elements of useful knowledge and the principles of the Gospel.

In 1656, another clergyman arrived from Holland, Philip Baldæus, of whom we shall endeavour to give as many particulars as we have been able to collect. He was expressly appointed by the Government at home to superintend the religious institutions in Ceylon, and he entered at once upon his duties with true missionary zeal.

His first object was to acquire the native language ; wisely concluding that the inhabitants, even though they might understand low Dutch, would be much more likely to comprehend him if he spake to them in their own tongue. In the same year a converted Romish priest joined the Dutch Church in Ceylon ; his name was John Fereira D'Almeida, a native of Lisbon. His effigy was burned at Goa upon his abjuring the Church of Rome. This man became very useful to Baldæus in his subsequent labours.

The method which the clergy had hitherto pursued was, to set before their auditors and scholars the fundamental truths of the gospel in the most simple form. Baldæus, however, soon perceived that that system admitted of improvement ; yet foreseeing also the inconvenience that might result from the introduction of any immediate change, he re-

solved to go on in the same course for the present, and gradually prepare them for the alterations which he meditated. With this intent he composed a short treatise, containing the chief points of the christian religion, reduced into a series of questions and answers. This work was translated into Tamul, and introduced into the schools and churches of Jaffna by order of the public authorities.

Besides the first principles of Christianity which were inculcated in all the Dutch schools, the children were taught to read and write their own language. Some schools had two teachers, others four, according to the number of the scholars. To each district they appointed one head-master, whose business it was to superintend the schools within its limits, and to take charge of the register of baptisms and marriages, which was kept in every school. This superintendent generally had two assistants, who also took part in the work of education. The junior scholars learned their lessons by chanting them after their teachers, and at the same time writing them with their fingers on sand; a method that has since been followed in all the mission schools in south India. The senior scholars learned Dutch, from printed books. Their exercises in their own language they wrote with a stylus upon the palmyra or talpât leaf.

Besides these superintendents, a catechist was placed in charge of every ten schools, over which he was required to exercise a careful supervision. The attainments of these inspectors were superior to those of the head-masters; and it was their business to visit every school in their several districts at least once a month, to inquire into the conduct of the teachers, to examine the progress made by the scholars, and to exhort both parties to diligence and attention. Of the clergy who formed the establishment of the island, generally amounting from twelve to fifteen, nine were appointed as guardians over the schools, to whom periodical reports of the institutions were made.

Besides the Parochial schools, an academy was established at Colombo, under the direction of the clergy, where young natives of promising abilities were trained up to fill the offices of school-master and catechist. A few, of superior talents and piety, were sent to Europe, to be educated for the ministry, whence they returned to the island in Lutheran orders. Some of these native clergy became very useful assistants to the Dutch missionaries.

The churches on the coast were numerous; but many of the smaller stations were without a house of prayer. In those cases the school-rooms were used for the purpose; and in a short time the public worship was conducted with the same regularity, and resorted to by as great a number of people, as in any country in Europe.

On all these labours, both of education and the ministration of the gospel, Baldæus entered with zeal. He was appointed to Jaffna, where he laboured for three years and a half with an amount of zeal and success unexampled in those days. In August, 1658, he preached the gospel for the first time in the native tongue at Point Pedro, under the shade of a wide spreading tree.

Jaffna was divided into four districts; and these were sub-divided into parishes. The first district, Belligamme, contained fourteen churches, some of which were spacious and substantial stone buildings. The church at Telipole (Tillipally,) one of the parishes of this district, was a spacious building, with a double row of pillars, and a good house and garden adjoining for the minister's use. These buildings were erected by the Jesuits; and in the church Baldæus found the stage still standing which they had raised for the theatrical exhibition of scriptural events at the different festivals of the church. This was the practice of the Romanists in their other churches on the island, as also on the continent of India. Baldæus commenced his regular ministrations here in the autumn of 1658. On the 12th of January 1661, he administered the Lord's supper in this church for the first time, to twelve native communicants. Three were added to them at Easter; and not long after, he had the satisfaction of seeing the number doubled. Such was his success at this place, both with adults and the youth, that within seven years, in 1665, the congregation consisted of about 2000 souls, whom he describes as closely packed together, and listening with attention to the word of God; while the schools contained above 1000 boys, of whom 480 were able to answer the series of questions which Baldæus had drawn up relating to the principal points of the Christian religion.

There is little variation in the account of the different villages; but two or three incidents which occur in his journal may serve to illustrate the character of the people among whom he laboured. Achiavelli was the residence of many brahmins, whose influence with the people caused them to be less forward than at other places to embrace the Gospel. Seeing this, Baldæus assailed the brahmans themselves, and with some success. One old man was prevailed upon to study the fundamental truths of Christianity; but was better pleased with the historical than with the doctrinal parts. Another brahman went all the length that the missionary desired. He was a man of some learning, and he omitted no opportunity to discourse with Baldæus whenever he visited Achiavelli. The Spirit of God applied the truth to his heart; and after mature deliberation, he publicly avowed his belief in Christ, and was baptized at the age of forty-six. After his baptism he employed

himself in composing a work for the instruction of the higher castes. It was entitled "A history of the Life and Passion of our Saviour," and written in high Tamul, the language of Tamulian poetry, abounding in Sanscrit terms, and therefore unintelligible to all but the learned.

In the education of youth Baldæus had great success. The schools were full; and in some places they made such progress in the knowledge of the scriptures, that they were able, he said, to "refute the Popish errors concerning purgatory, the mass, indulgences, auricular confession, and other unscriptural dogmas."

In several of these places the people proved very docile, and attended church with apparent devotion; but the missionary did not every where meet with equal encouragement. At Manipay, for instance, he described the inhabitants as "a malicious generation, superstitious, and still much inclined to Paganism." Their church was spacious enough to contain 2000, but seldom more than 700 or 800 attended. At Nalour (Nellore) also, his exertions were, in a great measure, counteracted by a numerous party, about 100, of calico-printers, who came from the coast of Coromandel. These were a "very wicked and superstitious race; and they succeeded in corrupting the morals of their neighbours, and turning away their minds from the truth." His difficulties were further increased by the Mahomedans, who were numerous at this station, and allowed to establish their own public schools. The consequence of all this adverse influence was, that the inhabitants became again much inclined to paganism, and the children were not so well instructed in religion as in other towns. At Sandecouli, also, Baldæus describes the inhabitants as base and indolent. They were principally fishermen, which occupation took the boys very much away from school; and out of a population of about 1500, seldom more than 400 were seen at church.

During the three years and a half that Baldæus laboured in Jaffna, the children baptized in the churches of that province amounted to 5799. But they increased in the two following years to 12,387 children and 36 adults. No less than 2158 couples were married between the years 1658 and 1661. In the year 1663, the number of proselytes in Jaffna alone was stated at 62,558, besides 2587 slaves, who also professed the christian faith.

For the use of these numerous congregations, the gospel of St. Matthew was translated, by Francis de Fonseca, from Portuguese into Tamul, and revised by Baldæus. They had also several sermons, the smaller Catechism, some Psalms of David in metre, a few treatises on the Christian Religion, and prayers for various occasions. These were found to be of great service to the catechists and schoolmasters, and

had the effect of keeping the congregations united in the absence of their ministers.

But the labours of Baldæus were not confined all this while to the district of Jaffna. In the year 1658, the Dutch took possession of Tuticorin and Negapatam, on the Coromandel coast; and in 1660, this indefatigable missionary was directed by his Government to visit those stations, and subsequently to extend his visitation along the southern coast of the continent as far as Quilon. This journey he was commissioned to undertake with a view to the extension of Christianity. His intercourse was chiefly with the Parawars, the caste of fishermen converted by Francis Xavier, and other Romish missionaries; but, he complains, that he everywhere found them so confirmed in the superstitions of their Church, and so ignorant of the nature and doctrines of the Christian religion, that he could entertain but slender hopes of bringing them over to the scriptural faith of the reformed Church. Their religion, he said, seemed to consist in little else than counting their beads and crossing themselves; the meaning of which actions scarcely any of them could explain. A few were able to repeat their Creed, Ave Maria, Pater Noster, and the Ten Commandments, but without understanding them; for they knew nothing of the fundamental principles of the religion they professed. How could they be expected to know them, seeing that they had received so little instruction? Baldæus found that their priests were very numerous, who were principally Portuguese, born in the country and educated at Goa: and so absolute was their influence over this untutored people, that they were able to counteract all his efforts to gain their attention. The Dutch expelled them from the towns of Negapatam and Tuticorin; but they remained near enough to control the Parawars, who durst not enter the church when Baldæus officiated, though he preached in Portuguese.

One instance of the people's blind zeal will illustrate the difficulties which Baldæus had to contend with. Passing one day through the market-place at Tuticorin, at the sudden ringing of a bell a great number of people prostrated themselves upon the ground. He stopped, asked them whether they thought this a fit place for their devotions, when the church was so near at hand, and desired them to follow him thither. They answered, that since the Dutch had despoiled the church of the images and other ornaments, they must look upon them as enemies to their religion. Baldæus replied, that they were no enemies to images, but only to the worshipping of them; as was evident from their leaving in their churches several representations of our Saviour's baptism, the conversion of St. Paul and other subjects. But his reasoning was of no avail, and he laboured among them to

very little purpose. After the departure of Baldæus from the coast he was succeeded by John Fereira D'Almeida, the converted Romish priest, mentioned before. This missionary was employed a whole year in endeavouring to reform the poor Parawars at Tuticorin; but they paid him little or no attention, owing to their violent prejudice against him in consequence of his separation from their Church.

Returning to Ceylon, Baldæus resumed his exertions for the propagation of the gospel, extending his labours beyond the district of Jaffna, as described above. The government afforded every facility that he required for his work. Under such auspices the profession of Christianity spread rapidly in the island; but the principal success was in Jaffna, where the judicious plans of Baldæus continued to be followed by those who succeeded.

We have no further account of this missionary, except that in 1672 we find him at Amsterdam, where he then published his excellent work entitled "Description of the Coasts of Malabar, Coromandel, and Ceylon:" from which work almost all the particulars given above were originally taken.

THOMAS FANSHAW MIDDLETON, D. D.

THOMAS MIDDLETON was the only son of the Rev. Thomas Middleton, Rector of Kedleston, in Derbyshire, at which village he was born on the 26th of January, 1769. His early education he received at home from his parents, under whose care he remained until the completion of his tenth year. On the 21st of April, 1779, he was received into Christ's Hospital, where he is said to have been distinguished for thoughtful and steady habits, and for manners which, though firm, were mild and unassuming. From this school he was removed to Pembroke College, Cambridge, where in January, 1792, he took the degree of Bachelor of Arts, and in the following March was ordained deacon, and commenced his course of professional duty by entering on the curacy at Gainsborough. That his leisure might not be without occupation, at once elegant and useful, he undertook the conduct of a small periodical work entitled, "The Country Spectator." It would seem that either the demand for this species of intellectual refreshment was extremely languid in that vicinity, or that the other engagements of the editor became too pressing to enable him to satisfy it; for the publication was discontinued in the course of eight months; during which period thirty-three papers made their appearance, most of which were the composition of Mr. Middleton himself. This literary enterprise, short-lived as it was, had one remarkable consequence: it was the means of his introduction to Dr. John Pretyma, Archdeacon and Precentor of Lincoln, and through him, to his brother, the Bishop of Lincoln. To Dr. Pretyma he was wholly unknown, until the latter by accident, took up a number of the "Country Spectator," with which he was so well pleased, that it induced him to enquire after the author, in the hope that he might find in him a fit person to undertake the domestic education of his sons. In this expectation he was not disappointed. Mr. Middleton accepted the charge, and in consequence removed first to Lincoln, and afterwards to Norwich, the usual residence of Dr. Pretyma, as a Prebendary of that Cathedral.

In 1795, he was presented by Dr. Pretyma to the Rectory of Tansor, in Northamptonshire; a provision which afforded him a competent independence, and placed within his reach the comforts of domestic life. In 1797, he married Elizabeth, the eldest daughter of John Maddison, Esq. of Alvington in the county of Lincoln. In the society of this lady he appears to have found all the happiness he

could have anticipated. In her he had a companion admirably qualified to heighten the blessings of life, and to alleviate its burdens, whilst she was fully able to form a just estimate of his worth, and was at all times willing to render him every kind and obliging office by which the labours of a scholar can be relieved. With uniform cheerfulness, and unwearied care, she underwent the toil of transcribing every manuscript which he prepared for the press: a service which was so highly appreciated by him, that he has recorded his sense of it by an inscription on the blank leaves of the printed copy of his work on the Greek Article, which he presented to her on the completion of his thirty-ninth year.

In 1802, his patron added to the living of Tansor, the consolidated Rectory of Little and Castle Bytham. He was, however, detained at Norwich some time longer by the care of his pupils, and by the anxiety of his friends and parishioners to keep him among them. He now commenced the work which has established his reputation as a critic and a divine, his treatise on "The Doctrine of the Greek Article, applied to the criticism and illustration of the New Testament." In this performance he displayed a steadiness of application, a compass of research, and an acuteness of discernment, which have given him an honorable place among distinguished names in English literature and theology. Some time before the completion of this work Mr. Middleton had the affliction to lose the younger of his pupils by death, and shortly after the elder one was sent to Cambridge. This left Mr. M. without any impediment to the discharge of his obligation as a parochial minister, he in consequence removed from Norwich for Tansor. In the year 1808, he took the degree of Doctor of Divinity. In 1809 he was collated to a prebendal stall in the Cathedral church of Lincoln; and some time after, he added to his other duties that of a magistrate for the county of Northamptonshire. In June, 1809, Dr. Middleton was appointed to preach at the triennial visitation of the Bishop of Lincoln.

After he had been for sometime settled in Northamptonshire, the head-mastership of the Norwich Grammar school became vacant. This situation appeared to offer him an occupation suited to the vigour and activity of his mind, together with the resumption of those intimacies which had rendered his former residence at Norwich so delightful. He accordingly came from Northamptonshire for the purpose of making enquiries respecting it, and was so well satisfied with the result, that nothing but a delicate sense of honor and independence prevented him from soliciting what, beyond all question he might easily have obtained. It is impossible to regret the failure of this speculation, since

its success might, perhaps, have prevented his removal to the vicinity of London, which took place in 1811, in consequence of an exchange of the livings of Tansor and Bytham, for the vicarage of St. Pancras, Middlesex, and the rectory of Puttenham in Hertfordshire. In 1812, he was collated by the Bishop of Lincoln to the Archdeaconry of Huntingdon. About this time, to his other important engagements was added the editorship of the "British Critic," of which a new series was then projected.

We are now arrived at that period in the life of Dr. Middleton, which exhibits him in a character beyond all comparison more interesting and more important than any which he had hitherto sustained—as the first bishop of the Protestant Episcopal Church of our Asiatic Empire. In the year 1813, the charter of the East India Company was renewed by Parliament. Numerous discussions had previous to this been carried on, both in and out of Parliament, as to the advisability and necessity of placing the Church Establishment in the British Territories in the East Indies under the superintendence of a Bishop and three Archdeacons, and for making an adequate provision for their maintenance from the territorial revenues of India. In spite of all opposition, the cause of Christianity was, at last, to a certain degree, triumphant. The act which renewed the charter of the Company, erected their territories into one vast diocese, with an Archdeacon to be resident at each of the three presidencies, Calcutta, Madras and Bombay. Archdeacon Middleton was nominated to the Bishopric. Overpowered by the vast magnitude and appalling novelty of such a charge, Dr. Middleton was at first tempted to decline the offer; his maturer thoughts, however, condemned this determination as unworthy of a Christian minister, and he found no peace of mind, until he had recalled his first decision, and had formed a resolution to brave the difficulties of the office, and the dangers of a tropical climate, in the service of his Saviour. The consecration of Dr. Middleton as Bishop of Calcutta took place in the chapel of Lambeth Palace on the 8th of May, 1814. The consecration sermon was preached by Dr. Rennell, Dean of Winchester. A few weeks previous to Bishop Middleton's departure for India, he was elected a Fellow of the Royal Society; and on the 8th of June, 1814, he sailed from Portsmouth, in the *Warren Hastings* for Bengal, together with Mrs. Middleton, and Mr. Loring, Fellow of Magdalene College, Oxford, who had been nominated Archdeacon of Calcutta. Mr. Barnes, Fellow of Exeter College, Oxford, who had been nominated to the Archdeaconry of Bombay, sailed in the same fleet. Mr. Mousley, Fellow of Baliol College, Oxford, who had been appointed Archdeacon of Madras, was one of the

Company's chaplains, and had been for some years resident in India.

The agony of separation from country and home and dear friends was deeply felt by Bishop Middleton, but quickly assuaged by the employment of his time in study; he at once sat down to the acquisition of the Persian language, to his improvement in the Hebrew, and to the general prosecution of his theological studies. And that he might not be without preparation for the variety of trials which inevitably awaited his temper and his judgment, he made for his future guidance a collection of short rules, so full of admirable good sense, that his biography would be incomplete without their insertion:—"Invoke divine aid—Preach frequently, and as 'one having authority'—Promote schools, charities, literature and good taste: nothing great can be accomplished without policy—Persevere against discouragement—Keep your temper—Employ leisure in study, and always have some work in hand—Be punctual and methodical in business, and never procrastinate—Keep up a close connection with friends at home—Attend to forms—Never be in a hurry—Preserve self-possession, and do not be talked out of conviction—Rise early, and be an economist of time—Maintain dignity without the appearance of pride: manner is something with every body, and every thing with some—Be guarded in discourse, attentive and slow to speak—Never acquiesce in immoral or pernicious opinions—Beware of concessions and pledges—Be not forward to assign reasons to those who have no right to demand them—Be not subservient or timid in manner, but manly and independent, firm and decided—Think nothing in conduct unimportant and indifferent—Be of no party—Be popular, if possible; but at any rate, be respected—Remonstrate against abuses, where there is any chance of correcting them—Advise and encourage youth—Rather set than follow example—Observe a grave economy in domestic affairs—Practise strict temperance—Remember what is expected in England—and lastly, remember the *final account*."

The fleet, of which the *Hastings* formed one, consisted of about twenty sail, including some Brazil ships, under convoy of the *Cumberland*, 74. On the 25th June, they arrived at Funchal, where during the whole of his stay the Bishop was hospitably entertained by Mr. James Gordon, an English merchant. "The first Sunday after I landed," writes the Bishop, "I preached to the factory; they have no church, but only a room, with seats for the ladies, and a sort of desk for the clergyman; I rather hesitated at first about preaching in such a place; but I recollected that the Bishops in England preach in proprietary chapels, which are not a whit better, and have less excuse."

for the Portuguese Government will not allow anything having the exterior of a church to be built by Protestants." The fleet set sail on the 9th of July, and kept together until they reached the latitude of the Cape, when the convoy left them. On the 28th of November the Bishop landed in Calcutta. His landing was not attended with any eclat, for fear of alarming the prejudices of the natives.

On Christmas-day Bishop Middleton made his first appearance in the pulpit before an extraordinarily large congregation of thirteen hundred persons.

When the Bishop once found himself settled in his own residence in Calcutta, his first care was to ascertain the peculiar and local circumstances of his sacred charge. The official recognition of his ecclesiastical powers was unavoidably delayed by the absence of the Governor General, the Earl of Moira, who was then at a great distance from the capital, engaged in conducting, as Commander-in-Chief, the war with the Nepalese. In the meantime the Bishop proceeded with those arrangements which were clearly pointed out by the letters patent for the regulation of the three Archdeaconries. His first step was to nominate fit persons in each to act as Registrars, and to forward to them the necessary official documents. His next was to give institution to his Archdeacons, a proceeding expressly enjoined by the patent, notwithstanding they were authorized by that instrument "to enter into and possess their offices, by virtue of their appointment from the Crown." The unsettled state of the matrimonial law in India also claimed his attention.

In 1815 the Bishop was appointed Provost of the College of Fort William. This Institution was then in so inefficient a state, though it had been fifteen years established, that the Bishop speaks of it as "nothing more than a body of students, either dispersed about Calcutta, or residing together in the most populous part of this city, not distinguished either by academical dress, by the use of a common hall, by attendance on divine service, by the observance of stated hours, by living together within the same walls, or by any circumstances which their collegiate designation led me to expect, excepting their regular attendance on lectures in oriental languages, and an annual examination to ascertain their proficiency."

Among the first objects of the Bishop's care was the Free School at Calcutta, an institution of noble capacities, but at that time in lamentable need of reform. By a wise system of encouragement the establishment was speedily brought to a state of credit and usefulness. The orphan school for 700 children was another institution which experienced the benefits of his Lordship's early protection. With regard to the various

religious institutions of Calcutta the Bishop had a course of considerable intricacy before him. It was not at all surprising that, in a community which had been, till that period, placed beyond the local and natural influences of the Established Church, there should have arisen a multitude of independent associations for benevolent and pious objects, whose members were unconscious of anything, either in their form or essence, which should disqualify them for the support of Christians of every denomination, whether members of the Episcopal Church or not. Of these the first in magnitude and importance was the Bible Society, embracing, as it did, many names of respectability in Calcutta. It was proposed that he should become its President; but the Bishop declined the offer on the ground that the plans of the Society for Promoting Christian Knowledge, in his opinion, promised more beneficial results for the same object, than any other which could be devised; and that the office of President of a Committee in union with that body presented the most appropriate and promising sphere of usefulness to a Bishop of the Church of England. While we must express our dissent from his Lordship's judgment in respect of this and many similar matters, it is impossible to doubt his strict conscientiousness in forming that judgment. To the formation of a Diocesan Committee of this Society his Lordship accordingly addressed himself with the utmost promptitude. The object of the Society for Promoting Christian Knowledge was to supply barracks, cantonments, schools and hospitals, with bibles, prayer-books, and useful tracts. It was by measures of this prudent, unostentatious character, that the Bishop hoped to give life to the profession of Christianity in India. And he had the gratification of finding his views so liberally seconded by the affluent and respectable classes, that in February, 1816, he was able to announce that members of the Society for Promoting Christian Knowledge were to be found all over India, from Delhi to Cape Comorin.

In July, 1815, the Bishop performed, for the first time, the office of confirmation at Calcutta, and in December, held his primary visitation. As this last solemnity had never before been witnessed there, it attracted a considerable concourse of British residents. On the 18th of the same month (December, 1815,) he quitted Calcutta in furtherance of his primary visitation, which, out and home together, amounted to no less than 5000 miles.

They embarked on board the *Cecilia*, and arrived at Madras on the 25th, Christmas-day, where the Bishop's reception was respectful and honourable. On the 4th January, the Bishop consecrated St. George's Church, and held a confirmation on the following day, when nearly 300 were confirmed. The Mission at Vepery, which

that time had fallen into a state of inefficiency and decay, was next visited

On the 31st of January, 1816, the party left Madras, and travelling through Mahabalipooram and Alumparva, they reached Pondicherry on the 7th February, where the Bishop had an opportunity of visiting the church of the Capuchins and the Jesuits' College. Thence they proceeded to Cuddalore, another of the ancient Missionary stations of the Society for Promoting Christian Knowledge, which now was in a melancholy state of declension. On the 14th of February, they reached the Danish territory, two miles from Tranquebar. "I was much pleased," says the Bishop, "with Tranquebar. The place is, indeed, in great distress, and the people are living on incomes which, in this country, appear still smaller by comparison; but I never saw poverty more respectable. The mission there is every thing, and the missionaries are the regular clergy of the place." Having made a grant of £200 to this mission, on the 17th the Bishop proceeded to Myaveram. At Combaconum, the chief civil station of Tanjore, he was met by Mr. Kohloff, the successor of Swartz. The Bishop's visit to Tanjore was one of the most interesting and memorable of his journey, he visited the mission—and also the Raja of Tanjore, the pupil of Swartz. In the course of his conversation with the Bishop, His Highness dwelt with evident delight on the blessings which the heavenly lessons and virtues of that holy man had shed upon him and his people.

At Trichinopoly, the Bishop consecrated a church and confirmed 105 persons, preached twice, and planned a library for the use of the station. By the 22d March, the party reached Palamcotta, the capital of Tinnevely, in the south of India. The native Christians in the districts immediately waited upon the Bishop—they were "very highly spoken of for their orderly conduct: they have several churches and villages under the care of native priests; they are all Protestants; and are much attached to the English ritual." At Palamcotta the Bishop found a school of forty-one children, and a mission church, raised chiefly by the munificence of a brahmin lady, a convert of the venerable Swartz. On the 27th the Bishop reached Arambooly Pass, and after passing through a country rich in all the pomp and prodigality of Asiatic landscape, he encamped, on the 3d of April, in view of the sea. On the 6th the Bishop reached Quilon, and on the 11th Balghatty, the seat of the British Residency in Travancore. Cochin, which is separated from Balghatty by a narrow inlet of the sea, proved to be in a condition in all respects sufficiently miserable: some of the principal edifices were fast falling into decay,—the Dutch church shut up for want of a minister,—the school in the fort destroyed,—the children left

unbaptized,—the sick unassisted, and without the last consolatory offices,—and a total apathy among the inhabitants respecting education and religion! Such had been the state of this Residency for nearly fifteen years, during which period it had been in possession of the French, to whom it had been given up in 1803, conformably to the treaty of Amiens. From what the Bishop was able to learn, it would appear that the condition of the Syrian Christians was in some respects not much more satisfactory. Before the Bishop left Cochin, the ordinance of the Lord's Supper was administered to forty persons; it appears that this holy rite had not been celebrated for twenty years before! On the 22d the Bishop's party reached Cannanore by sea. At this place he landed solely for the purpose of licencing the church. From this time till his arrival at Bombay, on the 14th of May, the Bishop did not leave the vessel. This interval of leisure he diligently employed in improving his knowledge of the Syriac, and he never passed a day without reading a portion of the New Testament in that language.

Arrived at Bombay, and all visits of ceremony having been paid, the Bishop commenced his plans of improvement. He formed a district committee of the Society for Promoting Christian Knowledge, and urged its claims with such success that the Governor, the members of Council, the Superintendent of Marine, and many other persons of influence, enrolled their names as subscribers; and before his lordship's departure, funds were transmitted home for the purchase of the parent Society's publications. The Education Society, which had just been established, next obtained his notice. The great object of this Society was to provide religious education for the children of European soldiers. On the 7th of July, the Bishop consecrated the church, which was dedicated to St. Thomas. A few days after he held a visitation of the clergy, and also a confirmation.

The setting in of the rainy season early in June, and the unsettled state of the British relations with the Mahratta powers in the Deccan, combined to prevent an excursion into the interior of the country, which under more favourable circumstances the Bishop would have been desirous to accomplish. The various concerns of his diocese, however, afforded him ample occupation in the interval. One of the matters which here engaged his attention was the arrangement of the several distinct duties of the clergy, whom he recommended to be stationed at the Presidency or in its neighbourhood. He also framed a table for the regulation of the surplice fees, and represented to the Government of Madras, the necessity of building a church at Quilon,

nanore, the external appearance (steeple, &c.) which usually belongs to them.

The Bishop left Bombay on the 7th of September, and three days after entered the harbour of Goa. On the 1st of October his Lordship landed once more at Cannanore, chiefly for the purpose of holding a confirmation. On the 4th he reached Cochin. The principal object which he contemplated in this second visit to the coast of Malabar, was a more minute and careful investigation of the condition of the Syrian church than he was able to undertake in the earlier part of this year, on his way to Bombay. The first of the churches visited was that of Tripoontorah, used by both Syrian and Romish priests indiscriminately; the second church was Curringacherry, dedicated to St. George, and exclusively Syrian. The third church was at Moolantoorty; the fourth was at Candenaad; the fifth at Udiampoor, usually written Diamper; the sixth was at Verapoli; and also the Popish seminary for the education of missionaries; the seventh was at Agaperumboo, at which the Bishop attended service performed in the Syrian language; the eighth church was that of Tekkah Paroor, and the ninth was at Kotim, where was also a college established chiefly by the Church Missionary Society, aided by the influence of Sir Thomas Munro. On each visit the Bishop held conferences with the priests, and obtained a large fund of information regarding this once favored, but afterwards degraded, people. The ceremonies mixed up in their religious services were found to be sufficient to withhold them from any union with the Church of England.

On the 16th October the Bishop and his companions embarked for Colombo in Ceylon, which he reached on the 21st. The objects of the Bishop's notice here were the Wesleyan Mission, who were then printing the discourses and miracles of our Lord in Cingalese; the Malabar school, established and supported by Lady Brownrigg; the seminary for the education of the Cingalese; the Christian village of Galkrese, where the Governor was at that time building a church, and lastly, the military and orphan schools. On the 30th of October the Bishop embarked for Calcutta, where he arrived on the 10th December, 1816.

The labours and fatigues of the visitation being now concluded, his Lordship resumed the stationary duties of his Diocese; and those duties were such as to require the most careful distribution of his time. It was not long before the idea of a grammar school for the education of East Indian youth, which should include two or three free scholarships for the sons of missionaries, engaged Bishop Middleton's attention—this however made but slight progress for several years, in consequence of the Hindu College having lately been established for the

education of natives. The design was, soon after Bishop Middleton's death, carried into effect through the exertions of Mr. Hawtayne. The next subject that called for the Bishop's interposition was the recognition of the Missionaries of the Church Missionary Society. In a letter dated March 8, 1821, the Bishop thus adverts to the subject:—"As to my recognizing their missionaries (those of the Church Missionary Society) what can I do? They will soon have in India a body of ordained clergy, nearly half as numerous as the Company's chaplains; *and I must either licence them, or silence them,—there is no alternative.* But how can I silence men who come to India under the authority of a clause in the charter? It may be said that under that clause they should confine themselves to the instruction of natives, and not preach in English. *But they preach where there are no chaplains,* and without their ministrations considerable bodies of Christians would be without the ordinances of religion. They are in fact doing what our Propagation of the Gospel Society's Missionaries were sent to do in America. And what would be the effect if the Bishop were to interfere to deprive any Christian congregation of the means of attending the services of the church? Explanation would be impossible. It would be generally believed that I was adverse to the progress of Christianity, whatever might be my professions." The Bishop nevertheless abstained from interference, in the hope that an adequate supply of chaplains would in time relieve him from the difficulty—in this hope, however, he was disappointed, and towards the close of his life he was more than ever convinced of the necessity of extending the episcopal licence to this class of ministers for English service.

Another question of an important nature arose in the course of the same year (1817), which was referred to the Bishop for decision—this question was first agitated at Madras, and the point in dispute was the use by the Archdeacon of the pulpit of the principal presidency church. There was another department of his episcopal functions in which the Bishop had considerable opposition to encounter, and to which it is necessary to advert, for the purpose of shewing that in the exercise of his authority, he had as it were, every foot of ground to contest. There was in some quarters a strong disposition to dispute the validity of his licences to the clergy, and to reduce their effect to that of a mere certificate or testimonial. In the latter matter the Bombay Government was for some time opposed to the Bishop, but afterwards conceded the point.

The following year the Bishop assisted in the formation of a Leper Asylum in Calcutta, an institution greatly needed.

Up to the present period (1818), the Bishop's plans for the regulation of his Diocese had been attended by difficulties and opposition

we have noticed only some of them ; he says, " I have great difficulties and discouragements to contend with ; and I have also to struggle against all sorts of irregularities and anomalies, such as have no existence in England, while my powers are fettered and curtailed. Why I do not sink under all these discouragements, I can hardly tell you. In my present state of debility they do indeed seem tremendous." The opposition of the clergy might partly have been anticipated, they having been so long left almost to themselves ; but the opposition in some instances and non-cooperation in others which Bishop Middleton experienced from the authorities in the government, from whom he ought to have received every aid, was not anticipated, and fettered him in many of his plans of usefulness.

On the 8th of August in this year the Bishop laid the first stone of a church to be erected at Dum-Dum, the principal station near Calcutta, of the European Artillery, and shortly after set on foot a plan for the establishment of schools for the diffusion of useful knowledge among the native inhabitants of the Presidency of Bengal, under the management and control of the Society for Promoting Christian Knowledge. The plan was well supported, schools were established, and under the assiduous attention paid to them by Rev. Mr. Hawtayne, who had undertaken the office of Secretary to the Committee, they were patronised with surprising liberality.

We now approach a time when the spirits of Bishop Middleton were revived, by the information that certain vigorous and decisive measures had for some time been in agitation at home, with reference to missionary objects in India. In the middle of September, 1818, he received intelligence that it had been determined, at the suggestion of the Archbishop of Canterbury, by the Incorporated Society for the Propagation of the Gospel in Foreign Parts, that the sum of £5000 should be immediately placed at the disposal of the Bishop of Calcutta, to be used at his Lordship's discretion, for the furtherance of the objects contemplated by the Society. Upon receipt of this information the Bishop recommended the establishment of a Mission College, in the immediate vicinity of Calcutta, for the purpose of instructing native and other Christian youth in the doctrines and discipline of the church, in order to their becoming preachers, catechists and schoolmasters ; for teaching the elements of useful knowledge and the English language to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage ; for translating the scriptures, the liturgy, and moral and religious tracts ; and for the reception of English missionaries, to be sent out by the Society, on their first arrival in India. The communication conveying this recommendation reached the Board

in London in May, 1819, and no sooner was the project made generally known, than it was honored by the favor and patronage of the public of England. The contributions raised on the appeal exceeded £50,000. Other religious societies also munificently aided the work, and the present Bishop's College, at Garden Reach, was the result.

Three years having now elapsed since the commencement of his primary visitation, the period was arrived at which the Bishop was again to meet his clergy at Calcutta, and to prepare for the labours of another circuit through his Diocese. He accordingly assembled his clergy early in February, 1819, and delivered to them his charge, and on the 12th of the same month he embarked on his visitation for Madras, accompanied by Mrs. Middleton and his chaplain, Mr. Hawtayne. On the 27th he reached Madras, and on the 5th May Pulo Penang, where the party stayed eighteen days. Thence the Bishop, who had originally intended paying Bombay and Ceylon a visit, but which the lateness of the season prevented, returned to Calcutta.

On the Bishop's return from Penang, after arranging such business as awaited his decision, one chief object of attention was the establishment of a National Day School in the heart of Calcutta, and also the erection of a Free Church for the benefit of the Indo-British inhabitants; and on the 15th of November, 1820, the Bishop laid the first stone of St. James' Church, to which was attached a Free School for Indo-British children. His Lordship, however, did not live to see the completion of his plans. In August, 1820, the Bishop and Mrs. Middleton had a very narrow escape from destruction. Their house was struck by lightning, the venetians of the windows at about twelve feet from where Mrs. M. and the Bishop were sitting, being shattered, and the western side of the house being battered as if with shot. "But," says the Bishop, in a letter written to a friend in England, "the scene of havoc was upstairs. Adjoining my library is an enclosed verandah of about forty feet by thirteen; the electric matter had entered through the roof at each end close to the wall, and had occasioned a scene of frightful devastation. The floor was literally covered with bricks, plaster, fragments of venetians, broken glass, and the iron fastenings of the windows, which were torn to pieces, and in some places slightly fused. But the electric fluid was impatient of any thing like confinement: at one end of the verandah it passed through a wall two feet thick into my library, and tore off the plaster; at the other end it forced its way through a much thicker wall, and came out on the principal staircase. It is singular enough that a canvass partition in the verandah, placed nearly at equal distances from both ends, had been perforated by bodies, which had evidently moved in opposite directions,

probably fragments of wood or brick. One end of this verandah forms my dressing room, where but an hour before I had been dressing for dinner. Had the lightning taken effect at that time, I must inevitably have been killed."

On the 15th December, 1820, the Bishop laid the foundation of Bishop's College. On the 15th of January, 1821, he embarked on a visitation to Bombay in the *Susan*. He reached that Presidency on the 27th February, and left it for Ceylon on the 9th April. On the way he paid a visit to Cochin, where he landed on the 19th. He spent five or six weeks at Ceylon, and then returned to Calcutta.

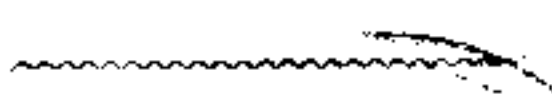
On the 17th of December, 1821, Bishop Middleton held his third visitation in Calcutta, and delivered his charge to the clergy.

We now come to the closing scene of the life of the first Metropolitan of India. The nervous energies of his constitution had, probably for some time, been sinking under a load of duties, to which no single mind or body could long be equal, aggravated as they were by the multiplied impediments incident to the novelty of his office in this country, and to the peculiar circumstances of the church in which he was called to execute it. This constant and painful commotion of spirits to which he was subject, was however never suffered to interrupt him in the discharge of duty or the exercise of hospitality. On the Monday preceding his death, he received the clergy, as was his custom, at dinner. In the early part of that evening, he was severely agitated by some information respecting certain proceedings which had been instituted against him, in the Supreme Court, by one of his own clergy, on whom he had been under the necessity of inflicting censure. This depression, however, he shook off, and became unusually cheerful and animated, and exhibited with much appearance of satisfaction, some handsome improvements which he had recently made in his residence. On Tuesday, July 2d (1822), he visited the college at an early hour in the afternoon. On the Wednesday, he was occupied for eight hours together in writing to Government respecting the proceedings in the Supreme Court above alluded to. He then declared that he was quite exhausted, and proposed to Mrs. Middleton, who had been suffering from ill health, that she should accompany him in the carriage before the sun was gone down. They had not proceeded far, when the slant sun shone full upon him. This slight cause, acting upon a shattered frame of nerves, was sufficient to produce fatal effects. He immediately declared that he was struck by the sun and returned home. In the course of the evening the symptoms became aggravated to an alarming

All this time he forbade Mrs. Middleton to send for a physician ; till, at last, on Thursday the fever had become so violent, that he was persuaded to call in Mr. Nicolson, on whose experience and skill he placed the greatest reliance. He was now perhaps fully conscious of his danger. Still it seems he would not allow any intimation of his alarming condition to be conveyed to his friends ; and almost to the very last, they remained in total ignorance of the extremity of his danger.

In the course of the following Monday there were slight appearances of amendment. Some hopes were even entertained that the danger was passing by, and that a favorable crisis might be at hand, but these were soon dissipated by an alarming accession of fever and irritability, which came on towards the evening. He then quitted his library, and walked incessantly up and down his drawing room, in a state of the most appalling agitation. About nine o'clock his chaplain, Mr. Hawtayne, was admitted to see him, and was shocked to find him on his couch, in a state of violent delirium ; his thoughts wandering, his articulation gone ; his faculties in short a melancholy wreck, at the mercy of the tempest which had shattered them. In that condition he lay breathing and struggling violently, till a short time previous to his departure. The severity of the conflict then appeared wholly to cease. A smile of unspeakable serenity and peace spread itself over his features, and in a few minutes he gently expired,—on the 8th July, 1822, in the fifty-fourth year of his age, and the ninth of his episcopate,—without a struggle or a groan.

It is very greatly to be regretted that Bishop Middleton, in his last will, dated about a year and a half previous to his death, left a strict order that his sermons, and other writings in manuscript, should be forthwith burnt. Some of them there were, which, if his life had been spared, it was known to have been his intention to revise for the press ; but most of them were left by him in a state scarcely, perhaps, fit for publication. We have more especially to lament the loss of his memoir on the condition of the Syrian church in Malabar, for which he had collected an ample and various store of precious materials. Next to this work in importance were his lectures on the Liturgy, which were composed with the design of unfolding to his congregation the excellencies of that composition. The performances by which Bishop Middleton only can now be known as a writer, are the dissertation on the Greek article, which has already been spoken of, and his printed Charges, and occasional Sermons.



SAMUEL NEWELL.

SAMUEL NEWELL was born at Durham, Cumberland County, Maine, July 24, 1784. His parents were both natives of Newton, Massachusetts. Before he was three years old Samuel lost his mother, and at the age of ten his father.

When about fourteen years of age he conceived a desire to see something more of the world, and, accordingly, having obtained the consent of his friends, he filled his pockets with provisions, and set out on foot for Portland, distant from Durham about twenty-six miles. He arrived at Portland a stranger to every body, and was much amused by the new objects which struck his eye. His attention was particularly attracted by the vessels in the harbour; as he had never seen a ship before. Curiosity led him to inspect them more closely, and while thus engaged, a captain of one of the vessels observed him, and was struck with his appearance. "What is your name, my boy?" Samuel made a civil reply. "What do you want?" was of course the next question. Samuel told him he had come to "seek his fortune." "Well," said the captain, "I shall sail to-morrow for Boston; how would you like to try your luck with me?" Samuel was delighted with the idea of so romantic an adventure as this then appeared to him, and readily assented to the proposal. On arriving in Boston, the captain happened to meet Judge Lowell (father of the Rev. Dr. Lowell of Boston) who was wishing to obtain a boy to live in his family. The captain named to him young Newell; and being pleased with Samuel's appearance, he took him home to live with him in Roxbury. Judge Lowell proved to Newell a faithful friend, and continued his patron until his death, which happened in May, 1802.

Sometime in 1800, Samuel went to live in the family of Mr. Smith of Roxbury, who was to give him three months schooling in a year. Mr. Smith soon perceived that Samuel was more inclined to get a book and read than he was to work. If he sent him to the barn to feed the cattle, and went out afterwards to see if he did his work faithfully, he often found him on the hay-mow studying. If he sent him to cut wood, he often found him sitting on the wood pile reading a book. Mr. Smith tried to convince him that he must leave this course of living, and work more faithfully; but it was all in vain.

In 1801, Mr. Smith sent Samuel to the academy at Roxbury, under the instruction of Dr. Nathaniel S. Prentiss. He could then scarcely

write his name, but could read very well. Having attended the school about two weeks, he one night stopped till all the scholars had gone, and then came to his teacher with the question, "Do you think it possible for me to obtain an education?" He was told, "it was possible," but that it would be well to wait a week or two, and think of the subject. At the expiration of the time specified he stopped again after school, and said, he had concluded to try to get an education. His teacher showed him the greatness of the work, and then asked him if he was resolved to persevere and go through every difficulty. He answered, "I am resolved to try, for I cannot bear the idea of living and dying in ignorance." He seems at that time to have been urged on by an ardent desire to obtain an education, without reference to any particular profession.

Having a few cents, he obtained a Latin Grammar, but very soon became discouraged at the very appearance of the book. One day he said to his teacher, "I am discouraged and believe I shall give up the idea of getting an education." His teacher simply reminded him of his resolution, and he was never afterwards known to think of giving up his object.

While studying the Greek Testament, he frequently went to hear John Murray, a Universalist preacher, and would afterwards be found making enquiries into the meaning of certain passages in the Bible. He was often prying into religious subjects, and would ask questions of a theological nature, till his teacher would tell him that was no time nor place to study theology.

Having spent two years at the academy at Roxbury, he entered freshman in Harvard College, in the autumn of 1803. Soon after he entered College he appeared to be serious; he often attended Dr. Stillman's meeting in Boston, but whether he was converted at that time is not known. However he joined Dr. Porter's church in Roxbury in October, 1804. He entered College as a Regent's freshman, (*i. e.* he was to ring the bell, &c. for which he received his board and tuition.) His character as a scholar, was good; and at his graduation he was appointed to a "forensic dispute." By teaching part of the time, and by various services while at College, he defrayed most of the expenses of his education.

Toward the latter part of his collegiate course his mind was very deeply affected on religious subjects: he felt that he had done wrong in making a profession; and for some time he was in such darkness as to absent himself from the communion. At length, however, he obtained peace of mind.

After leaving college Mr. Newell spent the following winter in Roxbury as an assistant to his former teacher, and then went to take charge of an academy in Linn, Massachusetts; here he intended to remain several years, but Providence had otherwise ordained, and he entered the seminary at Andover in the close of 1809, in the class with Hall, Judson and Nott. It was here, in the company of these men, with Mills and others, that he decided upon the life of a missionary. He left the seminary at the close of 1810, and afterwards preached for some time in Rowley, near Newburyport, Massachusetts.

In June, 1811, with Mr. Hall, he went to spend the summer and following autumn at Philadelphia, in the study of medicine. He returned in the winter, and was ordained February 6, 1812, at Salem, Massachusetts, in company with Messrs. Hall, Judson, Nott and Rice.

He had sometime before been introduced to Miss Harriet Atwood, of Haverhill, Massachusetts, a very devoted young lady, at that time about seventeen years of age. Mr. Newell proposed to her to accompany him, as the partner in his missionary labors. The anxiety and distress which this proposal occasioned were very severe, but after much deliberation, she decided to accompany him, and on the 9th of February, 1812, they were married. On the 19th of the same month Mr. and Mrs. Newell, with Mr. and Mrs. Judson, sailed from Salem for Calcutta on board the *Caravan*, and arrived there on the 17th of June. They were immediately invited to Serampore, about sixteen miles up the river, by the Baptist missionaries with whom they remained four or five weeks.

Soon after their arrival, however, Messrs. Newell and Judson received an order from the Government, requiring them to return to America by the same vessel by which they had come, and signifying that the vessel would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian friends entered with great sympathy into their situation, and earnest solicitations were employed in their behalf with the officers of the Government. After some time the order was relaxed, and liberty was granted to the two brethren to depart to any place not within the jurisdiction of the East India Company. It then became a weighty question whither they should go. Respecting Burmah they had received such information as decidedly to deter them from attempting an establishment in any part of that empire; China they supposed to be absolutely closed against them. Seeing no doors open in the countries eastward of British India, they had only to turn their eyes westward.

While in this state of anxious suspense they received letters from

the Isle of France, with the intelligence that the Governor of that island was friendly to Missions, and desirous of having missionaries employed there and in the island of Madagascar. As the Isle of France, Bourbon and the more easterly island of Ceylon, are not within the jurisdiction of the East India Company, but belong to the Crown of Great Britain, and are under separate Governments, in them the policy of the East India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of France; considering that, should they not find it expedient to attempt an establishment either there or at Madagascar, they would at last be out of the reach of that Government which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, (a small island in the Indian Ocean, east of Madagascar,) in a vessel which could not afford accommodation for any more passengers; Mr. Judson was, therefore, left at Calcutta to follow by the next opportunity. The passage to the island was long, perilous and distressing.

By contrary winds and bad weather, they were driven about in the Bay of Bengal without making much progress during the whole of that month. About the 27th it was discovered that the vessel had sprung a leak; and on the 30th the leak had increased to such an alarming degree as to render their situation extremely perilous. A consultation of the officers was called, and it was determined to put about immediately, and make the nearest port, which was Coringa, a small town on the Coromandel coast, about 500 miles from Calcutta. They arrived safe in port on the 5th of September. After a fortnight's detention they re-embarked, and on the 8th of October, Mrs. Newell became the mother of a daughter. In consequence of a severe storm of wind and rain, the child took cold, and on the evening of the fifth day expired. On the 31st October the vessel came to anchor in the harbor of Port Louis, the capital of the Isle of France. Mrs. Newell was now much reduced by consumption. Every effort was made for the restoration of her health, but in vain. She died on the 30th of November, aged nineteen years.

Mr. Newell remained at the Isle of France about three months after this event. On the 24th February, 1813, he embarked for Ceylon, whence, after a year spent in doubt and uncertainty as to his future movements, he sailed for Goa, on the 28th of January, and on the 4th of February the *Angelica* came to anchor in the roads of Cochin; where she stopped three days, and afforded him an opportunity, which, he says,

he had long wished for, but never expected to be favored with—that of seeing the Cochin Jews and Syrian Christians. Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish Synagogues at Cochin, and the Syrian Church at Candenad, the residence of the late Primate, Mar Dionysius. On the 7th of February Mr. Newell left Cochin; and on the 24th arrived at Goa; where he “visited most of the Colleges, Churches, and monasteries, saw the Vicar general of the Dominicans, dined with the Superior of the Augustinians and called on Father Joseph a Dolõribus, the late Inquisitor, mentioned by Dr. Buchanan.” “The Inquisition of Goa,” he says in his Journal, “is no more. It was lately abolished, by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the powers that was lodged in the Court of the Inquisition.” On the 2nd of March, Mr. Newell sailed from Goa; and on the 7th he landed at Bombay. Soon after his arrival there he had an attack of fever which confined him several days.

At Bombay he joined his missionary brethren, Hall and Nott, on the 7th of March, 1814. There being a prospect that he might here pursue the objects of his Mission without interruption, he immediately commenced the study of the Mahratta, which is the vernacular language of Bombay. In September of the following year, Mr. Nott was compelled by the state of his health to leave the Mission; and Messrs. Hall and Newell were left alone, the only Protestant missionaries to the millions of idolaters inhabiting that part of India, with the exception of a single Armenian brother at Surat, Mr. Carrapiet Aratoon.

On the 26th March, 1818, Mr. Newell was married to Miss Philomela Thurston, who went out with Messrs. Graves and Nichols in the autumn of 1817. Mr. Newell continued a faithful missionary in Bombay till his death.

He was seized with spasmodic cholera, which had been raging awfully in this region for some time past, on the morning of the 29th of May, 1821, and died at one o'clock the next morning, aged nearly thirty-seven, after seven years' residence in Bombay.

MOHUN DAS.

THE subject of this memoir was born about the year 1760, we believe at Chunar. When about twelve years of age he began to associate with religious mendicants and devotees of different sects among the Hindoos, and from frequent and long intercourse he acquired a considerable acquaintance with the various systems of their divinity. His mind was not however, fully satisfied with *any*, and from among so many, each opposed to the other, he knew not which to adopt for himself. He soon became very devout, and obtained a high religious character among the Hindoos of all classes. Still being an inquirer after truth, he sought it from all the various wandering spiritual guides of whom he heard. He was in this state of mind when he met with the Rev. Mr. Bowley, from whom he first heard the gospel, or glad-tidings of salvation from sin, death, and hell, through a crucified, risen, ascended and interceding Mediator.

After twelve years' intercourse with Mr. Bowley and several Christians at Chunar, during which time he searched everywhere to find if he could obtain the truth in other systems and among other sects of religion, to embrace which would cost him no sacrifice, he was at length baptised in the year 1825. The effect on his mind was beyond anything he could possibly have conceived. He himself thus expressed himself on the subject:—"It was as if a burden which had long lain upon me and bowed me down in sorrow, which I felt myself unable any longer to sustain, fell from my shoulders: a peace and a joy filled my breast to which I was till then a stranger. I felt a confidence in Christ for salvation, which I never dared to indulge before, and the Spirit did indeed bear witness with my spirit that I was hereby made a child of adoption. I felt that God was now my Father through Christ, to whom I now looked as my only Saviour, and that I had nothing to fear from his displeasure. I called on all who, as I myself had been, were halting between two opinions. I felt in my own soul the fruit of an unreserved submission to Christ, and I longed for others to be partakers with me in my joy." This simple relation of Christian experience confirms the truth and promises of God in his word, "Him that honoreth me I will honor." "There is no man that hath left father and mother, wife and children for my name's sake and the gospel's, but he shall receive an hundred-fold in this present life, and in the world to come life ever-

Such was the beginning of that knowledge of Christ which increaseth unto life eternal. It was soon after his baptism, that he left Chunar to reside with his son at Goruckpore, a young man who had been baptized with him. From this period till he died, his conduct and walk in the gospel were consistent, progressive and steady. To his knowledge and intimate acquaintance with the Scriptures, and particularly to his daily study of them, must be attributed the consistency of his conduct. He was "an epistle known and read of all men." Never once did the Missionary hear a railing accusation brought against him. The Christians and heathen both loved him, and always spoke well of him, thereby giving testimony to the word of that grace, which "dwelt in him richly in all wisdom."

A spirit of prayer was also a prominent feature in the life of Mohun Das after his baptism. Where "prayer was wont to be made" he was seldom or never absent, and in the more retired duties of the closet, where no eye saw him, but the eye of Him who seeth in secret, he was both frequent and constant. Being an invalid sepoy, he had no worldly occupation to engage him, and the opportunity thus afforded him for religious duties was improved to the enriching of his soul. The word of God was in his heart as hid treasure, and supplied him with matter both for meditation and prayer. He committed a great part of the Church prayers to memory, and from this store he always availed himself when called to lead the devotions of his family or of others. In intercessory prayer he was affectingly powerful, especially when pleading for the unconverted, and tears would run down his cheeks when interceding for those of his own household. He had great confidence too in the power and efficacy of prayer. Not to mention particular instances which he has been heard to relate, we will mention that a little before his death he said, "God has heard me in all that I have called upon him for. He heareth and he answereth prayer."

In the conversion of others he showed a very warm feeling. He warned, he exhorted and entreated all who were living "without God, without Christ, and without hope in the world," to acquaint themselves with Him and be at peace. For his own family his concern was very great, and his mind was often deeply affected on their account, *i. e.* for such as still remained in heathenism. But his heart was expansive and embraced all mankind. As far as his aged limbs would take, did the benevolent feelings of his heart carry him. It was his constant and daily practice to take a constitutional walk early in the morning, (too rare a practice among the natives,) and during these walks he visited all the places of religious resort, in the hope of making known Christ and his

mendicant, who was professedly in search of the truth, and his own little residence was constantly inhabited by such persons. After a short residence at Goruckpore he had a shed erected for the purpose of receiving such people as came to enquire on the subject of Christianity, and a great portion of the day was spent with them. A little before his death, although more than seventy years of age, he took a journey with the missionary to Chunar, and the zeal for the conversion of his countrymen which he manifested was very surprising.

We have seen how Mohun Das *lived*, let us now see how he *died*. Of the righteous the Psalmist hath said, "His end is peace." More peaceful, more serene, more calm and tranquil, death was never seen than in the case of Mohun Das. For many weeks before he died he felt the decay of nature in himself, and as he walked about, and while he sat, he talked of its image, as though he saw in its features nothing but what is lovely. The missionary frequently met him early in the morning returning from his usual walk, and on asking him how he felt, he would reply with a smile, "I continue to get weaker daily, and am obliged to shorten my walks,—my *journey* is getting every day shorter—and I shall soon, *very soon*, arrive at its end. I feel myself dying, but I feel happy, quite happy in the prospect. I have trusted in Christ for salvation, and he will not make me ashamed. I do not fear his forsaking me." During this time there was no appearance of disease about him, and when no longer able to walk about, he was not called to suffer in the least degree. His faculties gradually failed him one by one. First, his tongue began to falter, and next his sight became dim, till at length there seemed an entire suspension of all his powers, both of body and mind. "Desire failed" him—the "silver cord" was gently "loosed"—and after lying more than a fortnight in a state of almost suspended animation, at length the messenger, Death, arrived. The circulation stopped at the heart, the fountain of life, the "pitcher" was broken at the well. The vital spark, kindling into a heavenly flame, left its earthly tenement to "return to the dust," and ascended to God, the fountain of immortality, from whom it proceeded, almost without a sigh. His end was peace. He entered into his rest in April, 1830.

WILLIAM YATES, D. D. ✓

WILLIAM YATES, the second son of William and Ann Yates, was born at Loughborough in Leicestershire. His elder brother having died in infancy, William was at the age of 11 trained to his father's occupation, viz. that of a shoemaker, in which he was exceedingly expert. It is said that on one occasion he completed in one week as many pairs of shoes as there are weeks in the year. He had previously received a common English education at the high school of his native town, but had displayed no particular aptitude for learning. Before Mr. Yates was quite fourteen years of age he was baptized and received into the General Baptist Church meeting in the Woodgate chapel, then under the pastoral care of the Rev. Mr. Brand. The Rev. J. Stevenson succeeded Mr. Brand, and from his ministrations the young disciple received much instruction. He was singularly happy in his efforts to encourage and assist youth in seeking mental improvement. Among other means employed, he delivered a valuable course of lectures to young men on different branches of revealed religion, inviting public discussion upon them; when the observations and enquiries of Mr. Yates furnished evidence of his having directed serious attention to the subjects thus brought under examination. Six youths of the name of William, formed a class for mutual advantage, of whom William Yates was one, and by no means the least promising of the company.

A sermon preached in the ordinary course of ministration, in which it was shown that God always had raised, and always would raise suitable agents to promote his cause in the world, decided the subject of this memoir to enter on the missionary work.

In social meetings for devotion the young disciple early took a part; and his reputed talents awakened the curiosity of many, who desired to be admitted to some of the more private meetings of the young men. This naturally led to visits into neighbouring villages, where he was frequently requested to conduct public worship. About this period he complains—"Sometimes a spirit of indifference seized my soul, but when opportunities for preaching occurred I was influenced to embrace them by a consideration of the worth of the soul, of the lost and perishing state of the world, and of the obligation I was under to my great Redeemer." This desire was accompanied by a very natural solicitude to acquire knowledge; and he was accustomed to spend all his leisure hours in study and composition. One of his first productions fell, unintentionally on the part of the writer, under the notice of his father. It

contained some very striking views of the value of time and the importance of improving it, together with a few judicious rules for his conduct. His father in mentioning to his son that he had seen his youthful production, said,—“Well, lad, shouldst thee act up to those rules, thee’lt be a learned man by the time thee’rt forty.” The rules then drawn up were adhered to with steadfastness throughout life.

Opportunities for preaching to assemblies which were sometimes large, led him to think, as he himself expressed it, that he ought to use all the means that were calculated to render him useful in so important a work. “I thought it of consequence,” he said, “that I should be able to read the scriptures in the original languages; and this, joined with the mortification I frequently felt, when, in the course of my reading, I met with passages of Latin or Greek which I did not understand, made me resolve, if it was possible, to learn these languages. I therefore began to think of the means by which I might acquire knowledge of this kind.” Notwithstanding this very decided thirst for literature, and special passion for grammatical studies, it was not convenient for him entirely to relinquish secular pursuits; but while the services of so skilful and industrious a son were in part retained, his friends, with a due regard to his ascertained taste and talents, made arrangements for him to spend four hours a day, viz. two in the morning and two in the afternoon, at the classical school, then under the superintendence of a very able scholar, the Rev. Mr. Shaw. Mr. Yates always looked back to the masterly instructions which he received from this distinguished teacher with the most grateful recollections, conscious of having derived from them the highest advantage. Here, in an incredibly short time, the student could read the Greek Testament with fluency, besides having advanced considerably in his knowledge of Latin.

Shortly after this Mr. Yates obtained a situation as usher in a school with a handsome salary, but the new appointment was attended with but little satisfaction to the young student, who had not calculated on the labour and anxiety it involved, and which deprived him of all the leisure for prosecuting his own studies. In consequence he became unhappy, and soon sought an opportunity to free himself from an employment which was at variance with what was now the dearest object of his life. His thoughts were decidedly turned towards the Christian ministry, and all his pursuits had reference to that work.

Mr. Yates entered Bristol College in 1812, and was considered from the commencement a student of great capabilities, rather than of actual attainments. Here, as at Loughborough, he was, with respect to by far the greater part of his acquirements, emphatically self-taught. It was

for the acquisition of languages ; as on his entering at Bristol College, he had no idea of going abroad. But the unprecedented success which at that time crowned the labours of the missionaries in the East had attracted general attention at home. Not only did the numerous conversions, and the formation of new churches, fill the hearts of brethren abroad and in Europe, with gratitude and hope, but the work of translations, also, assumed a more imposing character than ever, and often engrossed the attention of Mr. Yates, as a most important feature in the Mission. Again, just on his leaving Loughborough for Bristol the tidings of the fire at Serampore arrived : that disastrous occurrence happened on the 11th March, 1812, and destroyed property to the amount of 10,000 pounds value. The constant announcement by Dr. Ryland to his students of results of the efforts which were being made in all parts of the kingdom to raise subscriptions to cover this loss, kept alive an extraordinary interest in missionary affairs. Immediately upon this followed the excitement in reference to the renewal of the charter of the East India Company, and the discussion on Lord Castlereagh's proposition for a Governmental religious establishment in India, without providing any guarantee or protection for Dissenters, or persons not connected with the ecclesiastical staff. And lastly, the offer made by Mr. W. H. Pearce of his services to the Mission as a printer at Serampore. These circumstances combined to hasten the maturing and announcement of Mr. Yates' desire to enter the missionary field. When his intention was made known to his parents they did not cheerfully and readily acquiesce in the proposal ; on the contrary, with pious and prudent caution, as well as with tender affection, they urged many expostulations. All his relatives and friends would fain have detained him in his native land. Mr. Yates answered all their suggestions and objections, and they at length expressed their readiness to obey their Master's voice, and to say 'the will of the Lord be done.'

Abyssinia in Africa, as a missionary field, had occupied Mr. Yates' thoughts for some time, and considerable attention had been paid by him to the attainment of the Amharic and Arabic languages. The former of these languages was speedily relinquished, because the managers of the Mission directed the attention of their younger brother to Asia and to Serampore, where it was felt that his talents would be far better applied than in any attempt to open new ground.

Mr. Yates was cordially accepted as a missionary, and on the 31st August, 1814 received his designation at the chapel in Hervey Lane, in Leicester, Dr. Ryland, the Rev. Robert Hall and the Rev. Andrew Fuller

board the *Earl Moira*, Captain Kemp, at Portsea, which on the 28th, in company with the *Duncan*, man-of-war, and a fleet of fifty merchantmen, shaped its course for the Brazils. When very near the American coast the *Moira* parted company and pursued her course alone to the Cape. By leaving the fleet just then she providentially escaped from an American privateer; being more heavily laden and sailing worse than the *Wellesley*, a vessel that was captured. During this part of the voyage also, eight of the lascar crew died, and a scene of extraordinary peril from water spouts was experienced; so close did one of these wonderful pillars approach, that had it not been burst by a timely shot from a cannon, destruction to the vessel seemed inevitable. On the 25th January, 1815, they left the Cape, and on the 2d of April touched at Madras, where the appearance of a missionary was then a new and rare occurrence, and his landing drew a crowd of natives around him, whose curiosity to know his profession and destination was most annoying and vexatious.

On the 16th of April, 1815, Mr. Yates landed at Calcutta, and was met by Mr. J. Marshman, and by his friend Mr. E. Carey, who had preceded him to India only eight months. Proceeding to Serampore he was greeted with a cordial welcome—together with the fathers of the Mission he had the pleasure of meeting Mr. Chamberlain, then on a visit at Serampore. Here the new comer was soon located, and proceeded with studies which had known no intermission even amidst the daily impediments of being on shipboard.

During the voyage it was Mr. Yates' daily custom before breakfast to read a chapter of Greek, afterwards till dinner to study Bengali (of which he had read the gospel of John and fifty pages of Dr. Carey's Colloquies before his arrival at the Cape,) and two chapters of the Hebrew bible; in the afternoon Greek, of which he had read Homer's *Odyssey* through, and a great part of Plato's *Dialogues* in the same period; and in the evenings general reading; Saturdays were devoted to making sermons. A few months after his arrival at Serampore, he was enabled to detail a surprising amount of classic reading, while still pursuing his one great business, that of mastering Oriental languages. "I have read," says he, "four volumes of Greek since my arrival here, Longinus, Demosthenes, Pindar, Aristotle's *Ethics*, and I am now reading Sophocles. In Latin I have read only two, Tacitus and Cicero de *Officiis*. I read Hebrew an hour and a half every morning; and am thinking of preparing a Hebrew and Greek vocabulary, containing the most common and important words in both languages."

On the 3d of January, 1816, Mr. Yates was united in marriage to

come to India as a missionary of the Baptist Mission, but was cut off a few days after his arrival. They were married in St. John's Cathedral, Calcutta, by the Rev. J. Parsons, and immediately after the newly married couple went to Soojunpore, the residence of Mr. Johnson, a friend at whose hospitable abode Mr. and Mrs. Yates were entertained for some weeks. While on this wedding excursion Mr. Yates made his first attempt at preaching to the natives, and it was during this excursion also that he witnessed for the first time one of those awful scenes, which happily now are so seldom heard of, the immolation of a widow with the dead body of her husband.

Mr. Yates having made himself master of the Sanscrit, at the request of Dr. Carey, in October, 1816, set about a grammar of the Munipore language and the study of the Khasi, and also commenced the compilation of his Sanscrit Grammar. A small congregation at Barrackpore, in addition to his labours in the translations, demanded a portion of his time: to some of the congregation his ministry had been blessed.

In the midst of these diversified pursuits Mr. Yates completed a work on which he had been for some time employed—a translation of the book of Job from the original Hebrew. And with the completion of the work their first born son William was ushered into the world.

In September, 1817, Mr. Yates separated from the Serampore Mission and united with the younger brethren Messrs. Lawson, E. Carey, Pearce, Adam and Penney, in the establishment of the Calcutta branch of the Parent Society. Calcutta opened as fine a field for missionary labour as the world presented. Eight hundred thousand pagan idolators crowded within narrow limits, and accessible by every appliance which Christian philanthropy could devise, seemed to cry aloud for help. But little direct effort had been made to impregnate this vast mass with the evangelical leaven, and not a single native chapel was there in existence: hitherto only the preliminary work had been engaged in, the number of labourers having been so few—but now commenced a system of direct operation to evangelize the heathens, which, with the blessing of God, continues unabated to the present day. The intention of the missionaries was in the main to confine their personal ministrations to the city and the suburbs, itinerating to a distance only as circumstances might dictate. And for this purpose meeting-places were erected in different parts of the city, but they soon extended their labours, and a bungalow was found to be necessary at Doorgapore, four miles from Calcutta, where one of their number alternately resided for six months in the year for the purpose of making known the glad tidings of salvation to the heathen in the neighbourhood. Coincident with these efforts to

pied the thoughts of the missionaries, which was the provision of an additional place of worship for the European community. A subscription was set on foot by the residents, and the Circular Road Baptist chapel was erected, its cost of erection having been entirely met before the completion of the building. In 1818, a printing press was established, and tracts and other works published, among which was Mr. Yates' Sanscrit Grammar. In 1819, Mr. Yates was elected Secretary of the Calcutta School Book Society.

Besides the Grammar and a Vocabulary in Sanscrit, at intervals Mr. Yates prepared "Readers" in Sanscrit, Bengalee, Hindoostanee and Arabic, and an Introduction to the Hindoostanee language. He also wrote an able Essay on Sanscrit Alliteration.

In October, 1820, Messrs. Yates and Pearce went to Moorshedabad, and visited Nuddea, celebrated as the seat of native literature in Bengal; at several places they were the means of introducing the gospel message among the people. On Mr. Yates' settlement in Calcutta he had started a boarding school, in order by that means to aid the funds of the Society, but sickness, particularly during the rainy season, now tried Mr. Yates so much that, in a letter written in 1822, he says—"the pain and weakness in my back has increased so much, that I fear it will never be better, unless I can have more recreation and country air; which I cannot have, without giving up our school. This I think must be done ultimately, for my studies, preaching, *and the school*, are more than my weak frame can bear. I believe I have not half the strength I had when I left England, and you know what I was then. Every rainy season brings me a notch or two lower."

In 1820, the first efforts were made for the education of native females, and a Sunday school formed for the young people of the Circular Road chapel. In 1822, a proposition was carried into effect for training twelve young men for Mission work: these were placed under the care of Mr. Yates.

In March, 1823, the Rev. Mr. Ward departed this life, after a brief illness. Shortly after this event Mr. Yates was himself visited with a series of trials which greatly depressed his spirits. Communications from England were not in harmony with his wishes; and sometimes his equanimity was ruffled by what appeared to be wearisome procrastination relative to the anticipated adjustment of missionary affairs. During some months of this period too his friend, Mr. Pearce, was absent, in consequence of ill health, on a voyage to Penang; and shortly afterwards Mr. and Mrs. E. Carey were compelled to yield to that imperative necessity which dictated a final departure from India.

mental effort. He describes them by saying, "I am so debilitated by this climate that I have a constant pain in my back, which prevents me from riding, and even from sitting for an hour together, without extreme weariness. This letter I write kneeling, as the easiest posture I can find." Added to these was a severe domestic affliction, which although an infant's death, and ordinarily passed over with a casual remark, was to Mr. Yates the most painful bereavement he had ever experienced.

At the close of this year (1823,) Mr. Yates published his memoirs of Chamberlain, a most valuable volume of biography.

1825 On the death of the Rev. Mr. Lawson, which took place on the 22d October, 1848, Mr. Yates acted as pastor of the Baptist Church in Circular Road, and immediately after most blessed effects, resulting from Mr. Lawson's admonitions and exhortations, were manifested in the accession to the church of many of the younger members of the Mission families—so that Mr. Yates was greatly encouraged in the very commencement of his pastoral labours. The first fruits from the Mahometans, in the person of Soojáatali, a man who has stood firm in the faith and distinguished himself for his zeal in his Master's cause to the present day, was baptized in 1824.

In 1826, Mr. Yates having determined to pay America and also England a visit, thus writes—"I am drawing my works to a close by way of preparation. In closing the account, I find what I have done amounts to something considerable. I have prepared for the press since I have been in this country five books in Sanscrit, four in Bengalee, four in Hindoostanee, and two in English, making in all fifteen, most of which have been printed, and besides these I have had to superintend through the press, about thirty other works. This is a statement, however, which I wish you not to divulge, as it would have the appearance of boasting—a thing in which I by no means wish to indulge on this head; as I have probably reason for deep humiliation, that much of the time employed in preparing these has not been devoted to more serious avocations."

On New Year's day, 1827, Mr. Yates, with his son William, left Calcutta on board the *Mars* for America. The vessel touched at St. Helena, where Mr. Yates went on shore and viewed Napoleon's grave. He arrived in America on the 15th April, 1827, after a pleasant voyage. The sea air had gradually improved his health and strength, but his constitution continued weak and enfeebled. On his arrival Mr. Yates went to the hospitable dwelling of Dr. Sharp, where he was kindly welcomed, and thence (it being the Sabbath) he immediately proceeded

in the evening. But the special service of the day was the baptism of thirty persons ; for this the pastor was preparing ; and at the appointed time, in the presence of more than 5000 spectators, the solemn ceremony took place, in the river. To a missionary, whose strength and spirits were exhausted by labours of preparation only, in India, where so little fruit had hitherto rewarded the toil, an American revival was "as life from the dead." Mr. Yates in one of his letters alludes to this event thus—"I am here in the midst of one of the greatest revivals of religion ever known in these parts. Many times have I wished to witness one of these revivals, and I now bless God that I have been permitted to see this wonderful sight." The presence of a missionary brother, even at that time known by name and reputation, added much to the interest of the Boston anniversaries. He was engaged to preach one of the sermons, and to attend frequent meetings and parties of Christian friends, and for two months he was engaged in the delightful work of pleading for the Burman Mission. During his stay in America he visited the Falls of Niagara.

On the 8th of August, 1827, he took his passage on board the *Silas Richards* from New York to Liverpool. During this voyage he complains of feeling gloomy from the absence of divine worship. After an unusually long voyage of thirty-one days he arrived among his family and friends on September 12, 1827. Reaching his native town on a market day, he playfully observes, that his old friends poured in so incessantly to greet him, that "my son and myself seem to be as fine a show as two royal tigers newly imported from Bengal." His meeting with his parents was most affectionate.—"My mother," says he, "fell upon my neck and wept profusely, while my father stood beside and held my right hand clasped in both his. And thus I stood for some time in the embraces of affection." The following week was spent with the family at Mill Hill, Derby, where Mr. Yates commenced a series of missionary meetings, which led him to revisit many towns with which he had been familiar, among others Olney revived the recollection of past scenes, and with the brethren there he felt refreshed in spirit.

The happy termination of the discussions regarding the Home Society and Serampore taking place very shortly after Mr. Yates' arrival, was a great relief to the mind of the convalescent Missionary, and contributed as much to the restoration of his health as change of climate, and the cheerful society of his old friends. When at Northampton, on his return to London from an interview with the Committee of the Baptist Missionary Society, Mr. Yates received intelligence of the death of his little boy Joseph, whom he had left with his mother in Calcutta. This shed a gloom over his entire visit.

From London he proceeded to Bristol to attend the Missionary meeting, at which he met the late Mr. Mack of Clipstone, and Mr. Statham from Calcutta—and “a more exhilarating service was never witnessed.” He afterwards visited Weymouth, Nottingham and Collingham, and for several weeks was on a missionary tour through Yorkshire; subsequently at Leicester, Oxford, Birmingham, various places in Scotland, Ireland and Wales, and then to London to preach one of the annual sermons. With this and a speech at the annual meeting he closed the public engagements of his brief sojourn in his native land.

From London Mr. Yates went to Leamington, and afterwards, when it became practicable, crossed the channel to Havre, and with a friend travelled through a portion of France, seeing all that could be seen in Paris, particularly the Royal Library, where great attention was shown to the learned missionary. The trip to France was necessarily hurried. Mr. Yates had taken his passage and was to sail for India on August 12, 1828. He reached London on the 5th: but one week remained for final arrangements there, and a hasty farewell to his parents and family. On the 13th he again left his native land on board the *Lady Macnaughten*. Considerable delay occurred on the commencement of the voyage from contrary winds, and thoughts were at one time entertained of their being obliged to put back.

No sooner had the state of things assumed the customary regularity, than he arranged for a course of study; so that his time during the voyage might be turned to some valuable account, and commenced upon an abridgment of Wilson's Sanscrit Dictionary, to which he devoted his mornings; his fellow-passengers on the contrary were intent on *theatricals* in order to kill time. He also, to “amuse” himself, and more to encourage Miss Wallace, a young lady on her passage to Malacca, devoted a part of his time to Chinese. “We get through,” says he, “a few verses every day, and I have no doubt, shall finish one of the Gospels before we finish our voyage. I feel thankful to have one pious person on board, with whom I can converse on religion.” As a missionary of Christ he also desired to be useful to the passengers and the ship's company; but the circumstances were widely different from those when the pious Kemp (on his first voyage) constituted him his chaplain and gave him his countenance.

The ship touched at Teneriffe, passed through the Cape de Verds, and two months after crossing the line met with an awful storm, which is described as follows:—“There had been a birth on board, which was followed by a christening. The captain stood godfather and gave

from their previous slumber, while the darkened horizon portended a coming storm. Most of the carousers became dreadfully ill from their previous revelry, and the whole ship's company betrayed symptoms of an extraordinary panic. This raging tempest continued to increase for two nights and two days, and at length became a tremendous hurricane. The wind seemed to rush from all points of the compass at once—the sea and sky were mingled in a common mass, the waves around the ship were lashed into foam as white as snow—and rain fell in fearful torrents. Five men were stationed at the helm, but through the thick darkness of the atmosphere, they could not see the compass, and the most awful thunder prevented their hearing the voice of command. A violent sea swept away the boats—the vessel would not answer the helm. Such was the strength of the wind, it was with difficulty an axe could be lifted or a single blow given to cut away the mizenmast; but when at length the shrouds and ropes were severed, the strong teak mast snapped like a stick, about half a yard from the poop, and carried ruin with it. The main-topmast split—and the mainmast sprung in two places. The fore-topmast and jibboom broke, and the deck was strewed like a wreck—when, as if no longer of any service, the tiller broke and left them to the absolute mercy of the winds and the waves! The hinder and side cabins were now knocked down to fix another tiller, and the water was ankle deep in the cabins between the decks; while the females, with frequent cries and shrieks, endeavored to resign themselves to their fate, expecting every moment to be their last! In this awful extremity, Mr. Yates with two others, who knew the value of prayer, called upon God in their distress. A strong persuasion then came over him that God would interpose for their deliverance; and, while the hearts of others melted within them, he was enabled to plead with a Father in heaven for preservation. Just as they had finished prayer, a voice was heard proclaiming an unusual and rapid rise in the barometer—a sure presage of the subsiding of the storm!" The "perfect ease" evinced by Mr. Yates during this tempest, and his serene and heavenly aspect when he came forth from communion with God, to contemplate the terrific scene, struck so powerfully on the mind of one of the passengers, Mr. Hunt, as to lead ultimately to his conversion. The voyage was as long as it was stormy, and terminated at the end of six months, as it had commenced, with unusual bad weather in the Bay of Bengal. During seven days of gloom, without a single glimpse of the sun or stars, the vessel made but fifty miles. Depressed also with an attack of dysentery on entering the Ganges, the returned missionary was afraid to enquire after family and friends, lest disastrous tidings should afflict and overwhelm

and of his beloved associates, the tidings were good ; and he went on shore with a joyful heart on the 4th of February, 1829.

Shortly after his return Mr. Yates, being called upon to take the care of the Circular Road English Church, of which he had so long been virtually pastor, was relieved from all the duties of teaching and stated preaching to the natives ; and, excepting such attention as the School Book Society required, wholly disengaged from other duties to pursue the work of translation. The hope of effectual aid from the young men on whom he had bestowed great pains, was less sanguine than it had previously been. It seemed in vain to expect from the native-born the energy and activity of British and American missionaries, though they were not destitute of talent or learning ; and, therefore, though the disappointment was great, Mr. Yates felt reconciled to relinquish for the time the exhausting duties of tutor.

The work of translation now formed his principal employment, and the rate, at which he proceeded in the New Testament, was a short chapter each day, or a long one in two days. Besides which, during those hours not absolutely required in this highest department, in the eight months after his return, Mr. Yates had begun and finished Ferguson's Astronomy, with plates, in Bengalee, the book of Genesis, and a Hindoostanee Spelling Book.

The year 1829 was memorable for the abolition of Suttee, a consummation toward which he had assiduously laboured. In 1831, the Brown University in America conferred upon Mr. Yates the degree of A. M. —

The year 1833 was very calamitous for Bengal—earthquakes, pestilence and famine all in turn did their dreadful work ; and thousands in Calcutta and other cities were swept away into eternity. Commercial distress, to add to all the troubles, was unparalleled ; four banking houses of agency having failed to a very large amount. On the 9th of June, 1834, Dr. Carey, the Father of the Mission, finished his career in the 73d year of his age.

Mrs. Yates was compelled to leave home in 1836 on account of her health—she made a journey to the upper provinces as far as Benares, but not benefitting sufficiently from the trip, it was deemed necessary that she should try the sea air and sea bathing, as a means of recovery—and Mr. Yates, having during the previous rainy season been very seriously ill, and after the illness destitute of all energy both of body and mind—it was thought desirable that he should accompany her to the Sandheads. Mr. Yates thus writes on the subject—"I have thus been laid aside from my work, at the very time when I wished to engage in it with more than usual vigour, and when every thing seemed most favorable for

was a fair prospect that labour, so far from being finally lost, would be crowned with an immediate blessing. I was most anxious to finish our second edition of the New Testament in Bengalee, previous to brother Pearce's departure for England ; no one can render that kind of assistance which he does, and I was consequently very desirous that he should see it pass through the press ; but it hath pleased our heavenly Father to ordain otherwise."

About midsummer Mrs. Yates became exceedingly feeble and ill ; and, as the year advanced, it was evident that a voyage presented the only chance for her renovation. Arrangements were made for a six months' absence, but previous to her departure, his own health required another short excursion to the Sandheads. During that interval the last of those distinguished men, known as "*the first three*," finished his course—Dr. Marshman followed his colleague Dr. Carey, on December 5, 1837. Shortly after their return home Mrs. Yates started on a voyage to Bombay, the Persian Gulf and Penang. During this separation Mr. Yates was tried with a mental conflict, more severe than any he had previously endured, serving only as the sad presage of the heavier calamity which impended. He described it as "a spiritual storm, as terrible as the natural one through which I passed in returning to this country. I think I know now, according to Bunyan, how far I am on the way to glory—I have just passed through the valley of the shadow of death."

On the 22d of May, 1838, Mrs. Yates died at sea—the melancholy tidings reached her husband just when he was expecting her arrival. The first impulse of his mind when realizing this bereavement, was thus expressed—"For the last three weeks I have been anxiously looking for them ; and after a long and very tedious voyage the vessel has arrived, and—has brought me back all my treasures ? Ah ! no. They have thrown into the great deep, my beloved Catherine, there to lie till the sea shall give up the dead which are in it. These painful tidings I received the night before last ; and they are the close of a moral and invisible struggle through which my soul has passed during the last two months. The danger has been great ; but the storm is now over, and all is tranquil and serene. All is right. * * * Amidst sorrow and perplexity I can review, with great satisfaction, the many happy years God has permitted us to enjoy each other's society ; and I shall never forget that one in which I paid you a visit. Our treasures in heaven are rapidly increasing. May our hearts be there, and daily preparing for their enjoyment." And in another letter referring to the same subject he gives what his anticipations had been, and how the stroke had thrown

wife left. I thought, I will finish another edition of the Bengali Testament, and the one in Hindoostanee and Sanscrit; then I will go to England, and finish my 'Biblical Apparatus,' which will require at least two years of hard labour where the body can best support it; and then return to India, and apply the result to both the Old and New Testament, till the end of my life, &c. My dear wife ought to have gone to England two years ago, but would not go without me, and I could not see my way clear to leave my work. If I persevere I must follow her soon. What shall I do? I will patiently wait till the Lord make my way plain."

On the 1st of February, 1839, Mr. Penney, and in the following month Mrs. Lawson, were removed by death from the missionary band, who had so long laboured together. Shortly after Mr. W. H. Pearce returned from England, accompanied by four missionaries, and arrangements were made as early as possible for a more equal division of labour; Mr. Yates had assigned to him by mutual consent the exclusive employment of biblical translator, Mr. Tucker relieving him of the pastoral charge of the Circular Road chapel. "I have now, I think," says Dr. Yates, "entered on the last act of my life, having resigned all other engagements for the purpose of giving my whole time to the translation of the scriptures. I do not entirely give up the idea of seeing you again in England, though the prospect is now a distant one. If I consulted my own feelings, or the welfare of my own family, I should proceed without delay. But while the whole Bible is so much wanted in Bengali, and all the missionaries are pressing me to expedite the work, I could not with a clear conscience leave it for two or three years longer. Should life be prolonged till this is done, I shall then seek some relaxation."

On Mr. Yates relinquishing the pastorate, the church sent him an address, expressive of their most cordial love, and the high sense they entertained of his talents, labours and fidelity, during eleven years, and by the hands of the deacons he received a present of a few valuable books as an expression of the high esteem and affection entertained by the church for him.

Among Dr. Yates' papers the following very remarkable memorandum was found; it contains a reference to a subject that obtained a place in many of his letters to his friends in England about this time:—"I suppose it will not be till the beginning of next year that I shall be fully disengaged from the church, and entered into the last stage of my life. Besides occasional preaching to the church, from its foundation in 1817, I shall then have been the regular pastor for eleven years. I shall

his chapel, will be realized or not. *His prayer led me and others to feel that I should be removed in the midst of my usefulness as a translator of the word of God. There was something very like the spirit of prophecy both in the manner in which it was uttered, and in the effect which it produced.* He and the venerable Fuller and Ryland, whose hands were laid on my head at the time, have all entered into their rest; and I hope when my work is done, or as much of it as may be appointed for me to do, that I shall rest with those holy men. Four versions of the whole scriptures in Eastern languages I must attempt, and if removed when I have done one, and laid the foundation for the rest, or when I have done the whole Bible in one language, and the Testament in three others, it will be in the midst of my usefulness in this work." Whatever views may be taken of such a presentiment, it is manifest that Dr. Yates uniformly felt its solemnizing influence.

At the close of 1839, the President of Brown University in America, which had some years before conferred the degree of M. A. on Mr. Yates, addressed a communication announcing the bestowal on him of the honorary degree of Doctor of Divinity; and the Hamilton Literary and Theological Institution elected him an honorary member of the Society of Enquiry in the Hamilton Institution.

The year 1840, which had commenced under such auspicious circumstances for the Mission, proved most fertile in deaths and removals among the members of the Mission family. Mr. W. H. Pearce died of cholera after only one day's suffering, on the 17th March. Mr. Tucker, from sickness, was laid aside from the pastoral duties of the Circular Road Church, and eventually constrained to return to Europe. At the end of July Mr. Bayne felt it his duty to resign his post at the Lal Bazar chapel, and in consequence of the afflictions of his wife, to return to England. In November Mr. G. Parsons of Monghyr expired after a short illness. Mrs. Thomas also was removed by death. Mr. Leslie too had another severe attack of jungle fever, and all hope of his recovery without a sea voyage had been banished. "Are not these very trying scenes?" writes Dr. Yates. "May we not say 'All these things are against us?' No! we will yield to no such melancholy and God-dishonouring conclusions. All these things are for us, and shall all work together for our good. Who can know the heights of heavenly joys, but those who first know the depths of earthly sorrows in the service of their God and Saviour? We would learn to rejoice in tribulation also, because it perfects our graces, and fits us for the enjoyment of that rest which remaineth for the people of God. I am happy to say that amidst all our afflictions, none of our work has been stopped, but we have been enabled steadily to ad-

truly honorable. At the suggestion of Sir E. Ryan, an offer was made to Dr. Yates of £1000 per annum, if he would devote himself wholly to the compilation of school books in Bengalee and Hindoostanee, which he unhesitatingly declined; and when it was proposed that he should receive £500 per annum, for half his time to be so employed, he submitted it entirely to the Committee in England, who however thought they ought not to relinquish any part of his services for an object which, though important, was immeasurably inferior to his high vocation. The offer was therefore declined, and never recurred to by him with the slightest indication of regret. In the same spirit did Dr. Yates dismiss from his mind the thought of another visit to his native land.

In March, 1841, Dr. Yates took a voyage to Benares and Allahabad, undertaken partly for recreation, and partly to ascertain some disputed points as to language by conversing with the people. On his return from this excursion Dr. Yates was married to Mrs. Pearce, and thus were united in matrimony the only two left in India of all that commenced the Mission in Calcutta.

The year of jubilee, 1842, was another disastrous year to the Mission family. Mr. Beeby, a long tried and beloved friend to Dr. Yates, a deacon of the Circular Road church, was removed by death after a few hours' illness, and Mr. Gibson, a promising young missionary, who had been in India only a few months, and was preparing to take pastoral charge of the English church in Circular Road, followed him the next day to that bourne from which there is no return. The sad event also nearly proved fatal to Dr. Yates, who was with Mr. Gibson till his death. The excitement and the exertion combined were too much for him. But his valuable life was yet spared to continue his now increased and increasing labours.

In August, 1843, Mr. Leslie having returned from England in renovated strength, was solicited by the church to become their pastor, with which solicitation, he after much consideration, complied.

In July, 1844, Dr. Yates wrote—"We hope by the close of this month to complete the printing of the Old Testament in Bengali. The whole is now in type; but Zechariah and Malachi have not yet received the final revision. I feel thankful to God that I have been enabled to complete the version of the whole Bible. There are not many things in my life that I can reflect upon with much pleasure; but for the ten years' labour bestowed upon the preparation and printing of this blessed book, I am sure I shall never have any regret. In common with others I have found this a sickly year, Mrs. Yates has been very ill, but has recovered, I have been often ailing, more than usual: but hitherto the

quite incapacitated for any kind of work, and sailed to the Sand Heads for the benefit of sea air. The trip was of great use, and restored him to health, and he was enabled once more to continue his labours, and even to deliver the last of a course of lectures on Popery,—a course in which missionaries of all denominations had taken part.

On the 2d of May, 1845, Mr. Mack of Serampore was carried off by cholera—at this time Dr. Yates' health was again beginning to fail; and soon it was apparent that he was not long for this world. A few days after Mr. Mack's death an attack of dysentery and gravel reduced him to the greatest extremity. The most aggravated symptoms were subdued, but the sufferer was so debilitated that no hope was entertained of renovating his shattered constitution, without a voyage to England, and hasty preparations were immediately made for an overland passage on board the *Bentinck* steamer, which was to leave on the 3d of June. Now that dire necessity drove him from his work, he seems to have entirely forgotten his former half-formed schemes and half-indulged wishes to revisit his native land; and said even with tears, "They have *condemned* me to go home:" but then, looking up to his heavenly Father, he added, "Thy will be done."*

Little remains to be narrated of this honoured servant of God, save

* The following list will afford some idea of Dr. Yates' unwearied efforts in the important department of translations and in other literary and scholastic pursuits:—

Literary Works and School Books, &c.

In English.—Essays in reply to Rámmohan Ráy;—Memoirs of Chamberlain;—Memoirs of Pearce;—Theory of the Hindustání particle *ne*;—Theory of the Hebrew verb, and several other papers in the *Christian Observer*; article on Vedantism in the *Calcutta Review*.

In Sanscrit.—a Grammar;—A Vocabulary;—a Reader;—Elements of Natural Philosophy;—an expurgated edition of the *Hitopadesh*;—The *Nalodaya*; and a Dictionary.

In Hindustani.—An Introduction to the language;—Selections;—Spelling Book I. and II.;—Reader I. II. and III.;—Pleasing Stories;—Student's Assistant.

In Hindi.—Reader I. II. and III.;—Elements of History.

In Arabic.—A Reader.

In Bengáli.—Pleasing Tales;—Elements of Natural Philosophy;—Epitome of History;—Celebrated Characters of Ancient History;—Abridgement of Ferguson's Astronomy;—An expurgated edition of the *Hitopadesh*;—*Sársangraha*, or Vernacular Class Book;—An Introduction to the language, with Selections.

Religious Works in Bengáli.—Bunyan's Pilgrim's Progress, Part. I.;—Baxter's Call to the Unconverted. The greater part of Doddridge's Rise and Progress.

Biblical Translations.

Bengali.—The whole Bible.

Sanscrit.—The New Testament;—the Psalms;—Proverbs; Genesis with 20 chapters of Exodus; Isaiah;—and in MS. the whole Pentateuch;—Job; the writings of Solomon; Daniel.

Hindi.—The New Testament.

Hindustani.—The New Testament.

a few incidents of the voyage. He was carried on board June 2—the same beloved brother, Mr. G. Pearce, who in 1838 accompanied Mrs. Yates on her last voyage, now attended him for two days—and at Madras, Mr. Wardlaw, from Bellary, came on board: so that he was not without the solace of fraternal intercourse more than four or five days, and during that period, as throughout the voyage, he enjoyed the Christian sympathy of other passengers. The sea breeze soon revived Dr. Yates, and before reaching Madras he was able to enjoy the bracing air on deck. After leaving Point de Galle, the weather became exceedingly rough, and the heat was so intense that the glass stood constantly at 98° and 100°; while a tremendous sea required that every avenue for air should be closed. On the 19th of June, after a last attempt to use the pen, which in so many languages had copied the oracles of God, his feeble hand could only inscribe the date, in a journal in which he had daily noted down the events of the voyage. The 20th brought a relapse from which he never sufficiently rallied to warrant any hope. The Arabian Sea is often terrific in the monsoons, so that a voyage in June, July and August should, if possible, be avoided by persons in health. After leaving the fantastic rocks of Aden, and the romantic but desolate scenery of Arabia Felix, they passed through the Straits, which as the name Babelmandel signifies, proved indeed the gate of affliction to the dying man. With a burning sun, and the very waves of the Red sea as hot as the sultry atmosphere, existence became insupportable. Once or twice, when an attempt was made to admit the air, a sea broke in upon the expiring saint, who was therefore compelled to endure the suffocating heat. At length, exactly a month after he came on board, the struggle terminated—the voyage of life was ended, and the haven of eternal rest gained, before this first part of the voyage home was completed. The ship was still three days' sail from Suez, when on the 3d July, the exhausted sufferer fell asleep in Jesus.

Mr. Wardlaw was with him during his last hours, and thus narrates the conversations he held with him. Upon being informed that the medical men on board had given up all hopes of his recovery, he seemed prepared for the information, and said, "The will of the Lord be done! He is very gracious, and I have no desire beyond his pleasure." Shortly after this he became fully sensible that the time of his departure was at hand. As an evidence of this, and as a proof how calmly he anticipated its arrival, he one day put into Mr. Wardlaw's hand a small packet, saying, "This contains a likeness of the late Mr. De Rodt. I shall feel obliged if you will take charge of it, and convey it to the

His mind was throughout calm and serene. Even in the moments of most poignant suffering not a murmur was heard from his lips. Upon one occasion Mr. Wardlaw said to him, when he was feeling considerable pain, "You are a great sufferer." "Yes," he replied, "but my sufferings are nothing compared with my deserts, and with what my Saviour endured on my account ; and there is a glorious prospect in view. How beautiful," he continued, "is the language of the apostle—' Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' We have glory for affliction. The affliction is light—there is a weight of glory. The affliction is but for a moment—the glory is eternal." On another occasion Mr. Wardlaw said to him—"The promise of the Saviour is, ' I will never leave thee, nor forsake thee,' you feel that he is true to his word?" "Oh yes," he replied, "he is with me now, and will be with me to the end. ' Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me.' " He added, " ' I know in whom I have believed, and that he is able to keep that which I have committed to him against that day.' " If he had any anxiety, it was for those loved ones, whom he was called to leave behind. But when speaking of them he said, "The Lord will provide. It is the will of my Master to call me away, and he will take care of those who remain. They are safe in his hand."

A few days before his death Mr. W. asked him (as was his wont, on entering his cabin) how he felt. He replied, "I feel myself sinking ; I fear I shall not be long with you now : but I can say with Job, ' All the days of my appointed time will I wait till my change come.' " "And you can add," continued Mr. W. "with him, ' I know that my Redeemer liveth.' " He went on himself to the close of the passage, "and that at the latter day he will stand upon the earth, and that though after my skin, worms destroy this body, yet in my flesh shall I see God!" After a short time Mr. W. repeated these words, 'I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day ;' adding, "You can adopt that language, cannot you?" He remained silent for a few moments, and then said, "With many imperfections, with much that makes me feel myself an unprofitable servant, I have endeavored, during my sojourn in India, to do my Master's will, and to fight in his cause." "And you feel," Mr. W. continued, "that it is a good fight in which you have been engaged?" "Oh yes," he replied, "if I had a thousand

himself for me! My only regret," he added, "is, that I have been so soon called from the field."

The following morning Mr. W. read the 40th chapter of Isaiah to him. As he closed, Dr. Yates said, "I have found, and still find, in my experience, the truth of these words, 'They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.'" He then proceeded to speak in a very pleasing way of the perfect peace of mind which he enjoyed in a sense of the Divine presence and favour, and in a simple and undoubting reliance on the wisdom and love of his heavenly Father. Mr. W. then read the 15th chapter of the 1st Epistle to the Corinthians. When he had finished he said, "You, dear brother, can adopt the language. 'Thanks be unto God who giveth us the victory?'" "Yes," he said, "'through Jesus Christ our Lord,'" laying all the emphasis he could on these words. "There is," he continued, "an ellipsis of the sense, in that verse, but it is easily supplied." He then stated clearly and beautifully (though his voice was so faint that Mr. Wardlaw could scarcely catch what he said,) how we had the victory through Christ, as "having by death destroyed him that had the power of death," dwelling especially on the perfection of his righteousness and the all-sufficiency of his atonement. After a little, he said, "Victory is a word full of glory. It is recorded of a great general that on being wounded to death, just as the enemy were about to flee, he exclaimed, 'Mind not for me, the victory is won!' How much more may we exult in the consideration that our Redeemer has triumphed over death, the completeness of the victory being strikingly expressed in his own words, 'I beheld Satan fall as lightning from heaven.'"

On the morning before his death, he was beginning to suffer from difficulty of respiration. To the question "You enjoy peace of mind?" he answered "Yes, and now I long to be released. Come, Lord Jesus, come quickly!" Mr. Wardlaw then repeated these words, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He then asked him if he enjoyed the same delightful persuasion with the apostle? "I do," he replied; "it is here (laying his hand upon his heart,) and it is deeply, immoveably fixed." Mr. W. then asked him if there was any particular part of the word of God which he would like to hear? He said, "I shall feel obliged if you will read the translation of Elijah." Mr. W. did so, and then read part of the 1st chapter of the 1st Epistle to the Corinthians.

About ten o'clock at night he got much worse. The difficulty of breathing had greatly increased ; so much so that he could hardly articulate : he was quite sensible, however, and continued so until he breathed his last. In answer to the question, "You are happy?" he replied, "Yes." "You rejoice in Christ Jesus?" "Oh yes!" "You suffer much outwardly, but there is peace within?" "Yes." "All then is well?" "Yes." During the few closing hours he was very restless, and never remained for any length of time in the same position. An increased hardness of breathing told that the last moment was near. It ceased and all was over. Dr. Yates was in his 53d year.

There was a time when a learned Missionary, the devoted Carey, was ejected from a British ship with contumely, as if her very planks would have been contaminated had he continued to tread her deck—his successor in the great work of translating the Holy Scriptures, dying at sea, received the most honorable interment which circumstances allowed. A coffin was prepared—the flag was lowered—the funeral service was read by a brother Missionary—as many of the crew as could be spared, were assembled—the officers and passengers generally joined in the solemn act, while the untiring engines ceased their giant labours, and unimprisoned vapour escaped free as the spirit which had fled. Thus were the precious remains committed to the sea—the wave parted for a moment, and as the liquid grave deepened, gently did the displaced waters, still lower and lower, close over the descending corpse—a moment more, and when all trace of gurgling had disappeared, the wheels revolved, and again the vessel moved on in her majestic course. Thus mortals sink in death, the tide of life rolls over them, and all the world's activity proceeds, as if no such event had happened.

WILLIAM LEE.

THE subject of this memoir was born at Great Marlow, in Buckinghamshire, in the month of May, 1780. His parents "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." His father was a deacon of the Independent Church at Marlow, upwards of seventeen years. He added to exemplary piety, a measure of scientific intelligence and mechanical ingenuity rarely found in rural life. Though entirely self-taught, he was able, at forty years of age, to construct optical instruments and machines of a superior order, which, kept from the market by the prejudice of the regular trade, were yet purchased and prized by gentlemen of science in his neighbourhood. That he might prosecute his ingenious labours without restraint, and with greater prospect of success, he contemplated for several years a removal to the United States of America. Possessing a firm state of health, and his mental faculties in unabated vigour, at sixty years of age he prepared for the voyage, so far as to advance to the captain of a vessel part of the passage money. Domestic impediments, however, which he could not overcome, kept him in England; and the son, who was to have accompanied his father to another hemisphere, on a secular enterprize, in less than four years after was directed to the same part of the world, bearing the tidings of salvation, as a minister of Christ.

William Lee continued under his father's immediate care throughout the first thirteen years of his life. In his journal he mentions this early period with deep regret. He speaks of himself as an adept in lying. The severest punishment does not appear to have softened him. He even wished every restriction removed, and opportunity furnished for gratifying all the devices of an evil heart of unbelief, resolved on departing from the living God.

At the age of thirteen he was placed in a religious family in London, with which he attended the ministry of the Rev. W. Wall, of the Pavement, Moorfields. The friendship of a fellow-apprentice, fond, like himself, of the singing of a dissenting congregation, appears to have been the first means of exciting his attachment to public worship. Their love of music occasioned them to pay to the other parts of the service much inattention; still it is manifest that the passion strengthened with every opportunity for its exercise; that religious worship promised him the highest gratification of it, and that thus it became

When the late Rev. Charles Buck resigned his charge at Sheerness, and entered upon the ministry at Prince's Street, Finsbury, Mr. Lee was among the numerous young people whom that able and useful preacher drew around him. The soul of the subject of this notice was stirred within him at the commencement of his attendance at Prince's Street. Religion, before this a matter of form, to which he reluctantly submitted, because it introduced him to musical exercises and associations, now impressed his conscience as a divine reality, and supplied him with other and higher sources of gratification. The Sabbath, formerly a day of mere animal repose and recreation, now became "a time of refreshing from the presence of the Lord." Private devotion and meetings for social prayer, which before he treated with indifference and neglect, now began delightfully to occupy the hours he could spare after the public worship of the Sabbath, and a diligent attention to ordinary labour on the other days of the week.

He became a member of the church in Prince's Street in the year 1799, and soon after joined a select number of young men, who met at the house of one of the deacons for united prayer and mutual edification. In that society Mr. Lee held a distinguished place. Every other member listened to his animated exhortations, and his ardent prayers, with astonishment and delight.

He began his ministry under the patronage of the London Itinerant Society, and his first hearers were the children in one of the numerous schools of that institution. The foot road to Sydenham, the first scene of his labours, lay through a wood; and in that wood, beneath the shade of a large tree, he and another, who afterwards became a useful minister of the Gospel, were accustomed to unite almost every Sabbath morning in prayer—"an exercise which," he observes, "often proved unspeakably refreshing, and furnished both the outward and the inward man with unlooked-for strength and vigour."

The exertions of the preachers, and especially the teachers of the Itinerant Society, deserve the highest commendation. Those of Mr. Lee, at this period, afford a sample of what the latter gladly undertook. He left his home at five o'clock every Sabbath morning, and after a walk of nearly seven miles, attended and took his turn in conducting a prayer-meeting: a homely and hasty breakfast followed, and then for three hours, from nine o'clock till twelve, he devoted himself to the religious instruction of a number of poor children. At two o'clock he undertook some subordinate parts of public worship, and when that closed, he resumed his instructions till five. At six he assisted in a second public service, and by ten he reached home, "often," he observes, "fatigued, but never discouraged; faint, yet pursuing."

While engaged in preaching in the villages around London, his thoughts were often led towards the miserable condition of the heathen, hundreds of millions of whom were perishing for lack of knowledge, and exclaiming as they perished, "No man careth for my soul." "This made me feel a desire," wrote Mr. Lee, "to become a missionary, though I scarcely dared to express the wish or indulge the thought. Upon considering the difficulties of a missionary's life—the vast importance of the work, together with my own unworthiness and inability, I shrunk from the task, and exclaimed, 'who is sufficient for these things?' On the other hand, I thought of what God had done for my soul, and what would have been my case had I never heard the Gospel, and then I felt myself bound in gratitude to do something for others." Accordingly after having sought direction from God, he opened his mind to his friends, and was recommended to the notice of the Directors of the London Missionary Society.

Mr. Lee, after his acceptance, entered the missionary seminary of Gosport, then under the care of the Rev. Dr. Bogue, at the close of 1804, and enjoyed its advantages a little more than two years. At the commencement of 1807, the missionary students destined for India were ordered by the directors to prepare for an early departure, and Mr. Lee, agreeably with his earnest wish, was permitted to join his friend and fellow-student, Mr. Gordon, in the projected mission to Vizagapatam. Previous to his embarkation he was ordained, and soon after his ordination he was married at Petersfield, to a pious young lady of that town, who proved a help-meet to him.

At this period no missionaries were permitted to proceed from England to India direct by any of the Company's vessels; Mr. Lee and his companions were, therefore, obliged to pass to their destination by the circuitous route of America. They embarked on the 31st of January, 1807, with Mr. Morrison, destined for China, on board the *Remittance*, commanded by Captain Law, for New York, at which place, after a very boisterous and dangerous voyage, they arrived at the close of March. Here they were very kindly received and accommodated by Mr. Ranken, and after a short time a passage was taken and every preparation made for the missionaries to proceed to Madras in the *Magdalen*; and their baggage had even been sent on board, when the Captain suddenly and peremptorily refused to take them. His reasons were demanded, and he strove at first to evade the requisition. At last the secret was made known; it was his determination not to sail in the same vessel with missionaries, confident that she would never reach her destination, but that some fatal accident would befall them. Another passage was taken, and again they were refused admittance on board

for the same reason. A third time they were on the eve of embarkation, when a communication was put into their hands, stating that the Government of India, and particularly the Council at Madras, had prohibited missionaries from preaching, and would not allow any more to land. On this intelligence Mr. Lee, at the recommendation of the New York Missionary Society, and his friends, thought it advisable not to pursue his voyage till the decision of the London Society could be received.

During the time he was in America he officiated to a Presbyterian congregation at Blooming-dale, about five miles from Washington. To become pastor of this church he was more than once solicited, but being "sworn to the Lord" to preach to the heathen, he "would not go back." He also preached in the pulpits of nearly all the places of worship in New York and Philadelphia, where he was very acceptable, though his bold and warm exhortations sometimes gave offence.

The obstacles to his and Mr. Gordon's proceeding to India being at length in a fair way to be removed, in the spring of 1809 they took their passage in the *Atlas*, and sailed from Philadelphia in the latter part of May; and so favorable was the wind, that in less than a fortnight she had accomplished 1700 miles of her voyage. The time of the missionaries was chiefly occupied in studying the language of the country to which they were bound, and preparing by other means to commence as soon as possible their evangelical labours. They conversed with the crew of the vessel, distributed bibles and tracts among them, and on each returning Sabbath, assembled all who could attend on deck for public worship. This course of service continued with little interruption for about four months, when the shores of India appeared in sight.

Mr. Lee continued in Bengal about two months, at the end of which period he departed for Vizagapatam, where he was received with the utmost cordiality by Mr. Desgranges, who had laboured in that station alone for nearly twelve months. Mr. Lee derived great advantage from the company and friendship of this distinguished man. Short as the period of their dwelling together was, (not more than seven months, for Mr. Desgranges was so soon called to his rest,) it did him greater service as a Christian, a minister, and especially a missionary, than all his preceding opportunities and connections.

Five months after his arrival in India, Mr. Lee lost his infant daughter, an event which his journal describes with the genuine feelings of a parent and a Christian. The following month he united with his brethren Desgranges and Gordon in publicly forming a Christian church in Vizagapatam. This church had not long been formed,

before Mr. Lee and his fellow labourers were encouraged by the commencement of a good work among the European soldiers quartered at that place—no less than twelve were in the habit of meeting for singing, praying and reading sermons every evening that there was no service, and of this number several came out and declared themselves on the side of Christ.

Mr. Lee's residence in India had hitherto been marked by frequent and almost continued, though varied trials. Sometimes his own health became impaired, at others the illness of Mr. Gordon threw the whole weight of the mission into his hands. Both Mrs. Gordon and Mrs. Lee were also frequent sufferers from the climate. The early removal of Mr. Desgranges placed them in circumstances of considerable anxiety for themselves as well as for his widow and children. The Gentoo translation of the Evangelists left by their deceased brother was being printed at Serampore, but was stopped in its progress on account of incorrectness, arising from the want of adequate superintendence. Mr. Pritchett, sent out by the Society to join them, had reached Calcutta for that purpose, but was there forbidden by the Bengal Government to proceed, and even commanded to return to England, a step which a speedy change of public measures towards missionaries to India alone prevented.

But these discouraging circumstances did not long continue—the mission was strengthened by the arrival of Messrs. Hands, Loveless and Pritchett, and the year 1812 was distinguished by the opening of a new church, in which, alternately with the Fort, Mr. Lee and Mr. Gordon now regularly performed divine service.

A train of unexpected events now turned Mr. Lee's attention to a new and neighbouring field of labour,—the town of Ganjam,—to which, with the consent of his brethren, he with his family, removed before the close of 1812. Mr. Lee's first congregation was twenty, which went on gradually increasing and giving great cause for gratitude. He was further encouraged by discovering that a much larger proportion of the natives here than at Vizagapatam could read. Hitherto he had confined his preaching to the English language, venturing upon the native tongue only in more familiar addresses and private conversations. But in the month of May of this year he closed a Sabbath evening's discourse by an appeal in Gentoo to the natives who were present, and finding that he was well understood, he resolved to deliver a short discourse in that language at the close of every service. "I feel," he remarks, "great pleasure in being able to open my mouth for God in a heathen tongue, and only lament that it is in so imperfect a manner: I

No place convenient for public worship being found in Ganjam, Mr. Lee exerted himself to provide one ; and before the close of his first year's residence in the town, he had the pleasure of opening it in the presence of a large and respectable assembly. Soon after this, he commenced a school, which soon had more than thirty scholars, whom he carefully instructed in the first principles of the gospel of Christ.

The conciliating manners and consistent character of Mr. Lee secured him the confidence and esteem of the city authorities, who at the commencement of the year 1814, appointed him to the office of chaplain, with a monthly allowance of ten pagodas, which was afterwards increased to twenty-five, or thirty-five rupees. A few months after this appointment, a situation of greater importance and emolument in a neighbouring city, Masulipatam, was unexpectedly offered him. But this, after much consideration, he thought it advisable to decline.

Amidst frequent interruption from ill health, Mr. Lee had, by the middle of the year 1815, finished the translation of Dr. Watts' Prayers for Children, the Ten Commandments and the Apostle's Creed ; and by the end of August, the book of Genesis. His joy on these occasions was, however, counterbalanced by the fear that obstacles to the free conversation he had hitherto been allowed to carry on with the natives were springing up. His first apprehension arose from a report that a sepoy to whom he had given a copy of the Gospels had become insane by studying it. On enquiry Mr. Lee ascertained that no other marks of insanity appeared upon the man than his "constantly reading the book, and saying that it contained many secrets." The man's mind indeed had been opened to the truths of the gospel, and he had embraced them. The report, however, was industriously circulated and generally believed, which created much prejudice against him, and threatened to hinder his progress as a missionary in that quarter.

Fortified by the fullest persuasion of the goodness of his cause, and the firmest reliance on the power and grace of God, Mr. Lee requested and obtained an interview with one of the chief officers of the town. On this occasion both parties appear to have conducted themselves with the utmost propriety and respect, and to have amicably concluded an arrangement, which, if not perfectly satisfactory to the missionary's ardent mind, was one to which he was constrained upon grounds of expediency to give his full consent. Every one remembers the disturbance among the military at Travancore,—the plot of two sepoy regiments to murder their officers and the whole of the European residents—and the immediate punishment of the rebel leaders by their being blown from the cannon's mouth. Since that unhappy affair the Europeans along the whole Coromandel coast had been more or less in fear,

and the sepoy in the neighbourhood of Ganjam were, even at this period—more than two years after the rebellion—in a disturbed and threatening state. This was the reason assigned to Mr. Lee for desiring him to restrict his efforts to convert the natives to Christianity to the town and suburbs of Ganjam. He might, however, establish native schools, not only in the town, but in every place southward as far as Chicacole, and permission was given him by their means to introduce the scriptures among the natives.

The sickness of the place, after having appeared to receive a check by the fall of rain, again broke out, and increased to such an alarming extent, that on the average about twenty deaths occurred daily, and the inhabitants began to flee in every direction from the devoted city. All business was at a stand still—the shops and public offices were closed. At last Mr. Lee and his family were compelled to retreat from the scene of danger, and retire to a small town about thirty miles distant from Ganjam. His zeal for the conversion of idolaters impelled him to speak earnestly to the villagers of the parts through which he had to pass, and even to enter their temples for the purpose of exhortation and prayer.

Domestic affliction again put the faith and patience of Mr. Lee to a severe test. Four children had already been taken away by death during his residence in India, and now he was called upon to surrender another, an infant, by the fever then prevalent in the town of Ganjam, and the surrounding country. His second son was seized by the same complaint, but after being given over by the physician was mercifully spared. His own frame was also severely shaken by incessant labour and frequent sickness, so that at the commencement of 1816 he was scarcely able to return to Ganjam, the duties of which station he prepared to resume upon a sufficient abatement of the disease. He returned; but it was only to endure fresh and increasing disappointment. He sent his teacher round to collect his scholars, but was soon informed, that all of them were either dead, or sick, or removed to a distance. He appeared at church on the first Sabbath after his return, prepared, though in a very feeble state, to perform the usual service, but not an individual came to the place—the few usual attendants who were in health being fearful of contagion, and the far greater part being absent from home, confined by sickness, or numbered with the dead or the dying. Added to this, it was not long before his whole family was suffering more or less from the fever, which returned with greater violence, and Mrs. Lee became too ill for him to entertain much hope of her recovery; in this distressing state of things, his medical advisers strongly urged a few months' voyage for them all, and having made the

necessary arrangements, Mr. Lee resolved to take them to Vizagapatam, and thence to Madras.

After a few weeks' stay at Madras, his mind having been refreshed by profitable communion with his fellow-labourers in the work of Christ, who would fain have kept him to labour with them instead of returning to Ganjam, he prepared for his return. Before he left Madras, he heard that some neighbouring predatory tribes had taken advantage of the sickness at Ganjam, and the absence of its principal inhabitants, to plunder several of the best houses in the place, and lay waste many of its adjacent gardens and fields. This intelligence made him determine to proceed alone to the place, to ascertain the state of his house and property, and form his judgment on the spot, as to the propriety, or rather the possibility, of resuming his residence and labours. On arriving he found that his house had been plundered, and much injury done to his books. Thus stricken and afflicted in every quarter, he was for some time at a loss how or where to proceed. At last he determined to take up his abode for the present in the chief town of the district, Chicacole, and there wait for further intimations of the Divine will.

After staying here a short time Mr. Lee resolved upon paying one more visit to Ganjam before he left India, which it appeared highly probable he would be compelled, by a regard to his own health and that of his family, to do in a very short time. This being at length resolved upon, he took his passage to Calcutta, whence in the early part of September, 1817, he and his family took their departure from India in the *Richmond*, East Indiaman. The first part of the voyage was both pleasant and promising, but the vessel had not reached Madras before a violent equinoctial gale rendered her almost a perfect wreck. Her masts were carried away by the board, her sails split into shreds, her bulwarks stove in and her guns thrown overboard; even the rudder, the last instrument of hope, was gone, and it was two days before another could be fitted so as to guide them into Coringa, where the Captain resolved to put in for repairs.

Mr. Lee was on shore at Coringa three weeks, which gave him an opportunity of preaching the gospel, and distributing copies of the scriptures, in a part of India where no Christian missionary had been before.

After a week's delightful fellowship with the missionaries at Madras, during which he assisted them in the proceedings of the Madras Bible Society, he pursued his voyage to the Cape, where he landed about the middle of January, 1818. Here he intended to have remained to recruit his health and that of his family, and to assist the missionaries of the London Society in their labours; but after a residence of three

months at Stellenbosch, finding his health not sufficiently improved, he embarked on board the *William Penn*, for England.

The first Sabbath after commencing this, his last voyage, he preached on deck to the whole ship's company, and he speaks with pleasure of the attention that was paid to the entire service, so opposite to that flippancy and scorn with which his friendly efforts were treated by those with whom he sailed from Madras to Cape Town. He landed at Gravesend on the 11th of July, 1818.

In the spring of 1819, finding his strength renovated, he commenced his labours as pastor of a church at Newmarket, the pulpit of which he had for some time supplied. In less than a fortnight after, he began with his usual zeal his missionary exertions in the adjacent villages and towns. In the establishment of Sunday schools he likewise appears to have been active and successful in an extraordinary degree. In 1821, he formed a Juvenile Missionary Society among his people, with considerable prospect of success.

Towards the close of the year 1823, Mr. Lee suffered a severe attack of jaundice, which was rendered the more painful on account of its taking place at a distance from home—at Southwold. He then began to entertain serious apprehensions of death. From this attack, though severe and threatening beyond every former one, he so far recovered as to be able to return home at the end of a month. But a short time after a nervous fever, arising from a severe cold caught in a journey to Ridgwell, in Essex, became too powerful for the best medical skill and aid that could be obtained, and every one beheld his frame rapidly weakening and sinking. Still he was desirous as long and as much as possible to “testify the gospel of the grace of God.” When almost in the grave, he yielded to a request to preach for the Rev. Mr. Sheppard, of Burwell—and it proved the last Sabbath of his labours and his life.

It was on Wednesday, the 21st of July, that Mr. Lee had a violent attack of the cholera, which in three days terminated his existence. The symptoms gradually became more threatening, until the morning of the 24th, when he suddenly revived, and after washing himself and taking some tea, he was able to converse in a cheerful and animated manner with several Christian friends on the affairs of the congregation and the Sunday school. His devotional feelings on this occasion were unusually powerful, and at the close of the conversation Mr. Lee burst forth in the grateful language of the Psalmist. “Bless the Lord, O my soul, and all that is within me, bless his holy name; Bless the Lord, O my soul, and forget not all——” Here the exhaustion produced by the effort compelled him to pause, and he added in a depressed tone, “I cannot go through with it.”

He was now persuaded to cease entirely from exertion, and confine himself to his bed. He then calmly gave directions about his worldly matters, the disposal of his children, chose the text of his funeral discourse, and made arrangements as to his interment. He then set his mind entirely on heaven. He exclaimed, "I am going to heaven! I long to be there!"

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor Satan break my peace again."

His smiles were at this time truly heavenly, and upon the circumstance being noticed, he said, "Well may I smile, since I am going to heaven. I shall see God: I shall see the Lord Jesus Christ." Mrs. Lee observed, "You will be like him, for you will see him as he is." "Yes," he replied, "I shall see him! I shall see him! I am going to heaven!"

"Then shall I see, and hear, and know,
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy."

Soon after, as he lay smiling on all around, she said, "you are not far from the kingdom." "The kingdom," he exclaimed, "I long to be there! I am going to heaven! It is a holy place, and I wish to be holy; I never expected this! What! me! a poor sinful creature! What! me! O grace, grace!" On perceiving a servant who had just returned from a village feast, he said, "What a feast have I had upon the 23d Psalm! Mary, I have often talked to you, and prayed for you; but I fear it has been with very little effect." Observing the close attention of all in the room, he said, "It is no wonder that attention is paid when a dying man preaches, for he will never preach again. There is no preaching, nor any praying in heaven." It was remarked, "But there is praise in heaven," upon which he exclaimed,

"Praise, everlasting praise be paid,
To Him,"—

Here he interrupted himself by saying, "O how grand! I like such grand hymns!"

The spirit of the Christian missionary appeared in death as it had done in life. He suddenly exclaimed, "The heathen! the heathen! They are in no need of me. God can do without me, for the heathen." Shortly after, he repeated the holy vow of the Psalmist, "Let my right hand forget her cunning, and my tongue cleave to the roof of my

addition to the number of friends in the room he said, "I cannot have such conversation with you as I intended; but go to the cross with your burdens—go all of you to the cross: there is nowhere else to go: let your conscience and the Bible be your judges." To an individual whom he had not seen in the room before, he said, "You have a family; tell your children

"There is beyond the sky
A heaven of joy and love."

Again he smiled in the most expressive manner, and said,—“I am going to heaven! Is this dying? Is this dying? Shall I behold my brother again? Shall I see him once more on earth? Thy will be done. Here am I, let him do with me as seemeth good in his sight. I shall see my dear father; what a meeting! what a happy meeting!” After a solemn pause, he said, “Sing! Sing!” Upon being asked what should be sung, he said—

“Come let us join our cheerful songs.”

He was however too much exhausted, and his friends prudently withdrew. A transient conflict with the enemy followed. The dying saint expressed a momentary fear of the consequences of self-deception and hypocrisy in religion. But the abhorrence in which he had always held these evils, and with which he now spoke of them, evinced that his fear would soon yield to the power and grace of the Saviour, upon whom his confidence was sincerely placed. This was the case. He said—

“How would the powers of darkness boast
If but one praying soul were lost.”

He was reminded that when Christian and Hopeful were going through the river, the latter said, “I feel the bottom and it is sound.” He answered, “Yes, and Satan cannot shake it.” After a little further conversation with two or three friends, he was asked by Mrs. Lee whether he were happy, when, summoning his remaining energy, he said, in a most emphatic manner, “Happy! happy as an angel.” These were his last words. He then raised his eyes to heaven, and in about ten minutes breathed out his soul into the hands of God, without a struggle or a sigh, on the 28th of July, 1824.

MARY BIRD.

Miss BIRD, the eldest daughter of Robert Bird, Esq., of Taplow, Bucks, was born in London on the 29th May, 1789, and her early years were passed in the bosom of her family, enjoying the care of an excellent mother: but though obedient and affectionate to her parents, she manifested no particular anxiety respecting spiritual subjects during her childhood.

Miss Bird often spoke of the early instructions which she received from her pious mother; and that she felt that it was observing how much she desired the salvation of the souls of her children, beyond any earthly good, that led her to consider her own eternal interests to be a matter of deep personal concern. That important change, by which she became so eminently distinguished as a religious character, took place when she was in her twentieth year. Mr. Bird, about that period, with his family, crossed the Atlantic and settled at New York. There his daughter became acquainted with the venerable Mrs. Graham, whose philanthropic labours were so great a blessing to that city. The conversations and instructions of that devoted Christian lady were greatly blessed to the edification of Miss Bird, leading on her mind in divine things, and maturing her habits of practical piety and active benevolence.

Miss Bird's zeal to be useful to others, and her perseverance in carrying on her plans for their good, began to be apparent at this time; for though much engaged in the instruction of the younger members of her family, she yet laboured diligently among the poor and ignorant; and her delight and activity in these employments induced her to carry them on even to the apprehended injury of her health.

Returning to England in 1812, she was greatly afflicted for some years, and more than once she was brought to the borders of the grave. This, which was peculiarly a trial to one who was of an ardent disposition and active habits, and accompanied at times by much mental conflict, God mercifully made the means of deepening the work of his grace in her heart, and of preparing her for future usefulness. During the last seven years of her abode in England, she was diligently engaged in the instruction of the poor in the neighbourhood in which she resided; and there are some now rejoicing with her before the throne of God, to whom she was blessed, as the instrument of

not a few, it is believed, will be her crown of rejoicing in the great day of the Lord.

Miss Bird had a widowed brother in India, and on hearing of the loss of her sister, she was induced by affection to him, in 1823, to leave her beloved home for the alleviation of his sorrows ; and in taking this step, she was not a little influenced by the hope that she might in some way be useful to the ignorant and degraded females of the East.

She arrived in Calcutta in 1823, and proceeded to join her brother, R. M. Bird, Esq., of the Civil Service, then stationed at Goruckpore, a place well suited to her taste. A Mission of the Church of England had already been formed there, in which she immediately became warmly interested ; and with the view of instructing the native females connected with it, she commenced the study of Hindoostanee. Her extreme quickness soon enabled her to make rapid progress, and besides assisting in superintending the boys' schools, she collected one on her own premises for native females. She was thus occupied in the same benevolent way as she had been in England, visiting and instructing the young and ignorant ; nor was this all, for here she commenced translating elementary works into Hindoostanee, and continued to devote some portion of her time daily to this useful employment till her death.

In 1830, she finally quitted Goruckpore, and came to Calcutta with the intention of remaining in India as long as she could be useful ; and with a courage, which those only who knew the real sensitiveness of her nature can estimate, she commenced seeking where she could do good, and when once this was found, nothing could deter her from prosecuting her labours till fruits of success were visible.

No power but love could thus have animated a feeble, delicate and timid female. Love to God, in the first place, love to her fellow-beings in the next. Though most acutely alive to the opinions of those she lived amongst, she still pursued her way, through evil report and good report. The path she marked out for herself, new and hitherto untrodden, was to visit at their homes numerous females descended from Christian parents, with whom Calcutta then abounded, who spoke Hindoostanee, but were totally unable to benefit by instruction in English, or read any language at all. To these persons Miss Bird was the messenger of glad tidings, explaining and teaching the gospel of peace with such earnestness and sincerity that she seldom failed to make a deep impression.

To the houses of natives of rank in Calcutta and elsewhere did she frequently introduce herself, to declare unto the women in the zenanas the

but she *did* succeed in gaining admittance often, into the innermost apartment of the strictest zenana, where she has been listened to, if not at first with pleasure, with the most eager curiosity. She has appeared to some of these poor debased creatures just as, I suppose, a visitor to the convent would to the nuns ; bringing tidings from the world which was to them as some far. distant land, and frequently in the course of her exposition or remarks on some familiar subject, would they interrupt her with a multitude of questions, which though resulting from the subject under consideration, were quite irrelevant to it ; so that she has been compelled to smile, and say they must excuse her, she was not a newspaper, and she could not just then explain how the large ships, which they had heard of, were as high as the house, why they did not sink in the water, or how they knew their way where there was no coast to be seen, but only the sky and water. And then they would say, the English lady had a very pleasing way with her, and they wished she would come frequently, and tell them how many sisters and brothers she had, why she was not married, &c. And sometimes it would be a long while before she could get them all serious and silent again, but she was full of love to their poor neglected souls, and had much patience with them, and prayed to her Father in heaven for grace and strength to persevere in her task. And she had her reward even in this world. Her efforts were in many instances blessed to the poor women, and they will prove her crown of rejoicing in that day, when she will be numbered with those of whom it is written, that they shall shine ‘as the stars for ever.’ ”

She devoted Thursday evening in every week to the instruction of these Hindoostanee females at her own residence. By degrees the number increased, and in the afternoons of Sundays, for two years, they were joined by a few native converts under the instruction of a Christian moulvee, who assisted by reading the prayers and exposition of scripture which Miss Bird had previously prepared. At the time of her death there were no less than fifty-five females who were thus receiving instruction in the way of eternal life.

Her method of communicating instruction was so happy, that she was requested by several of the ladies conducting schools in Calcutta to devote some time each week to imparting religious knowledge to their pupils, and this she most readily did, and for the same purpose she visited the Orphan School at Allipore. She established a Bible class, consisting of about thirty young females, who regularly assembled every Monday evening. She afforded her most cordial assistance in forming a Sunday-school at the Free School church. She also once a week instructed a class of native boys under the care of the Christian moulvee in geography. During this time her labours in

English and Hindoostanee composition did not cease. Besides her commentary on the book of Genesis, well calculated for the improvement of families and schools, she published both in English and Hindoostanee, "England delineated," and fitted several valuable school books for more general use in India. She completed the "Outline of Ancient History," and translated the whole of it into Hindoostanee. She finished a tract on the Ten Commandments, which had been commenced at Goruckpore, besides several smaller tracts. She translated also a small work on geography of her own composition, a valuable treatise on astronomy, with illustrative plates; and was engaged on a History of England, which she had brought down to the reign of William the Second, when she died. In translating the work on astronomy she encountered many mathematical difficulties which were new to her, but till she fully understood them she did not give up the study, nor attempt to continue the translation. As a remarkable instance of this, we may mention that having to explain the computation of the distance of the earth from the sun, she was not satisfied till she had made herself mistress of the mathematical demonstration of the mode of doing so by the transit of Venus, for the purpose of inserting it in her translation.

The evening before her death she passed at the Kidderpore Orphan School, apparently in perfect health, or at least as well as any one could be during the extreme heat of the weather. On retiring at night she felt indisposed, but delayed sending for medical aid till near morning, when the fatal disease, cholera, had proceeded too far to be checked.

The shortness of her illness, and the entire prostration of her strength from the commencement of the attack, prevented her from expressing her feelings on the prospect of death; but the following passage from a letter written sixteen months before, will show what was the habitual state of her mind. After giving an account of a fall from her horse, when she was taken up in a state of insensibility, she proceeds,—“People will say, what an escape I have had! but I cannot help thinking how pleasant it had been to have joined ‘the Church of the first-born,’ and to have done for ever with the perplexities and temptations of this evil world. However, as it pleased God to preserve my life, I know I ought to be thankful, and to receive it anew as his gift, to be used in his service; and I hope I do feel something of what I owe to the love of Him, who redeemed me by his cross from the fear of death.”

Miss Bird's friends have abundant reason to bless God that no dying testimony is needful for their comfort: a short sentence from the last

letter, written by her only ten days before her removal, is sufficient to show that her mind had long been prepared either for life or death. Speaking of one of whom she had just taken leave, on his departure for England, she remarks,—“He asked me when I should take my furlough. I cannot think of it, and would not wish it as long as I have such health, and such a field of labour; and sometimes, undeserving as I am, refreshings from on high, and ardent longings to be with Him (Christ) and to live for Him only.”

Enough, however, passed during the last few hours of her earthly pilgrimage to show that her mind was kept in perfect peace. Before the arrival of the medical gentlemen who were summoned upon the first alarm being given of her illness, and when no idea was entertained of the nature of her disorder, she called to her bedside the friend with whom she resided, and gave her some directions respecting her papers, should her sickness terminate in death. Archdeacon Corrie and one or two other friends were immediately summoned: they found her free from pain, with a most peaceful smile upon her countenance. She told them she felt better, and thought she should recover; and like Moses, she wished to remain for the sake of the people under her care. She soon after said, it was her birth-day, upon which Mr. Corrie said, “Perhaps it may be your everlasting birth-day.” She was not able to speak, except in a whisper; and to the observations made by Mr. C. with reference to her state, such as, “Thou wilt keep him in perfect peace whose mind is stayed on thee;—He doeth all things well;—His time is best;—His way is best;—His will is best;”—she could only smile assent. Having at this time called her female friend to her, and asked if the doctors had any hope of her; and the reply being given, “very little,” she made no remark, nor was the slightest agitation apparent. She seemed inclined to sleep, and perfect quiet being enjoined, her friends left her. Immediately after their departure life began to ebb; and before they could obey the summons to return, her happy spirit had left the body, and was present with the Lord. Her death occurred on the 29th of May, 1834, her forty-eighth birth-day; and the crowds of natives who attended her funeral showed the high estimation in which she was held among them.

RAJANAIKEN.

RAJANAIKEN was an inferior officer* in the army of the Rajah of Tanjore. His parents being Romanists, he was baptised in infancy, but he received no education in his youth. When, however, twenty-two years of age, he began to thirst for knowledge, and sat down to learn to read. Having accomplished this object, he read all the books he could procure; and his brother, named Sinappius, joined him in his search for Christian instruction. The works they read were chiefly the legends of Romish saints, the pretended miracles of the Virgin Mary, and some particulars of the life of Jesus Christ; and Rajanaiken was so deeply affected with a work entitled, "A meditation on the sufferings of our Lord," that he began to reflect seriously upon the sins for which those sufferings were endured, until he felt terrified at the apprehension of the Almighty's judgment. He now became anxious to learn the state of the Church before the birth of Christ; but upon his repeatedly applying to his catechists for information, they put him off with this answer—perhaps not knowing of Ziegenbalg's translation, "That the books of Moses were not extant in the Tamul language." Disappointed with this reply, his desire for information increased, and he became importunate in his applications to every one that appeared at all likely to satisfy him.

In the year 1725, he borrowed from a Pandaram, a religious mendicant, who had joined the Romish Church—a copy of the Tamul gospels and the Acts of the Apostles, which the man had obtained from the missionary Schultze. Rajanaiken was overjoyed at the discovery of this book; and such was the influence of truth upon his mind, that the more he read the more deeply did he feel interested in its contents. He would pass the whole day, and a great part of the night, in literally searching the Scriptures. While thus occupied, the Pandaram went from home, when Rajanaiken, apprehensive that he would soon return and require his book again, began to transcribe it upon *ollas* (leaves), for he had found too much enjoyment in the word of God not to dread the thought of losing it. But by the time he had finished the gospel of St. Luke, his hand, unaccustomed to the continued use of the stylus, became fatigued; and as nothing was yet heard of the owner of the book, he was glad to desist from his task.

The providence of God, however, was about to guide him more directly to the object of his heart's desire. At this time (in 1726) a

grievous famine prevailed throughout the Carnatic, in consequence of the floods which had inundated the country ; and in the general distress, the native government of Tanjore, apprehending extensive robberies of grain, sent a detachment of soldiers to the vicinity of Tranquebar to protect the produce of the fields. Rajanaiken had the command of this company, and not long after his arrival he met with another Romanist, who was reading to a party of men an address of the Protestant missionaries on the subject of alms-giving. Rajanaiken prevailed on the man to sell him the book, which he said he had received from the German priests at Tranquebar, remarking that they differed from their own priests in several respects, but especially in refusing to worship the Virgin Mary. This report was full of suggestion to the mind of Rajanaiken, whose curiosity was instantly awakened to know what these priests taught, resolving to ascertain, if possible, on which side the truth lay. He, therefore requested to be informed how he could purchase more books of this description, and obtain access to the said priests. The man undertook to write to them for him, and procure what he wanted ; but he withheld the answers that he received from Tranquebar, and made Rajanaiken pay him for the books sent gratuitously as for his own use. At length, detecting the man's imposture, he wrote himself, first to the book-binder of the Mission, and then to the missionaries, who immediately answered his letter in terms of encouragement ; sent him, at his request, their larger catechism, together with a copy of the New Testament and part of the Old, and accompanied their present with some brief directions how to read the Sacred Scriptures for his improvement ; assuring him that he might, by diligent searching, discover Christ in every part.

Shortly after the receipt of this letter, in February, 1727, he set off, in company with two of his brethren, for Tranquebar, in order to spend the Lord's-day there, and to request the missionaries to explain some doubtful questions which he had prepared to submit to them. Their ready solution of his difficulties gave him much satisfaction, and he was so pleased with all that he heard and saw whilst with them, that he avowed his conviction that the missionaries and their flock were possessed of the true religion. After this he invited Schultz and the other missionaries to his tent, to discourse with him on the subject that lay nearest his heart ; and they soon became so interested in each other as frequently to sup together ; and sometimes they kept up their discourse to a late hour of the night.

In the exercise of his office, Rajanaiken had frequent opportunities to show his gratitude to his teachers in temporal matters. Though

some of whom were very poor, stood much in need of his protection, which he was glad to afford them for their pastors' sake. He remained at his post for about a month; and when the time drew near for him to return home, he requested the missionaries to admit him to the Lord's supper, but instead of immediately complying with his request, they advised him first diligently to inquire into the nature of the ordinance, and to examine the difference between the Protestants' and Romanists' interpretation of it, lest he should afterwards be distressed at the thought of having been led into error. They admonished him also to remember, that when he had taken this sacrament at their hands, he must consider himself a member of their church. This faithful counsel he was ready to adopt; and after leaving Tranquebar, he continued to correspond with the missionaries, submitting to them his remaining difficulties, and obtaining from them full information upon all the subjects in which he still required to be instructed.

As his eyes became more and more open to the errors of the Romish Church, he laboured diligently to impart to his countrymen the scriptural knowledge that he had himself received; and his instructions were rendered effectual to the conviction of three Hindoo soldiers, whom he soon after took to Tranquebar, to be taught more perfectly the way of salvation. Under the missionaries' tuition, they received the fundamental truths of the gospel, and in due time were baptised. The wife of one of them soon followed his example.

Under the teaching of Rajanaiken, a Romish catechist named Surappen, of Cumaramangalam, in the kingdom of Tanjore, became convinced of the errors of his own Church and of the truth of the gospel. He then sent his son Sattianaden to Tranquebar, in company with one of the converted soldiers, with a letter for the missionaries. Rajanaiken had previously advised them to endeavor to raise a congregation in Tanjore, and the letter of Surappen encouraged them to send their faithful assistant, Aaron, to learn more particularly the circumstances of the country, and also the mind of the people, in order to ascertain what probability there might be of success. They provided him also with a packet of books for distribution, and also with a letter to the prince, Telungaraja, soliciting his protection. The prince answered their letter in terms of encouragement, assuring them of his continued friendship, and inviting them to visit him next year at a place about a day's journey from Tanjore, for the purpose of conferring together as to the best mode of proceeding. Meanwhile Surappen was very active in his own village, and gathered several heathen together in his church, regardless of the severe threats of the Romish missionaries, who at length excommunicated and then persecuted him. His mission

Sattianaden, was no less zealous for the truth, and about the end of the year he took sixteen converts to Tranquebar to be baptised. One of the men had been a Hindoo devotee. After this Sattianaden became so useful to the missionaries in propagating the gospel, that they appointed him catechist over the little church which he had been the means of collecting. But before they dismissed him to his post they devoted much time to his preparation, instructing him for several hours every day in the duties of a catechist, and in the beginning of the next year he was regularly set apart for the work. On his return home, he attended scrupulously to the instructions he had received, prepared the catechumens whom he had collected for baptism, and went to Tranquebar from time to time for further instruction, as difficulties arose.

Rajanaiken, shortly after his return to Tanjore, joined the army of the Prince of Marawar, who sent him on duty to Ramnad. While there, he improved every opportunity of diffusing the knowledge of Christianity; he also circulated a printed account of the Tranquebar mission, both in the camp and through the surrounding country. These publications fell into the hands of some Romanists among the Marawars and in the adjoining province of Madura, several of whom were convinced of the truth of what they read. Among these were two non-commissioned officers, who paid great attention to the gospel; and so extensive was the effect produced, that the Romanists began to be alarmed for their church.

The success which had attended his labours in the cause of Christ induced Rajanaiken, after consulting with his friends, to resolve to quit the army, and devote himself entirely to the service of the Lord. He counted the cost, and was prepared to renounce all for Christ's sake. Accordingly he left Ramnad; and on his return to Tanjore, he found some letters for him from the missionaries, apprising him that the Romish priest, one Cunenpadti, had anathematized him and his brethren. This intelligence, so far from alarming him, only served to confirm his resolution to consecrate himself wholly to the ministry of the gospel; and having first opened his mind to the missionaries by letter, he went to Tranquebar, in company with two friends, to consult them upon the subject. Not long before this some Roman Catholic catechists had endeavoured by fair promises, to draw him back to their own party, but finding that such inducements availed nothing, they at length threatened to murder him. Their menaces, however, had no more effect than their temptations. He had enlisted conscientiously under the banner of Jesus Christ, and was now as ready to follow Him unto death, as he had ever been to meet it under his former commanders.

The missionaries, having good reason to be satisfied as to the integrity of his motives, and thinking him competent for the duties of a catechist, did not hesitate to accept his proffered services, and appointed him to labour in the kingdom of Tanjore. This event they regarded as an indication of the will of God that they should go forward, in the way which His providence had so unexpectedly opened for them, into that benighted country. They, therefore, appointed Rajanaiken and his brother Sinappius to take charge of the Tanjore congregations, and solemnly dedicated them to the work in the presence of the assembled church. After celebrating the Lord's supper, receiving the missionaries' instructions, and uniting with them in prayer, Rajanaiken publicly declared his readiness to labour and suffer in the cause of Christ, and his confidence in the Lord to strengthen him in all his duties, and defend him in every danger.

Of his Almighty Protector he found perpetual need, under the cruel persecutions with which his Romish adversaries pursued him. During his absence from home they had endeavoured to burn his house, but were prevented by his neighbours. The priests then excommunicated him, with all his converts and associates. But following the counsel of the missionaries, not to let discussions with the enemy, nor any thing which he could avoid, interfere with his proper duty, he met all this opposition in a spirit of meekness, and carefully avoided public disputation with the Romanists. This prudent conduct, so unexpected, stopped them for the moment; but it irritated rather than pacified them, and they soon returned to the charge. They circulated letters through all parts of the country whither he was likely to go, filled with the usual absurd stories against Martin Luther, and exhorting the people to drive away the heretic Rajanaiken with clubs, if he should presume to come among them. They endeavoured, also, to stir up his uncle against him, a proud man and bigoted Papist, who, without enquiring into the truth of their allegations, lent himself at first to their cruel purpose: but when his nephew had undeceived him, he was satisfied with the reasons which he assigned for his conduct, and then took his part against the priests. He also listened to his explanation of the scriptures, and was induced to accompany him to Tranquebar.

The priests were likewise disappointed in their endeavours to alienate the other members of Rajanaiken's family from him. At Madewipatnam, where his brother Sinappius, and most of his relatives resided, they were specially active, but met with little success. Several heathens were converted to the faith. But the place was chiefly inhabited by Papists, some of whom joined the Protestant church.

privately, acknowledged themselves convinced of the truth of the gospel, yet, alarmed by the threats of the priests, would not venture openly to avow their convictions. One of them, however, with more faith than the rest, boldly declared the change which the truth had wrought in his sentiments; but his former teachers soon made him suffer for his fidelity, stirring up the multitude to assault him in his house. This had the effect of deterring the more timid from provoking their wrath, but the man himself remained firm.

A native officer, convinced by the reasoning of this able catechist, showed an inclination to join his church. Immediately the Romanists took the alarm, and a priest set upon the man to turn him away from the truth; but his endeavours totally failed. He then had recourse to the *violent* arguments which he and his brethren usually found more effectual than reasoning. Not indeed, that he ventured to touch the officer, or even to speak to him in anger; but he was furious against a man, who had explained to him the sixth commandment—"Thou shalt do no murder"—threatening him with death. Such means, however, served only to frustrate the end for which they were employed. The officer, indignant at this and other attempts to keep him in ignorance of scripture, would have nothing more to do with the priest or his religion. Under Rajanaiken's instructions he improved apace; and in November, 1728, he removed with his wife to Tranquebar, where, in due time, they both publicly embraced the Protestant faith and were baptised.

Similar results followed, both at Tanjore and Madewipatnam, where, notwithstanding all opposition, the congregations steadily increased; and as Rajanaiken and his brother used no weapon in the contest but the Word of God, their success can only be attributed to the efficacy of Divine Truth, under the Holy Spirit's application of it to the consciences of men.

In the war now raging between the Rajahs of Tanjore and Marawar, the latter was taken prisoner and brought to Tanjore. During his confinement, Rajanaiken, who had formerly served in his army, found means to convey to him a Tamul Testament and a smaller publication. What effect these works produced on the mind of the captive prince does not appear. Rajanaiken endeavoured also to avail himself of the present circumstances of the country, which was more quiet after the Marawar's defeat, to extend the knowledge of Christianity; and he, with the other catechists, found less difficulty than heretofore in circulating the scriptures and religious publications.

In the year 1731 the violence of the Romanists against the family of Rajanaiken was attended with a fatal result. For some time past

they had endeavored forcibly to gain possession of an estate to which he was heir-at-law. Their object, though suspected before, was now all but avowed, for they promised to leave his uncle, the present owner of the property, in quiet possession of it, if he would induce his nephew to return to their church. Upon the uncle's rejecting their proposal, the priests stirred up the people against the whole family, who fled to the house of Rajanaiken's father for protection. Thither the enemy pursued them, violently assaulted the house, and wounded two of the old man's sons. In attempting to rescue the youngest from their grasp he was so seriously injured, that he expired two hours after, with these words: "*O my father!* Thus it is that this sanguinary church, while professing the faith of Christ, pollutes herself with Christian blood; that so, by repeated murders, she may fill up the measure of her former sins, and call down upon herself the judgment predicted against her in the word of God." The priests endeavoured to screen themselves from the imputation of this murder by attributing it to the mob; but that was of no use. The perpetrators of the bloody deed afterwards confessed that the priests had urged them on with the promise of reward in heaven to all who should merit it by exterminating the heretics; and the next week they renewed the assault with increased violence, having bribed the native magistrate not to interfere. Rajanaiken and Joshua, (another catechist who laboured with him) fled from the house naked, but the people discovered the place of their concealment, and were proceeding with their murderous work, when the military rescued them out of their hands.

The priests, disappointed of their prey, renewed their dispute about the family estate, his claim to which, at the missionaries' suggestion, Rajanaiken had relinquished, and advised his family to do the same for the sake of peace. But this was not what his enemies desired. They had taken their resolution either to compel him to return to their church, or to destroy him. The property was at last adjudged to the family by the court of law; but the enemy still kept possession of it, in hopes that his relatives would be induced to prevail upon Rajanaiken to abjure the Protestant faith, in order to recover the estate. But he dissuaded them from stirring any more in the business, by setting before them the example of our Lord's patient endurance of all His sufferings from the wicked, and that of the first disciples, who took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and an enduring substance.

But this forbearance, instead of commanding the admiration, or mollifying the enmity of his adversaries, only enraged them the more. After wreaking their vengeance on the defenceless Christians, and

attempting to destroy his colleague, Joshua, in August, 1732, they sent two assassins to murder Rajanaiken himself. In the darkness of the night they entered the vestibule of his house, where they found a man sleeping, whom they mistook for their intended victim, and thrust a spear into his head. Upon the man starting up they discovered their mistake, and took to flight.

Not long after, Sinappius, his brother, was tried, though in a different manner. While distressed in mind by the alarming state of his wife's health, he was himself taken ill; and when confined to his bed, his kinsmen, together with some Brahmans and other heathen in authority, endeavored to persuade him to return to their gods. Embracing him with affected tenderness, they entreated him, in gentle accents, to renounce a religion which, according to all appearance, they said had brought upon him the calamities with which he was afflicted. But this intrepid convert remained faithful to the cause which he had embraced.

Some of his flock being in the army of Tanjore, Rajanaiken visited them from time to time, when duty called them to the field, and admonished them to be on their guard against the tendency of the military service to lead their minds from God. He knew by long experience the temptations of a soldier's life, and was most solicitous to guard his people against them.

He next visited the Mogul's camp also, in the neighbourhood of Trichinopoly, where he found some Romanists, who discoursed freely with him on the doctrine of salvation by faith in the atonement of Christ. One man, who at first opposed him with great vehemence, was induced after a while, quietly to listen to an exposition of the gospel; and his remarks upon what he heard manifested an intelligent mind. He became convinced of the truth of what he heard; and faithful to his convictions, abjured the errors of Rome, and joined the Protestant Church. This was not the only instance of success which, through God's assistance, crowned the exertions of this faithful catechist in the army of the Great Mogul.

But the trials and encouragements of Rajanaiken were perpetually alternating. He had soon to rejoice over the conversion of a Romish catechist on his death-bed, who had been one of his most determined opponents; but almost immediately after Rajanaiken was driven from Tanjore, and his flock were dispersed, by the influence of the officers of the palace, whom the Romanists, failing in all other attempts to stop him, had now bribed to persecute him and the Protestants to the utmost. On the present occasion the triumph of his enemies was short;

cution ; and on his return home Rajanaiken called the Catechists and people together, to unite in prayer, first for the young Rajah, and then for themselves, that they might lead a secure and peaceable life under his reign, and prosper in truth and godliness.

In 1736 peace was concluded between the Rajah of Tanjore and the Great Mogul, when the Christians who had been dispersed by the war, or attached to the army, returned home, and were suffered quietly to assemble again for public worship. But their joy was soon overcast by the death of their protector, Telunguraja. The Christians soon felt the want of his protection ; but the Lord was their defence. The number of Christians at Tanjore at this time was 187.

For some time past the health of Pastor Aaron had suffered from his exertions in visiting the country churches, and the missionaries had written home for permission to ordain another country priest. The character and abilities of Rajanaiken led the friends in Europe to consider him the most suitable person to be associated with Aaron in this office. Latterly (1739) his journals had increased in interest, and they contained several accounts of important cases of conversion to the faith of Christ, under his instructions. It is not surprising, therefore, from the entire history of this exemplary catechist, that the authorities in Germany should recommend his elevation to the priesthood ; but there was an objection to their proposal, which they seem not to have contemplated. He was of low caste ; and the missionaries thus described, in a letter to the Principal of the University of Halle, the difficulty which this created :—"Not you only, but several of us, desired to ordain Rajanaiken to the office of priest. This might be done, if he were to confine his labours to the Parriahs. It is true, there are several very honest and respectable persons among them, like Rajanaiken himself ; still, from the general low character of those people, the Christians of higher caste avoid coming in contact with any of them. We take great pains to lessen these prejudices among our Christians ; still, to a certain degree, they must be taken into consideration. Rajanaiken is very useful and successful in his labours as a catechist, in his four districts. But we should greatly hesitate to have the Lord's Supper administered by him, lest it should diminish the regard of Christians of higher caste for that sacrament itself." Under these circumstances they deemed the impediment insuperable ; and, instead of attempting to surmount it, preferred ordaining the Tranquebar catechist Diogo to the priesthood, and placing him at Tanjore, with the charge of all the districts to the south. We need scarcely express our strong disapprobation of these sentiments, nor our conviction that they are directly

opposed to the spirit of the gospel of Christ, in whom there is neither Jew nor Greek, Scythian, barbarian, bond nor free.

Rajanaiken was now growing in years, but there does not seem to have been any diminution of his zeal in the Saviour's cause. He was still faithful and active, preaching "the pure gospel of Christ" in the kingdom of Tanjore; and he was honored with great success, even among the Romanists, many of whom saw at last that they were wrong in opposing him, became convinced of their errors, embraced the truth as it is in Jesus, abjured Popery and joined the Protestants. In one of his reports in 1747, he attributes this favorable change in one place to the influence of a friend in authority. He says:—"The Lord has cut short the persecution of the Romanists at Tanjore. The governor of the town, who had continually stirred them up against our converts, was discharged from his office. The person who now fills the post is a well-meaning man, with whom I have long been on very friendly terms. With the Mahomedans I have had much success lately, though chiefly among the lower classes." The missionaries describe him at this time as cheerfully attending to his ministerial duties, and reading the scriptures very diligently, to qualify himself more and more for his sacred office.

The church at Tanjore had been in great jeopardy during the siege of the French in 1758; but the enemy being compelled to raise the siege and retreat, the Christians suffered no harm or interruption. A Captain Berg, in the Rajah's service, afforded them every encouragement in his power, and gave Rajanaiken a house near the garrison of the native troops, on condition that he would assemble those who were willing for prayers every morning and evening. This faithful catechist was now, in 1758, suffering in his health, and beginning to feel the infirmities of age; but he gladly acceded to this proposal, rejoicing in the opportunity of doing good. At first the soldiers seemed to dislike the service, but after a time they were much pleased with Rajanaiken, and cheerfully joined him in his prayers.

In the year 1772, died the two faithful Catechists, Rajanaiken and his brother Sinappius, after forty-four years of labour and suffering in the Redeemer's cause. Rajanaiken had recently been removed from Tanjore to Aventure, a village to the south, but he did not long survive the change of station. His death was rather sudden, happening immediately after preaching to his flock. His brother soon followed him; and as they had long suffered and toiled together, so almost together they lay down to rest.

CHARLES GRANT.

CHARLES GRANT was born in Scotland, in the year 1746. By the decease of his father, soon after the birth of his son, the care of his infancy and youth devolved upon an uncle, at whose expense he received a good education in the town of Elgin.

In the year 1767, Mr. Grant proceeded to India, in a military capacity ; but on his arrival there, he was taken into the employ, and under the immediate patronage, of Mr. Richard Becher, a member of the Bengal Council. In 1770 he revisited his native country, where he united himself by marriage with a lady of the name of Frazer. Having, while in England, obtained a promise of an appointment as a writer on the Bengal Establishment, he re-embarked for India in 1772, accompanied by his wife, her mother and sister, and Lieutenant Ferguson, a friend of the family. In the course of this voyage, he formed an intimacy with that eminent Christian missionary, the Rev. Christian Frederick Swartz, with whom he maintained a correspondence till the decease of the latter. After the death of Mr. Swartz, who had rendered important services to the East India Company, Mr. Grant recommended to the Court to perpetuate his memory by the erection of a memorial in St. Mary's Church, at Fort St. George, at the public expense. This suggestion was adopted, and the monument was erected at the cost of the East India Company.

Almost immediately on the arrival of Mr. Grant in Calcutta, he was promoted to the rank of Factor, and soon afterwards was appointed Secretary to the Board of Trade, which office he held for upwards of eight years, performing its duties with exemplary industry and ability. In 1781 the Bengal Government relieved him from his Secretaryship, and stationed him as the Company's Commercial Resident, in charge of their valuable Silk Factory at Malda. In June, 1784, he obtained the rank of Senior Merchant, and in February, 1787, was summoned to Calcutta, that he might take possession of the seat and office of fourth Member of the Board of Trade, conferred on him by Lord Cornwallis, in consideration of his distinguished abilities and approved integrity. But, in less than three years after he had received this appointment, the impaired health of his family compelled him suddenly to quit India and return to England. Lord Cornwallis, who had held frequent communications with Mr. Grant, and entertained the highest regard for him, when solicited to allow him to quit the Presidency, expressed regret at the necessity which deprived Government of his services.

ance. His return to England was accompanied by unusually strong expressions of the high satisfaction with which the Government regarded his zealous and faithful services in the commercial department.

A distinguishing and most honourable feature of Mr. Grant's character, while in India, was his solicitude to uphold, to the utmost of his power, both by his example and influence, the public profession of Christianity by the Europeans. In this cause his zeal was most earnest; and it was more conspicuous and self-denying, because at that period there was little in India to countenance, and much to discourage, a faithful adherence to scriptural principles. To his influence and example at this early period, followed by his zealous and enlightened devotion to the same cause throughout his long life, may we attribute, under the Divine blessing, more than perhaps to almost any other human agency, that cheering progress of true religion in India, which has ever since been witnessed, and which no individual beheld with greater delight and gratitude to God than he who had been among the first to lay its foundations. The following examples may be mentioned as proofs both of his zeal and his liberality. The church originally constructed at Calcutta for the English settlers was destroyed by a furious hurricane in October, 1737, and from that period till the erection of the Mission Church in 1770, no Protestant place of worship existed there. Towards erecting a new church, by private subscription, Mr. Grant contributed 500 rupees, and assisted in the procurement of valuable materials from Gour. The church or chapel called Beth-tephilla, with the schools and burying ground which had been erected by the Protestant Missionary, J. Z. Kiernander, in 1770, for the use of his Mission, was in 1787, placed under sequestration by the Sheriff of Calcutta, to answer for the missionary's personal debts. To prevent the desecration and sale of the premises, and the discontinuance of public worship which must have ensued, Mr. Grant paid out of his own purse the sum of 10,000 rupees, being the amount at which they were valued; and immediately placed them in trust for sacred and charitable uses for ever, constituting Mr. William Chambers,—a brother of Sir Robert Chambers,—with the Rev. Mr. Brown,—one of the Company's chaplains,—and himself, trustees.

After his return to India, and a residence there of altogether nearly twenty years in the service of the Company, Mr. Grant, with his family, re-embarked at Calcutta, and arrived in England in the autumn of 1790. His early promotion to stations of trust and emolument, for which he had been recommended by superior talent and integrity, had enabled him to acquire a respectable competency of fortune; and his residence in India, influenced, during the whole term of it, by a pecu-

character to that of a Christian philanthropist, and inspired him with lively feelings of solicitude for the moral and intellectual welfare of the immense Mohammedan and heathen population subject to the British Government. He had instituted a close scrutiny into the character of the natives, which had resulted in the formation and establishment of opinions which governed his subsequent conduct upon occasions of great moral and political importance. His first employment, after his return to England, was to commit the result of his enquiries to paper, in a tract, entitled, "Observations on the State of Society among the Asiatic subjects of Great Britain," which was written in 1792, although not submitted to perusal out of the circle of his personal friends till 1797. In that year he laid it upon the table of the Court of Directors, with an introductory letter, stating his motives for so doing, to be a consideration of its relevancy to certain proposals for communicating Christianity to the natives of India, by granting permission for missionaries to proceed thither, which had been repeatedly pressed upon the Court's attention.

On the 30th of May, 1794, he was elected a Director of the East India Company by the unanimous vote of the Proprietors.

In April, 1804, he was elected Deputy Chairman of the Court of Directors, and Chairman the next year. He was afterwards elected to the same offices several times after going out by rotation; making altogether a period of six years, during which he held one or other of these highly arduous and responsible appointments.

With reference to the system of the domestic and foreign relations of the Company, Mr. Grant always professed himself a strict adherent to the plans and principles of his friend and patron, Lord Cornwallis, whom he held in the highest estimation. He partook of that nobleman's solicitude for the establishment of an empire in India, founded rather upon character (and particularly upon the reputation of moral and intellectual superiority) than on force. "The character of this country," Mr. Grant observed in the House of Commons, on one of the discussions respecting Oude, "is its dearest possession; and I am convinced, *that* character would be compromised, if the House should not, with a view to national honour and national justice, express its disapprobation of this transaction." In accordance with these views, he gave his support to a resolution, submitted to the House by Sir Phillip Francis on the 5th of April, 1805, "That to pursue schemes of conquest, and extension of dominion in India, are measures repugnant to the wish, the honour, and the policy of this nation." "The true policy of the British Government in India," observed Mr. Grant, "is

In the Session of 1807, on a motion for papers relative to the conduct of the British Government towards the Poligars, Mr. Grant traced the Vellore mutiny to the wish of the Mohammedans for the restoration of the sons of Tippoo Sultan to power. Whatever might be the remoter causes, the immediate occasion was, clearly, some injudicious military regulations which tended to obliterate the fondly cherished distinctions of caste among the native soldiers. It certainly did not originate, directly or remotely, in the conduct of the missionaries, whom Mr. Grant, on every occasion, was among the foremost to defend from the unjust imputations with which they have been too often assailed.

In the revenue administration of India, he supported a system which invested with proprietary rights and personal immunities the native landholders and cultivators ; a system which originated under the paternal government of Lord Cornwallis. The interest which Mr. Grant took in the jurisprudence of India always appeared to be proportioned to the influence which, in his opinion, the due administration of justice would have upon the moral and intellectual condition of the natives. Few persons were better qualified, by personal observation and extensive enquiry, to appreciate the difficulties which lay in the way of any rapid amelioration in the state of a people sunk, as the natives of India are, in inveterate prejudices and habits, rivetted upon them by the ceaseless exertions of their superior orders or castes. But it was inconsistent with Mr. Grant's consciousness of the superiority and divine authority of Christianity to concede, either to Mohammedanism or Hindooism, a perpetual existence. Hence, the pleasure with which he regarded every prudent attempt to engraft principles of British jurisprudence on the Asiatic stock ; and hence the decision and zeal which he evinced upon all questions connected with the superstitions or morals of India.

The negotiations between the Court of Directors and his Majesty's Ministers for the renewal by charter of the Company's commercial privileges, which commenced in 1808, when Mr. Grant was Deputy Chairman, called forth an extraordinary display of the powers of his mind.

In advocating the intellectual and moral wants of India, he had to encounter difficulties as unexpected as they were extraordinary, partly occasioned by the fears, and partly by the most surprising prejudices in favour of Hindoo idolatry, which were entertained by Europeans connected with India, some of whom came forward avowedly to oppose missionary exertions, in pamphlets which bear their names. The one party maintained the purity of Asiatic morals, and the harmlessness of the Hindoo character ; and the other, the danger of interfering with Hindoo prejudices. The controversy, to which

this subject gave rise was, in its issue, eminently promotive of the interests of truth; and it prepared the way for those extensive moral and religious exertions for India which have so greatly distinguished the last few years; and which God, in his providence, has conspicuously blessed for the benefit of that vast peninsula and its dependencies.

With a view to dispel the fears and remove the prejudices of the enemies to missionary efforts, many important documents were produced and laid on the table of the House of Commons, chiefly at the instance of Mr. Grant; such as proofs of the prevalence of infanticide in different parts of India, of the impurities and atrocities of Jugger-nauth, and of the great extent of the worship of that idol; of the habitual falsehood and dishonesty of the Hindoos; and on the other hand, of the long undisturbed existence of Christianity in some parts of India. Lastly, Mr. Grant's own tract, entitled "Observations on the general state of society among the Asiatic subjects of Great Britain, with respect to morals, and on the means of improving it." This valuable paper was called for by the House of Commons, laid on its table, and ordered to be printed for the use of the members, on the 5th of June, 1813, but it has never been published.

In entering into the measures which Great Britain might adopt for the removal of these evils, and the improvement of the state of society in India, Mr. Grant referred to the introduction of the English language as a circumstance arising almost necessarily out of the connection of Englishmen with that country; and which rendered extremely easy, if it did not carry along with it, the introduction of much of their useful literature, and particularly the sacred scriptures. Towards the last measure, with many more direct means of improvement, such as schools and missions, he considered it incumbent on the Court of Directors to manifest at least a friendly aspect, and with respect to education, a co-operation. Mr. Grant fully answered the several objections which had been made to interfere with the religion of Hindoostan, and, in concluding this valuable paper, he made a powerful appeal to the British authorities in behalf of India.

In 1813, the Act of Parliament, commonly called the Charter Act, obtained the Royal assent. This statute, the fruit of much and laborious discussion, effected some considerable changes in the East India Company's commercial privileges, in which Mr. Grant could not concur; but, on the other hand, it contained three important modifications of the law, which were in perfect accordance with the sentiments and reasoning which he held, and the attainment of which ought in justice to be ascribed, in an eminent degree, to his exertions.

The first of these was an augmentation of the Ecclesiastical Establishment of British India, and the institution of a Bishop's See at Calcutta; the second, the privilege granted to European teachers of Christian morals, or missionaries, of enjoying a regulated access to the natives of India; and the last, the annual appropriation of the sum of one lakh of rupees for the general promotion of education among them. "Thank God," devoutly exclaimed Mr. Wilson, in his interesting funeral sermon, to which the subsequent part of this memoir is chiefly indebted, "Thank God, he lived to see the great object of his wishes and efforts in some measure accomplished,—the question of Christianity in the East gained,—an ecclesiastical establishment in British India formed and fostered by the state,—the number and efficiency of the ministers of our church stationed in that country greatly increased,—the Christian missionary protected in his peaceful and honourable labours on the shores of the Ganges,—and a force of Christian principles and feelings on the subject raised and established, both in India and at home, which, we may humbly but firmly hope, will never be successfully resisted."

The House of Commons, in which Mr. Grant sat for about seventeen years, namely, from 1802 to 1819, (being two years for the town, and fifteen for the county of Inverness,) repeatedly elected him on committees, some of which were not connected with Indian affairs.

Amidst the multiplicity of his occupations, his parliamentary constituents and his native county enjoyed a large share of his anxious attention. At the date of his election to a seat in Parliament, the Highlands of Scotland were, as regards the means of internal communication, in a state of almost primitive destitution. Adequately to supply these deficiencies, in a country so poor, so extensive, so thinly peopled, and abounding with physical obstacles, was an undertaking too gigantic for the effects of local combination. Such being the undeniable condition of the Highlands, Government resolved to undertake various magnificent works, which, now in a state of completion, add greatly to the convenience and welfare of the country. The Caledonian Canal was the first which was commenced. The Act for cutting the Caledonian Canal was followed by another for the formation of Highland roads and bridges. Mr. Grant, it is understood, was among the first projectors of this measure, and for a period of twenty years, he strenuously exerted himself to advance it. Among other measures of local improvement in his native country in which Mr. Grant co-operated, one of the latest efforts of his public life was the promotion of the Act for building and endowing churches in the extensive parishes of the Highlands. The establishment formed of late years in Edinburgh and in Inverness for

the extension of education in the Highlands, constantly found him a warm and efficient friend.

Although Mr. Grant ever considered the affairs of India as his peculiar province, and as a sufficient occupation for his mind, he allowed himself to have some other public engagements, but chiefly in connection with religious or benevolent objects.

The decision of his character respecting religion enabled him often to surmount such opposition to his benevolent projects as would have overturned the purposes of many other men. But Mr. Grant, to the last moment of his life, retained and illustrated in his conduct, the religious principles and philanthropic views which he had imbibed in India.

The great subjects of Christian benevolence were ever present to his understanding and near his heart, and appeared to have a powerful influence upon his actions, leading him in the prosecution of his multifarious occupations, to travel in paths into which the ordinary details of business would never have led him. Under some aspect or other they were almost constantly before him, and are believed to have occupied his close attention within a few days, and probably within a few hours, of his decease.

The character of Mr. Grant is thus depicted by Mr. Wilson, who knew and esteemed him :—"This distinguished person, in point of natural endowments, was highly gifted. He had a vigorous understanding, a clear and sound judgment, a sagacity and penetration, particularly in the discernment of character, which were seldom deceived or eluded ; a singular faculty of patient, impartial, and comprehensive investigation ; an activity of spirit, and a power of continued and persevering application, which difficulties could not damp, nor labour exhaust. These qualities, united with quick sensibility of feeling, delicacy of sentiment, and a strong sense of moral rectitude, constituted, even independently of religion, that which is generally understood by the term *greatness of character*. It was not, however, the possession, but the direction and the improvement of these endowments and qualifications ; it was the use which he made of his powers and faculties ; it was the sincere and honest dedication of every talent and acquirement to the service and glory of God, which constituted him, in the proper sense of the term, a Christian. He did not indeed learn this lesson easily, or at small cost. At an early stage of his Indian career, it pleased God to visit him with a succession of severe domestic afflictions, painfully illustrative of the vanity of human hopes, the precariousness of earthly enjoyments, and the awful nearness of the things which are unseen and eternal. He was

very unfavourable to religious improvement :—heathenism and false religion prevailing all around ; the partial intermixture of Christianity which existed, possessing little of that divine religion beyond the name, his situation illallowing of seclusion from worldly occupation and society. Yet that season of heavy calamity was blessed to his mind. It led him to the only true source of felicity. He derived, on this occasion, much useful spiritual counsel from a friend, who afterwards became a near connection, and who was himself the disciple of the celebrated missionary Swartz. Thus, in a soil prepared by the means of grief and trouble, it pleased God that the good seed should be sown ; it was subsequently cherished amidst the silence and comparative solitude of one of the remoter stations in our Indian dominions ; and it produced blessed fruit to the praise and glory of God. The deep persuasion of the importance of religion which now possessed itself of his whole soul, did not slacken his attention to his proper duties. On the contrary, he laboured, if possible, only the more abundantly. A new principle of action governed him, a profound and abiding sense of his obligation as a Christian, and grateful and affecting remembrance of the mercies of God in Jesus Christ, and a solemn anticipation of the awful account which he must one day give of the talents committed to his charge. He now sought to please, not men, but God, the Judge of all. Let it not, however, be thought that these, his good deeds, formed in any degree the ground of his hopes before God. His reliance was on the meritorious mediation of Christ. It was indeed a remarkable feature of his character, through his whole life, that, while no man entertained a stronger sense of the obligation of duty as such, or more assiduously strove to discharge with fidelity the trusts reposed in him, none ever avoided more carefully the ascription of merit to his own good works, or watched with more jealousy against the delusions of that self-righteousness to which the human mind is so lamentably prone, and which is apt to mingle with, and tarnish, even the graces of the most confirmed Christian.”

We will only add, that which attested the sincerity of his character, and without which all the rest might, perhaps, have been doubtful—*an evident advance and growth in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. Through all the hurry and the multiplied distractions of a very active public life, he not only appeared to preserve his faith unshaken, his love to God and man unabated, and his high purity and integrity of conduct unimpaired ; but he grew in every branch of real holiness, in victory over his passions, in watchfulness against evil tendency, in mildness, tenderness and forbearance towards all with whom he had intercourse, in humble submission to the Divine

will, in unaffected seriousness and spirituality of mind and demeanour, in the deep solemnity of his devotional observances, in the habit of a calm, earnest, and contemplative anticipation of his last hour, and of the world to come.

It pleased God that the day of his departure should overtake him unawares. During his whole life, he had risen to the full measure of the demands of his station. "He was ever diligent in business, fervent in spirit, serving the Lord," and in this honourable position he stood, when the last messenger arrested him, as in a moment. In the midst of his labours, with a heart full of zeal for the diffusion of the knowledge of Christ, with his lips uttering sentiments relative to his favourite object, the spiritual welfare of India, without any lingering or protracted disease, by a release as placid as that of an infant, he fell asleep in the Lord on the 31st of October, 1823, aged seventy-eight years.

KOILAS CHUNDER MOOKERJEE.

KOILAS CHUNDER MOOKERJEE was a native of the village of Kulahasho, situate about twenty-four miles westward of Calcutta ; his father, a Kulin brahmin, held occasional service under Government, chiefly in the office of darogah ; and he seems to have been desirous of promoting his son's welfare, according to the views of a bigoted, but kind Hindoo parent. Koilas was born in the year 1821.

His early life was of course spent in the midst of those exhibitions of idolatry, which make heathenism so fascinating to the mind of childhood, and which reduces even manhood itself, in all that regards popular religion, to a perpetual infancy, pleased with toys and sports and songs. In the year 1833 he entered the missionary institution of the General Assembly of the Church of Scotland, in Calcutta, which four years before had been opened under the superintendence of the Rev. Dr. Duff, and which was then under the joint care of himself and the Rev. Mr. Mackay. On account of the liberal and gratuitous education afforded by the institution to the natives of the country, it had rapidly risen and become popular among the Hindoo community ; and although from the beginning it had been planned, and framed, and worked, to be a seminary for Christian conversion, yet this characteristic was overlooked by native parents, either through religious indifference, or from the hope that their children would escape from an influence which seemed to affect so small a number of their countrymen around them.

Koilas was a willing and attentive scholar from the first, although neither brilliant, nor distinguished by gifts or attainments ; and he seemed always animated by an amiable desire to please those who taught him, rather than by the love of praise, or by the strife of ambitious competition. He was fond of school ; so that when occasionally his father withdrew him from it, he never ceased dunning him until sent back to the place of his delight. He was taken away from the school for a time on account of the fear entertained by his parents that the contagion of Dwarkanath Bose's conversion might reach him.

At the end of one year he returned ; the class of which Koilas was a member, were then going on with the evidences of the Christian religion. The examination of this subject attracted his whole attention. His heart seemed irresistibly drawn, against his own wishes and resolutions, towards the blessed and lovely Saviour of sinners. The eyes of his understanding now began to be opened, and he forsook all those sinful habits in which he had formerly indulged, through ignorance and want

of courage. "Some months after," wrote Koilas, with reference to this subject, "when one of my neighbours was sick, with whom I was acquainted, I went to pay him a visit on his sick bed: I saw him in his last hours. Then after a while I witnessed his death with my own eyes. I was much affected by it. Thence I began to think about my own death, punishment and reward after death; hell and eternity presented themselves to my eyes. I then began to be more earnest in religious matters, and I thought of attending every Sabbath evening in the school, and I acted accordingly. I wished to hear and to apply them (the Sabbath evening discourses) to my conscience for self-examination. I thought of observing the Sabbath, which was difficult for me, living in a heathen house. At last some slight pain, and some other accident happened to me, which, through the mercy of God, led me to embrace Christ Jesus, which is great gain." Thus gradually and almost unconsciously was the youthful idolater drawn to the blessed Jesus.

During all this time Koilas had divulged a little of his mind to his instructors, but it was not till April, 1839, that he left his home and put himself under the protection of the missionaries. The reason for his taking this step is thus narrated. His friends had insisted on his accompanying them to some idolatrous ceremony, at which he felt that he dared not be present. He made no show of resistance, however, but quietly walked with them, until finding some favorable opportunity of escaping, he fled from them, and ran on until he reached the gate of a missionary's house, where his heart told him he would be welcomed. For a day or two he found rest and peace in his new asylum, and he seemed very happy in the prospect of becoming a Christian.

His native friends came pouring in upon him, using all the influence, in the form of tears, bribes and threats, to induce him to forsake his refuge and the purpose which carried him thither; but in vain, they went away disappointed and surprized. At last came two friends, educated baboos, whose word Koilas (in the simplicity of his heart) thought he might trust, and on their solemn promise that they would convey him to his father and back again in an hour or two, he left the house, not suspecting treachery. He was immediately conveyed from one residence to another, and ultimately carried off a prisoner to a house many miles distant from Calcutta, and there held in captivity for three months. But this persecution was in vain; he remained firm; and making his escape, returned to his Christian friends, more decided than ever to become a disciple of Jesus Christ.

In the month of August, 1839, he was publicly baptised in the hall of the institution house, before a large assembly of Christian friends, and of native spectators.

From this time Koilas resided at the Mission house with his brother convert, Mahendra Lal Basak, somewhat his junior in years, but his senior by a few months in the church of Christ; and together with him applied diligently to all the studies prescribed by their spiritual guardians in the missionary institution. Koilas indeed did not much care for attainments in general literature, nor for distinction in collegiate science; but with regard to his own predilections, he faithfully complied with the wishes of his instructors, and did his best to acquire whatever they thought to be good for him; so that he did not fall behind the average of his fellows, and was a respectable scholar.

In the year 1842, Koilas, with Mahendra, who had been baptised a few months before him, made known their earnest desire to be employed as preachers of Christ's gospel among their countrymen. After due probation, the two young men were appointed to the office of catechists in March of the same year, and from that time began to do Christian service in the institution or in the bungalow chapel, or in any other way, as opportunity presented.

In June, 1843, these two young men, Koilas and Mahendra, went to occupy the station of Ghoseparah, which had been lately chosen as the seat of a Christian school by the missionaries of the Church of Scotland in Calcutta: and there they assiduously laboured for some months, as both teachers and catechists, making known as best they could the way of salvation by Christ Jesus, and presenting to the surrounding heathen the healthful picture of brethren, with their families (for these young men had shortly before married Christian young women,) living in harmony, confidence, and unimpeachable propriety, under one roof. Koilas laboured in the school during most of the day; and at other times he went about visiting the people and doing what good he could.

Such was the prospect of a happy and useful ministry amongst his perishing countrymen, which seemed dawning upon the soul of Koilas; but God, whose will is not to be guided by human wishes, neither to be regulated by his people's desires, had determined to remove him and take him to himself. Early in 1844, Koilas' health gave way; and in the month of March he was utterly prostrated by an attack of that overwhelming and crushing malady, the cholera—so that he was brought to the very verge of death, and he never recovered his strength again. Intermittent fever, alternating with violent diarrhoea, seized upon him, and consumed or exhausted the slender stock of vitality that remained after the first violent shock; and, when, through the influence of medicine and change of residence, they were at last subdued, they but left the field to another and more invincible form of

disease ; for he at last sunk into atrophic decline, and under its wasting power he gradually passed away.

During the hot season he visited Calcutta, once or twice, for the recovery of his health, but after some temporary restoration he was again thrown back. In the end of August he came once more to town, and never was he permitted to return to the scene of his ministry. In the earlier part of his last illness, he was tried by a temptation but too natural in such circumstances,—by a painfully anxious and impatient desire to be again engaged in his work. Occasionally, too, the use of various rémédies, had the effect of so far reviving his frame as to kindle something like a reasonable expectation that he might after all, recover and return to his work : and in such instances his expectation of death was, for a time, broken up, and his mind again thrown back on all the agitations of anticipated life. On one or two occasions also he was drawn into darkness and restlessness of soul ; so that for a few days at a time, he appeared scarcely to be himself ; he seemed neither peaceful nor happy. But these were times when Satan was permitted, for needful reasons, to “tread down his soul into the dust :” and out of them all he was speedily, mercifully and triumphantly delivered.

The last time that Koilas went out was in the first week of February, 1844, to visit the missionary institution : on that occasion he was lifted both into and out of the conveyance which carried him thither. The fatigue and exposure of that day were too much for him, and on his return he entered his room, never more to leave it, and laid himself down on his bed, never more to rise from it. During twenty more days he seemed hastening home, both in body and in spirit, and he seemed in mind finally and forever separated from all earthly concerns. He was no longer able to read his Bible, which caused him much pain ; but a member of the family read to him from time to time, as opportunity served, by which he seemed to be made very happy—so that he used to say, “I long till you read to me again !” During the last stage of his illness more especially, he was most resigned, and full of the glorious hope of immortality. “I am,” said he, on one occasion, “most comfortable and happy ; this is the last stage of my illness. Either way I am happy—I cannot speak ; there are sores all over my mouth—but the face of a friend revives the spirit.” A few days before his death, the family pundit, who had always been much struck with his demeanour as a dying man, asked him what kept him in such peace, he replied—“It is the Lord’s will that I should thus suffer :—if I ever recover, the glory will be to God ; if I die the Lord Jesus Christ will take me to Himself.”

The day before he died he desired his wife to read to him the 15th

chapter of 1st Corinthians, as also the 21st and 22d chapters of the Book of Revelations; and on the day of his death he had read to him a portion of scripture, and that rich gospel hymn—

“ Rock of ages ! cleft for me,
Let me hide myself in Thee,” &c.

This he requested might be read a second time, saying—“ How sweet ! how sweet !” After this, he rapidly sank, so that by the evening he was scarcely able to whisper, and the last time he spoke was on being asked to take some refreshment, when he breathed out, rather than articulated, these last words of grace, “ I am hungering after Christ and his righteousness !” He soon sank into a deep stupor; and without a sigh, a struggle, a movement of any sort in his attenuated bodily frame, his spirit gently departed unto the Lord, on the morning of the 26th February, in the twenty-fourth year of his age.

REBECCA JAMEISON.

THE subject of the following brief memoir, was the only surviving daughter of Captain Thomas and Elizabeth Townsend. She was born at Middleford, in the state of Delaware, (America,) January 26th, 1818. At the age of four years, she was deprived, by death, of her mother, and at that of eight, of her father. After the death of his wife, Rebecca's father married a daughter of the Rev. Mr. Copes. She was a kind mother to Rebecca. Some years after the death of Captain Townsend, she married the Rev. Alexander Campbell of the Presbyterian Church, at that time Principal of Buckingham Academy, in Maryland, and afterwards President of Sharon College, Mississippi.

Under the kind guardianship of Mr. and Mrs. Campbell, Rebecca remained until she was fourteen years of age. There were but few incidents in her early days which require notice. She was, from her infancy, possessed of a mild, confiding and cheerful disposition, and at all times manifested a buoyancy of spirits, which no circumstances, however adverse, could overcome. She had also a quickness of apprehension, and a facility of acquiring knowledge, which, while at school, always placed her among the foremost of her competitors. These qualities of mind, and an affectionate heart, made her a favourite wherever she was known. Being from her birth under the continual influence of religion, she became the subject of early and deep devotional feelings. It was not until her fourteenth year she made a public profession of her attachment to Christ, and united herself with the church under the pastoral care of her step-father, Mr. Campbell. Of this interesting period in her life she has left no record; it is believed, however, there was nothing remarkable in her state of mind at the time, but a sincere love to her Saviour, and a desire to glorify him in his church on earth. She always had an aversion to converse about her personal piety with any one, unless she could speak from the heart, and test her religious experience, of which, for many years, she kept a private diary. Fearing it might be made public, she destroyed all her papers on this subject, before leaving America.

Shortly after she became a member of the church, she was sent to a female boarding school at Newark, Delaware, under the superintendence of the Rev. Mr. Bell, where she remained upwards of a year. Here her exemplary conduct, ardent piety, and amiable disposition won the affections of her teachers and fellow-pupils. After leaving Newark, she went to Philadelphia to finish her education. It was while in this

city, and mingling with kindred spirits whose hearts were filled with compassion for the perishing heathen, that she was first led to think of engaging personally in the work of Foreign Missions. Before she left school, with the consent of her friends, she offered herself to the American Board of Foreign Missions, to go, as an unmarried female teacher, to the Sandwich Islands. But there being no opening for her at the time, she returned to her step-father's house to spend a few months.

It was here that a friendship between the subject of this memoir and Mr. Jameison commenced, which terminated in the dearest earthly relationship. He had been accepted as a missionary of the General Assembly's Board of Missions, and was destined to Northern India. She then relinquished the idea of going to the Sandwich Islands, and decided on accompanying him to this heathen land. Their marriage took place on the 8th of September, 1835, at Buckingham, Worcester county, Md. After the usual preparations and sad farewells, they set sail for India on the 17th of November, 1835, and reached Calcutta on the 2d of April, 1836. The missionary party consisted of the Rev. Messrs. McEwen, Campbell, Rodger, Porter, and James, with their wives, and the Rev. Messrs. Winslow and Dwight of the A. B. C. F. Missions, and their wives.

During the passage Mrs. J. suffered much from sea sickness, and being of a slender form and weak constitution, was in much danger of sinking under her sufferings. Most earnestly did she, while on the voyage, in secret, pour out her soul in prayer for the officers and crew of the ship. The captain, and first officer, a talented young man, took a deep interest in her welfare, and although extremely profane, did all they could to make her comfortable. In return for their kindness, she presented each of them with a handsome pocket Bible, and spoke to them feelingly on the importance of religion. The first officer said, the Bible "*was a pretty thing*, and he would put it into his chest to show to his sisters on his return home." Little did he know the value that *little book* would be to him! A few weeks afterwards, he confessed with tears before the ship's company, that the present of *that* Bible first led him to think of God, and that he could then say, "I know that my Redeemer liveth."

A few extracts from Mrs. J.'s Journal, relative to a remarkable revival which took place on board the ship, on her passage to this country, will be interesting. "*Feb. 24th.*—Three of the seamen have expressed their hope of acceptance through the merits of the blessed Saviour. Our beloved captain, in whom we felt so deeply interested, and who a few days ago confessed that he had *never* prayed, spent the night before

delightful exercise." A few days afterward, she writes, "How affecting it was to see our beloved captain, Dolby, doffing his hat, with a peculiar motion, supporting himself by some of the rigging at the mizen-mast, and in sailor style, giving his testimony to the religion he had but a few weeks before experienced, and inviting his men to taste and see that the Lord is gracious. O what a pleasant sight! and how did our hearts rejoice to hear him, in prayer, address that God as a Father, whom a short time ago he had blasphemed!" "*March 21st.*—The services of last evening were peculiarly affecting. The first officer, Mr. Drinker, for whom we had felt deeply interested, had a day or two previous expressed deep concern for his soul, and his anxiety had increased. How astonished, and filled with wonder were we at the power of Almighty grace, when, for the first time, we saw this noble-minded young man, whom we had considered lost, coming to prayers, with tearful eyes, and taking his seat in an obscure part of the room. But how shall I convey an idea of the scenes of this morning! Words are inadequate to express half that we felt, and saw, and heard; Mr. Drinker, after our morning prayers, with bursting heart and streaming eyes, addressed the sailors as *brothers*, some, he said, emphatically so, since he now was also partaker of the same hope with them. He then offered up a long and most impressive prayer, which melted every heart. The prayer being finished, the Rev. Mr. Winslow, who was to leave us that day for Madras, called upon all who were determined by the grace of God, to be His, to stand up. All officers and men, arose, as one man, except two men, who continued to sit. Here Mr. Drinker, in an agony of spirit called out, "O! do rise! do rise! *Make* them get up!" and on the last one's rising he threw himself down on the table, exclaiming rapturously, *Thank God! Thank God!* it is unanimous! Our dear captain was quite overcome, and gave vent to his feelings in expressions of wonder and praise."

On arrival in Calcutta, the party hired a house, where they remained until the commencement of the rainy season. During this time, Mrs. Jameison applied herself with diligence and considerable success to the study of the native language. The acquisition of this she considered was the first and greatest desideratum for a foreign missionary. On the 12th of July the party left Calcutta for the Upper Provinces, and after a dangerous journey in boats up the Ganges to Cawnpore, and thence by land, they reached Seharunpore on the 10th of December. Here Mr. and Mrs. Jameison and Mr. and Mrs. Campbell were stationed, and hoped to call that beautiful place their Indian home for life.

About the 1st January, 1837, Mrs. Jameison was taken ill with disease of the liver and was on the commencement of the hot season.

obliged to resort to the Simla Hills. There she remained with kind friends, until the next cold season, when she returned with renovated health, to her station. But she was only permitted to remain a few months, when she had a second and more severe attack of her former complaint, and as it was the general opinion of physicians, that she could never enjoy health on the plains, she and her partner removed at the close of March, 1838, to Subathoo on the hills, and were permanently stationed there.

On reaching Subathoo her health was again, in a great measure, restored, and on the 13th of April, she writes, "I trust soon to be able to collect a school of female children. Oh! may I yet be permitted to do something in the land of the living for my dear Saviour's glory among this wicked people." She succeeded in collecting about thirty interesting girls into a school, whom she continued to instruct in divine things and useful employments, with occasional intervals, for three or four years. She was, however, on account of increasing family cares, want of assistance, and ill-health, at length most reluctantly obliged to discontinue her school altogether; the noise of the school-room, and labour of teaching always produced most distressing nervous headaches. While engaged in instructing her Hindui pupils, she acquired an extensive knowledge of the Hindui language, and was able to speak and write it with much fluency. It was her desire to prepare a number of elementary school books and small tracts in this dialect, and she proceeded to some length in this undertaking. One of the latter, "The Sandwich Islands," was printed and has been widely circulated.

But it was in telling the apathetic Hindoo and proud Musalman of Jesus, that she excelled. She had an ease in expression and a tender winning manner, which never failed to attract the attention of the most listless, or to disarm the bitterest enemy of his opposition to the cross. She was emphatically the friend of the poor. No beggar left her door without a pittance of charity and a kind word, and to teach her children to do likewise, she always, when convenient, made them her almoners. Her favorite sentiment was, "Happiness is the *essence* of heaven, and if I can but make one poor heathen child happy for half an hour, I should not live in vain; for every drop of happiness we receive or communicate from the troubled sea of time is an antepast of that holy place." But we must hasten to the closing scene of the brief career of her missionary usefulness and earthly existence.

She had never enjoyed better health in India than she did during the last year of her life, and all looked forward with a good degree of hope to many years of united happiness and labours for the heathen? but "God's ways were not as our ways." In July 1845 that awful

disease, cholera, made its appearance in Subathoo, and selected her among many others, for its victim. On the morning of the 29th of August, she complained of great lassitude, and in crossing her room sank down from weakness ; she thought she was bilious, and took medicine ; she however derived no benefit from it, and was obliged to resort to her couch. She had neither pain nor spasm, but the disease made fearful progress, and in a short time reduced her to a state of extreme exhaustion. In this state she remained until Sabbath afternoon, when her extremities became quite purple and cold. She had but little hope of surviving the attack from its commencement, and consequently began at once to set her house in order. Although weak in body, her mind remained calm and quite composed, until a short time before her death ; she spent nearly the whole of Friday night in conversing with her husband about the cause of missions, the disposal of her children after her death, and in giving messages for her friends. She said she felt very unworthy of the honour of being a missionary to the heathen, but hoped she had not lived altogether in vain ; and now on the brink of eternity she felt more and more the importance of chastened and intelligent views of the work—that undue enthusiasm could not bear the fiery test ; and in concluding this subject said, “ O ! if ever you go home, preach against the *romance* of missions ;” she lamented more than any thing else not having loved her Bible more.

The following unfinished meditation on Heaven, was found among her papers ; it was believed to have been the last she ever wrote, and it shows the state of her mind before her last illness. “ What will the redeemed soul think when it enters heaven ! What wonder, admiration, and awe will fill it, and with what delight will it shake its wing at being for ever released from sin and suffering. It will fly to the embrace of Jesus, and falling at his feet, will exclaim,—to *Thee*, oh most mighty, glorious, and condescending Saviour, is all the honour of my salvation due. How will the spirit look after those with whom converse was sweet on earth ! How will the joy of heaven be augmented, by sharing it with a mother, a father, a husband, a wife, a child. Oh ! when the light—the reality of *Eternity*, breaks through the clouds of sin and sorrow that surround earthly scenes, and shows us how vast and important its concerns are, how shall we wonder at our former deadness, and resolve to live hereafter more like immortal beings !”

On Saturday she was frequently engaged in prayer, and had her eldest son (nine years of age) to read passages of scripture and hymns for her, and several times desired her husband to pray for her that she might be kept from taking God’s name in vain, and glorify her Saviour in death. The forenoon of the Sabbath was passed in the same manner,

In the afternoon she was too ill to converse much, and wished to be left quiet. On Monday, about four o'clock, she was told it was very probable she had but a few hours to live. She heard this with the greatest composure, and simply said, "Do you think so, my dear? that is but a short time," and raising her hands offered up a brief prayer. She then desired all the children to be brought to her, and telling them she was dying, embraced them one by one, and gave them her last blessing. After this she had the heathen servants collected, and addressing them distinctly by name, exhorted them to believe on Jesus and to prepare for death, as she had often warned them. Throes of anguish thrilled every heart; all wept except the departing believer, she was all calmness. After the sad farewell she asked her husband to read for her the fifth chapter of 2d Corinthians and the second of Ephesians, and to pray with her; she then repeated as she had strength, the beautiful hymns, commencing "Come, Holy Spirit, calm my mind;" "Come Holy Spirit, come;" "There is a land of pure delight," and the twenty-third Psalm. Shortly afterwards she said to the doctor, "I am dying fast, the conflict will soon be over. I am going to a glorious world. Blessed Jesus—no doubts." She then fell into a dose, and in about an hour, looking up, exclaimed, "Many, many, all friends." Here her mind began to wander, and she spoke very little more, except in broken sentences, as "Come quick—make haste." She, however, continued to recognise her husband till within an hour or two of her death, when she became apparently unconscious of earth, and gradually sank, until 4 o'clock on Tuesday morning, (3d September, 1845,) when she gently breathed her last.

GOLAM ALLI.

GOLAM ALLI, a lascar, born at Chawker, in Bengal, was taught to profess the Mahomedan religion ; but, like the greater part of the lascars, who in those times navigated the East India ships between England and India, he was ignorant of the contents of the Koran ; yet he professed to believe that his obedience to the precepts of the Koran entitled him to Paradise.

He went to England in 1813 on board the East India Company's ship *Java*, Captain Dennison, as substitute for the Serang's mate, who died on the voyage to England. The Lascar and Chinese Committee of the London Missionary Society engaged Golam Alli to teach the Bengalee language, and in this undertaking he was indefatigable.

Not long after forming this engagement, he left the place where his countrymen dwell, in the neighbourhood of the metropolis, and accepted free lodging with persons whom he was teaching Bengalee, and lived with them. Here he copied out the whole of St. John's gospel in Bengalee, which, with other books, had been procured from the missionaries at Serampore. The lascars were assembled, at different times, in various places of worship, where Golam Alli and his pupils read the word of God in a language they all understood. There were three hundred lascars at one time, and the whole in the course of that year who heard him read, amounted to upwards of 800. When Nevargi (another lascar) hesitated to unite with him in public readings, for fear of offending Mahomet, he said, "I know nothing of prophet, nor what Koran say. What good prophet do for any body? What good prophet do for me?"

But alas! Golam Alli still embraced opportunities of gratifying the lusts of depraved nature, and would associate with his countrymen in their abominable deeds. To draw off his mind from this course, he was prevailed on to learn to read and write English ; and, at length the English New Testament was put into his hands. The miracles of the Saviour, recorded by St. John, first arrested his attention. He was for some time confounded by the history of them ; but afterwards confessed, that Jesus was none other than the Son of God. The account of our Lord's conversation with Nicodemus, made a lasting impression upon him ; but, when he came to the 6th chapter of St. John, all his thoughts were occupied with it fully ; and for some weeks he scarcely read any other portion of scripture, or talked on any other subject. He now

he, "fight and kill,—Jesus Christ no fight—no kill. Jesus Christ love, pity, and do good to all men."

About this time he chose to sit under the ministry of the Rev. Thomas Williams, an Independent minister, in Ratcliffe; and during the ten or eleven months which he lived after this, he satisfied all who knew him, that he was not a forgetful hearer. He now no longer sought, but shunned, the company of his old companions in sin; and when any of them came to see him, he always had the scriptures, and his Bengalee hymn book, at hand, which he read to them. At one period scarcely a day passed without several of his countrymen visiting him, to hear of the Christian books, and what Golam Alli had to say.

During the winter before his death, from fifteen to twenty Portuguese lascars regularly met, three times a week, for divine worship in the house where he lodged, and he generally had something to say of the mercy and love of our Lord Jesus Christ in living and dying for poor sinners.

The Lascar and Chinese Committee now anticipated the pleasure of seeing this man stand up in the midst of the multitude of his countrymen to preach Christ, but in this they were to be disappointed. Consumptive symptoms appeared; but nothing could deter him from his work while his strength permitted. In the early part of 1815 Golam Alli requested to be baptised and to partake of the Lord's Supper, and on the 3rd of May he was baptised at Rose Lane meeting-house in Ratcliffe, by the name of Felix James.

Soon after this, when visiting a pious man in the near prospect of death, he said, pointing to an orange, "I love orange—it is sweet—but Jesus Christ more sweet—I love Jesus Christ." The dying man enquired why he loved Jesus Christ? and he replied, "Jesus Christ die for me." Being informed that his own recovery was very improbable, he expressed his pleasure in the prospect of dying and going to Jesus. To his medical friend he said, "Your physic, Sir, do me no good—you do me no good—Jesus Christ do me good;" but he consented to take whatever medicines were sent to him. The book of Psalms, in English and Bengalee, he seemed very much to enjoy; and when he was evidently sinking, the last act he performed was to place the English Bible on his breast, as he lay in bed, and his Bengalee hymn book on his pillow. The last word he uttered, was "Father!" with his eyes fixed, looking upward as if engaged in prayer, and soon after breathed his soul into the hands of his Maker, on the 17th of June, 1815, aged twenty-six years.

ROBERT MORRISON, D. D.

ROBERT MORRISON, son of James and Hannah Morrison, was born on the 5th of January, 1782, at Buller's Green, Morpeth, in the county of Northumberland, whence he was removed with his parents, in 1785, to Newcastle upon Tyne, where his early life was spent. His father was an agriculturist, and a truly pious man, maintaining family worship, and instructing his children in the duty of a strict observance of the Sabbath day.

Robert received his elementary instruction from a maternal uncle, named James Nicholson, who was a respectable schoolmaster of Newcastle, and under whose care the young pupil evinced an extraordinary delight in the pursuit of learning, although his earliest advances were but slow. At an early age he was apprenticed to his father, and learned the trade of a last and boot-tree maker, in which his industry was very commendable.

Towards the close of the year 1797, or the early part of 1798, Robert Morrison became the subject of that great change which the Saviour describes as the new birth, and pronounces essential to admission into the kingdom of heaven. No remarkable circumstances led to this conversion. By parental instruction his mind had been early stored with the principles of scriptural truth; and his regular attendance on public worship, and especially on the catechetical exercises of the Rev. Mr. Hutton, whose ministry the family attended, tended still farther to enlighten his mind, and prepare him for that course of serious reflection on the defects and inconsistencies of his own character, which first filled him with deep compunction on account of sin, and eventually led him to seek salvation and happiness by faith in Christ Jesus. From the time when his mind was seriously occupied with the great truths of the Bible, he began to intermeddle with all knowledge; and those elements of character quickly appeared, which became the basis of his future greatness and success.

Having become a member of the Presbyterian Church in the year 1798, he commenced those habits of study which he maintained with ever increasing effect to the end of his life, by learning a system of shorthand writing. His reading at this period was chiefly of a devotional kind, and mostly confined to the Holy Scriptures. Even when at work, his Bible or some other book was placed open before him, that he

devotion, whilst his hands were busily occupied in labour. His attention had been early directed to English grammar, and during the year 1799 he appears to have examined the evidences of Christianity. Botany, arithmetic and astronomy also formed objects of his attention, though the books within his reach were very few.

During the whole of 1800 he was actively engaged in visiting the sick, with whom he read the scriptures and prayed, and to whose temporal relief he assigned, every week, a portion of his scanty earnings. His Saturday evenings were often employed in seeking out objects of distress, whom he might thus visit and relieve; and the mingled zeal and tenderness with which as a member of the Friendless Poor and Sick Society, he performed this service, afforded no faint indication of the spirit in which he afterwards yearned over the millions of China, and persevered in seeking their salvation.

In the year 1801, he entered upon a more regular course of study and began seriously to contemplate the work of the ministry; his eye was at the same time directed to the missionary service, though at the time he knew not how the object of his desire could be brought about. At the close of the following year he made his application to be received as a student at Hoxton Academy (now Highbury College); one of the most valuable of those institutions, formed by Evangelical dissenters for the purpose of affording an extended education to candidates for the holy ministry. He was at once accepted, and commenced the regular course of study on the 7th of January, 1803.

On his entrance at Hoxton Academy he found himself associated, amongst others, with Messrs. Burder of Hackney, Clunie of Manchester, Fletcher of Stepney, and Payne of Exeter. With the two former he contracted a strong intimacy; and his friendship with the whole of them remained unbroken until death. He found himself considerably behind in his knowledge of Latin and Greek, and wishing to proceed in company with these great men, he was obliged at once to put forth that power of intense application, by which he was so pre-eminently distinguished,—he laboured literally night and day, and soon overtook them.

It appears that Mr. Morrison had left his father in a feeble state of health; and that as the business at Newcastle greatly depended upon his own exertions, he had not been suffered to depart from the paternal abode without a considerable degree of reluctance. Scarcely was he settled at Hoxton Academy, when his faith was put to trial by an affectionate invitation to return to his father's house and resume his former engagements. His heart, however, was fixed; he

and he replied in the following strain of filial kindness and of genuine piety :—" I received your letter of the 19th ultimo. The account of my father's leg growing worse and worse concerns me ; but what can I do ? I look to my God and my father's God. ' He doeth all things well,' and he will make all things work together for good to those who love him. My father, my brother, my sisters, I resign you all, and myself, to his care, who I trust careth for us. Are not our days few ? Yet, I desire, if the Lord will, that he may grant you wherewithal to provide things honest in the sight of all men, during the few days of your pilgrimage. I trust he will ; and may the Lord bless you with rich communications of saving grace and knowledge. You advise me to return home. Thank you for your kind intentions : may the Lord bless you for them. But I have no inclination to do so ; having set my hand to the plough, I would not look back. It hath pleased the Lord to prosper me so far, and grant me favor in the eyes of this people."

During the period of Mr. Morrison's residence at Hoxton he regularly attended on Sabbath days the ministry of Mr. (afterwards Dr.) Waugh, except when he himself was engaged in the services of the sanctuary. He also frequented the more social exercises of religion on the week days among the same people. Opportunities to pursue his favorite work of visiting the sick poor were speedily sought and soon found ; indeed he was ever ready to do good, according to his ability.

Mr. Morrison preached his first sermon in St. Luke's work-house ; and, in reference to it, at a future period, he said, " I remember shedding in secret tears of joy, when with feelings of deep responsibility, I was sent for the first time, to preach concerning Jesus to the poor people in St. Luke's work-house. The first pulpit I ever preached in, was that which then stood in their chapel." After this he preached frequently in the villages about London for the " London Itinerant Society ;" and was occasionally sent to more stated congregations in town and country.

Mr. Morrison's preference for missionary service increased after his entrance at Hoxton Academy ; and in September, 1803, he again referred the matter to his father and friends at Newcastle, who at length assented, though with considerable reluctance. The preference thus cherished was first made known by Mr. M. to the tutors and treasurer of the institution whose advantages he was enjoying ; and by them he was advised to make it a matter of serious deliberation and prayer. It was at the same time represented to him that the difficulties of foreign service were great, and that he possessed qualifications which might even-

remain at home an offer was made him to pursue his studies at one of the Scotch Universities ; but the longer he deliberated, the stronger became his conviction of duty ; and early in 1804, he resolved to offer himself to the Directors of the London Missionary Society. The sermons preached at the Society's anniversary deeply impressed him ; and on the 27th of May, he addressed his letter of application to the Rev. A. Waugh, then chairman of the committee of examination. He appeared before the missionary committee on the following day, and so satisfactory was the interview, that he was accepted immediately, and ordered to proceed forthwith to the missionary academy at Gosport.

At the close of 1804, it was determined to send a mission to China, of which country at this time very little was known in Europe : and Mr. M. was appointed to take charge of it. It was his own deliberate conviction that his destination to China was in answer to prayer ; for his expressed desire was, that God would station him in that part of the missionary field where the difficulties were the greatest, and to all human appearance, the most insurmountable. The exact place of his residence, whether China Proper, or on some of the adjacent islands, was not at first determined ; but his attention was at once directed to the acquisition of the Chinese language, with a view to the translation of the Holy Scriptures into that tongue.

The first intention of the Society was to send three or four persons on this mission, and they actually appointed Mr. Brown, son of the Rev. John Brown, of Haddington, to accompany Mr. Morrison ; but he declined the appointment, and subsequently resigned his connection with the Society altogether. The Directors applied also to the Rev. Dr. Vanderkemp, to leave Africa and proceed to China, to take the superintendence of the mission ; and give to its members the benefit of his experience ; but this also failed. Other attempts were equally unsuccessful. The wisdom of Divine Providence is however strikingly manifest in the affair, for the residence of even two persons would have scarcely been practicable at that period ; indeed it was by a series of remarkable interpositions that Mr. Morrison's continuance in that country was afterwards secured.

Mr. M. continued to prosecute his studies at Gosport until the month of August, 1805, when he returned to London, in order to obtain some knowledge of medicine and astronomy, which it was hoped, might prove useful to him in his mission ; and to acquire as much of the Chinese language as should be found possible in that country. He accordingly attended the lectures of the late Dr. Blair, on medicine, and under his direction "walked" St. Bartholomew's hospital. Having also obtained an introduction to Dr. Hutton of Greenwich, he pursued with him, and

ardour the study of astronomy. Besides these engagements he was also employed in studying the Chinese language with Yong-Sam-Tak, a native of some education, from whom he obtained his first insight into that strange tongue. After he had acquired the mode of writing Chinese, and some degree of familiarity with the characters, he commenced the transcription of the Chinese MSS. in the British Museum, containing a Harmony of the Gospels, the Acts of the Apostles, and all the Pauline Epistles, except that to the Hebrews; and also a MS. Latin and Chinese Dictionary, which were lent to him by the Royal Society. By indefatigable diligence he accomplished both these tasks in a few months. These various studies he continued to pursue, until the time of his departure in January, 1807; and in addition to them all, he found opportunity for frequent preaching and for numerous efforts of Christian mercy.

At this period strong prejudices existed in England, and in all parts of India where the British influence extended, against missionary exertions. Permission to settle in those quarters could not be obtained; and it became necessary to convey the missionaries to their destination by an indirect course, whilst it remained a question whether, on their arrival, they would be allowed to remain. A passage was accordingly taken for Mr. M. and two of his fellow-students, Messrs. Gordon and Lee, with their wives, in the ship *Remittance*, to New York, whence he was to proceed to Canton direct, or by way of India, as circumstances might determine.

Mr. M.'s ordination took place at the Scotch Church, Swallow street, on the 8th of January, 1807, and on the 31st he and his companions embarked. After leaving Gravesend, the ship was detained for some time in the Downs, waiting for a favorable wind. On the night of the 17th of February, a violent gale sprang up, which occasioned immense devastation amongst the shipping, so that a number of vessels went on shore and some sank. Serious apprehensions were at one time entertained by their friends, respecting the safety of the missionaries; but God signally preserved them. Out of a large fleet, which was anchored in the Downs, when the gale sprang up, the *Remittance* was the only one that was able to pursue her voyage. Surely this was "the finger of God." It was not until the 26th of February that they finally left their native shores; and then, although they reached the Banks of Newfoundland about the 11th of March through the prevalence of contrary winds, they did not arrive at New York until the 20th of April, having been at sea *one hundred. and nine* days. By the circumstances of the voyage, the faith of the missionaries was severely tried: but

spirit of their office, and to win the respect of the ship's company. They availed themselves of every opportunity to do good on the voyage ; conversing with the men, individually or in groups, as occasion served, and preaching on the Lord's-days when the weather permitted. On the voyage, the *Remittance* rescued the crew of a vessel, which had sprung a leak and was unmanageable.

On his arrival at New York, Mr. Morrison immediately took measures to obtain a passage to Canton : but during the interval he visited all the large cities in the United States, and the intercourse which he held with American ministers and Christians at this time he ever felt as greatly refreshing.

Mr. Morrison sailed from New York, for Canton, in the ship *Trident*, Captain Blakeman, on the 12th of May, 1807. He arrived at Canton on the 7th of September. The voyage was on the whole prosperous, though the vessel had two or three escapes from imminent dangers. Mr. M. employed himself in studying Chinese ; and he preached often to the sailors.

Mr. Morrison's first residence at Canton was in the old French Factory, then occupied by Messrs. Milnor and Bull, the American supercargoes, to whom he was introduced by letters from New York. These gentlemen received him with great kindness, and immediately offered him an apartment on their premises, which he gratefully accepted. As an Englishman he dared not be known, and it was as an American that he remained. Sir George Staunton obtained for him, as a teacher, Abel Yun, a Roman Catholic Chinese from Peking. The acquisition of the language was regarded by Mr. M. as his first duty, and to this he assiduously devoted himself.

Towards the close of 1807 Mr. Morrison found himself somewhat embarrassed by his residence at the American Factory, and that his friends were afraid of the political consequences which might ensue. He nevertheless remained there, and provided himself with two small rooms, which are commonly called in Canton a 'go-down,' corresponding to the basement story of a European dwelling, and used in the East as a warehouse room. There he studied, ate, and slept, adopting the habits and even the dress of the natives, with whom, for the sake of his great object, he almost exclusively associated. So great was his labour, and so sparing his diet, that in the course of a very few months he had seriously injured his health, and well nigh endangered his life. His mode of living was most rigidly economical. A lamp made of earthen ware supplied him with light ; and a folio volume of Mathew Henry's commentary, set up on its edge, afforded a shade to prevent the wind from

native increased his knowledge of the language ; in the time of taking a hasty meal little advantage was gained. The same reason which led him to pare his nails, cut off his hair, and give away his Chinese dress, induced him to desist from being singular in his manner of eating also. His nails were at first suffered to grow, that they might be like those of the Chinese. He had a tail, (*i. e.* a tress of hair) of some length, and became an adept with the chop sticks. He walked about the Hong with a Chinese frock on, and with thick Chinese shoes. In this he meant well, but, as he has frequently remarked, was soon convinced that he had judged ill.

Conformably with his habitual endeavour to promote the spiritual welfare of all to whom his influence could extend, Mr. M. tried to commence public worship in his rooms at Canton ; and on the first Sabbath in January, 1808, he invited by note, three or four American gentlemen whom he knew, to attend a religious service at his apartments. But the gentleman to whom he sent the first note, dissuaded him from sending to the others, as it would not, he thought, be agreeable. Mr. M. afterwards removed to the French Factory, which was a larger building and more convenient.

Considerable interest in the peculiar situation of Mr. M. was now manifested by several of the English residents ; his character commanded respect, and his pursuits excited attention. Amongst these was Mr. Roberts, then chief of the English Factory, who as long as he lived, showed every disposition to further the literary and benevolent views of the society with which he was connected. Mr. Bull, who filled another department in the H. Co.'s Establishment, also kindly noticed Mr. M. and sent him from Macao, a copy of a Spanish grammar. To the Honorable J. Elphinstone he was indebted for the present of a Latin-Chinese Dictionary.

So painfully was the mind of Mr. M. exercised at this period, by the heavy expenses unavoidably attendant on his residence at Canton, that this circumstance, in connexion with his unremitting application to study, without sufficient air and exercise, and the enervating influence of the climate reduced him to such a state of debility, that he was unable to walk across the room. It was at this time that Dr. Pearson first attended him and recommended his removal for a time to Macao. Through the kindness of Dr. P. and several other gentlemen, a residence was obtained for him at Macao, whither on the 1st of June, he proceeded, under considerable depression of mind.

Mr. M. remained at Macao for three months. The Chinese assistants who were with him at Canton, accompanied him ; and he continued successfully to labour at the

he returned to Canton at the end of August. Circumstances of a political nature, however, soon arose, which led to all Englishmen being ordered away from Canton; and he was obliged to leave suddenly at the beginning of November. The circumstance which led to these difficulties arose from the British Government in India not being aware that Macao was held by the Portuguese, dependent on the will of the emperor of China; and being apprehensive that the French Republic harboured the intention of seizing on Macao, Lord Minto, Governor General of India, despatched a powerful squadron of ships, as also an armed force, to defend Macao against the French. The armament arrived. A convention was drawn up and signed on the 21st of September, 1808, by the Portuguese and English commissioners. But on the 4th of December an Imperial Rescript was issued by the Chinese Government, in which it was stated that the Portuguese inhabited a territory belonging to the Celestial empire, and, therefore, the English had nothing to do with it. The English force was consequently withdrawn. On this occasion, the English residents were thrown into the greatest consternation; their Chinese domestics were ordered away; all supplies of provisions were stopped; and they were obliged to take refuge on board the English ships until hostilities ceased.

The second visit of Mr. Morrison to Macao proved to be connected with events in his personal history of the highest interest, and to his missionary character of primary importance. These were his marriage, and his official relation to the Honorable Company's Factory, as Chinese translator and secretary. At Macao, he took up his temporary residence with Mr. Morton and his family. Their christian intercourse cheered his spirit, and gave new zest to his studies; and in Miss Morton, their eldest daughter, he found an object of tender esteem, to whom he soon became warmly attached, and with whom he was at length united in marriage. Miss M., it appears, was, under God, indebted to Mr. Morrison for her saving knowledge of divine truth. At this period, the difficulty of retaining his residence at Macao was so great, that he had fully resolved to go to Penang, in the hope of there continuing his study of the language, and attaining the immediate object of his mission. The necessary preparations were made for his departure, and the time was fixed. But God had otherwise determined; and, by a timely and unexpected interposition of his providence, prepared the way for his continuance in China, in an official relation to the E. I. Co.'s Factory, as Chinese translator. The proposal of the Factory was made to him on the very day of his marriage, at a salary of £500 per annum. Upon this incident the great usefulness of Mr. Morrison's life turned; and by this,

day rendered memorable by these two great changes in his circumstances was the 20th of February, 1809.

At the period to which this narrative has now come Mr. Morrison had prepared a Chinese vocabulary, and made considerable progress with his grammar and dictionary; besides the attention he had given to the translation of the New Testament, which was also considerably advanced. He had succeeded in obtaining a number of Chinese works, and with the aid of his tutor had rendered himself familiar with large portions of them. Mr. M.'s excessive labours in the vigorous discharge of his new duties, in addition to the higher object of his missionary character, appear to have given increased violence to his constitutional headaches, and to have originated, besides, several other severe attacks of illness.

By his connexion with the British Factory, Mr. Morrison's residence in China was secured, and his mind being relieved from pecuniary cares, he was enabled to devote himself more effectually to his laborious studies. But with a heart deeply susceptible of joy and sorrow, his tenderest sympathies were soon called into exercise by the impaired health of Mrs. Morrison; and these anxieties were aggravated by his necessary absence from his family, every year, for nearly six months, during which period the E. I. Company's affairs required the presence of all their servants at Canton. Mrs. M.'s life was preserved, but her first born son died on the same day on which he was born.

Mr. M. having acquired sufficient acquaintance with the Chinese language to satisfy himself that the translation of the Acts of the Apostles, which he brought out with him, would, if amended and revised, be useful, accordingly made such corrections as he deemed necessary, and tried (what yet remained doubtful) the practicability of printing the holy scriptures. The attempt succeeded. The letters were cut upon wooden blocks, and were therefore very expensive. But having succeeded so far, Mr. M. now turned his attention to tracts, and the first, called Shin-taou, that is, the Divine Doctrine concerning the Redemption of the world; was printed; and immediately after the Gospel of St. Luke. At the same time Mr. M. formed a Chinese catechism.

Mr. M.'s Chinese grammar was sent to the Bengal Government by the Select Committee, that it might be printed; but from some unknown cause, the MS. was kept for nearly three years. At length, however, it was printed at Serampore, in 1815, at the expense of the Company.

In 1812, Mr. Morrison was made acquainted with the death of his father. Also in this year, he was cheered by the birth of a daughter, and for a short time; Mrs. M.'s health appeared to improve. By the departure of Sir George T. Staunton from China, Mr. Morrison's official

duties became more arduous, and his salary in consequence was increased to a thousand pounds a year, with the other privileges of the Company's Establishment in China, consisting of certain allowances for teachers, and a place at their public table.

It was not only by the authorities in England that Mr. Morrison's missionary pursuits were beginning to be frowned upon ; those of their representatives in China, who, though they esteemed his character, appreciated his talents and cherished through life a sincere friendship towards himself, still considered his efforts to introduce Christianity into China as at best a visionary enterprise ; while some even viewed it as inimical to the commercial interests of the Company. Some apprehension was also excited among the European residents in China, in consequence of an edict against Christianity issued by order of the Emperor. By this edict, the printing of books on the Christian religion in Chinese was made a capital crime. Mr. M. was undismayed at all these circumstances, and determined to "go forward, trusting in the Lord."

On the 4th of July, 1813, the Rev. Mr. and Mrs. Milne arrived at Macao, as colleagues of Mr. Morrison, but they were not permitted to continue there. A general feeling of hostility manifested itself, and Mr. Milne was ordered off in eight days. An effort was made to retain him as Mr. Morrison's assistant, but the orders were peremptory. Mr. Milne accordingly went to Canton, where he was soon joined by Mr. Morrison, who rendered him essential assistance in the acquisition of the Chinese language for nearly four months, during which they consulted on the best means of carrying on the objects of the mission. At the end of this period, as Mr. Milne could not continue longer at Canton without attracting the notice of the provincial government, it was deemed expedient that he should go through the chief Chinese settlements in the Malay Archipelago in order to effect the following objects : 1, to circulate the New Testament and religious tracts ; 2, to seek a quiet and peaceful retreat, where the chief seat of the Chinese mission should be fixed ; and where those important labours, which could not be carried on to great extent under a persecuting government, might be pursued without interruption ; 3, to make such memoranda of the Chinese population, &c., as might in future assist to direct the operations of the mission with regard to the most efficient means for spreading the gospel throughout the Archipelago ; 4, to enquire what facilities existed in Java and Penang for printing a volume of dialogues in Chinese and English, compiled by Mr. Morrison, with a view to assist his junior brethren in the acquisition of the Chinese language. In September, 1814, Mr. Milne again reached China in safety, having in a

This year Mr. Morrison had the satisfaction of giving the right hand of fellowship to the first Chinese convert, an individual, named Tsae A-ko, who came forward to renounce idolatry. And this year also the East India Company determined to undertake the printing of Mr. M.'s dictionary at their own cost. A person (Mr. Thomas), to superintend the mechanical portion of the task, was sent out with presses, types, &c. and the other necessary materials. This year also, Mr. Morrison translated the Book of Genesis, which was revised and printed in the beginning of 1815, as well as a duodecimo edition of the New Testament.

It now being deemed advisable for Mr. Milne to leave China, and having previously determined, with Mr. Morrison's concurrence, to endeavour to establish a branch of the mission at Malacca in preference either to Java or Penang, he embarked with Mrs. Milne on the 17th of April, 1814, and immediately on arrival commenced the missionary establishment at Malacca.

For a considerable time Mrs. Morrison had suffered great indisposition, and a sea voyage and a change of climate were pointed out as the most likely means for the restoration of health. Mrs. M. accordingly embarked, with her two children, on the 21st January, 1815, for England, where by the good providence of God, she arrived in safety.

About this time the Court of Directors, having been informed that Mr. Morrison had printed in China the New Testament, together with several religious tracts in the Chinese language, and being apprehensive that serious mischief might arise to the British trade in China, from these translations, in consequence directed that his connexion with the Company's Establishment should cease. The Court remarked, at the same time, that "they nevertheless entertain a very high respect for your talents, conduct, and character, and are fully sensible of the benefits derived from your services; in consideration of which, they have directed us to present you with four thousand dollars, on the occasion of carrying their orders into effect." But, although disowned by the Honorable Court of Directors as a regular servant, and his name erased from their official list, because he would not relinquish his missionary pursuits, his services were, notwithstanding, too important to be dispensed with by their representatives in China; and on all occasions of difficulty or danger in their negotiations with the Chinese government, Mr. Morrison's services were always required, and always willingly afforded. In fact, he continued as Chinese translator, and drew a salary from the Government for that service, till his death.

The difficulties and discouragements which Mr. Morrison met with, in

numerous. Of these not the least were, the seizure by the Chinese government of the type cutters who were employed in cutting the types for the dictionary ; the destruction by the cutters, through alarm of the measures of the government, of the blocks just completed for the duodecimo edition of the New Testament, and the loss of all the copies of the scriptures which Mr. Morrison had printed. These things, as they interrupted his labours, greatly discouraged Mr. Morrison, but to persevere was his motto, and looking to heaven for a blessing, he continued his labours. Although the loss of the types was considerable, yet a timely grant of a thousand pounds from the British and Foreign Bible Society, enabled Mr. Morrison to proceed with a second edition of the New Testament, as well as to have blocks cut for the Book of Psalms.

On the 7th of July, 1816, Mr. M. embarked with several other English gentlemen at Macao, on an expedition to Peking, as a portion of the suite of his Excellency the Right Hon'ble Lord Amherst, who was on an embassy from the Prince Regent to the Emperor of China. The squadron consisted of five vessels, which had a favorable passage, and returned to Canton on the 1st of January, 1817, nearly six months after the embarkation. This journey afforded Mr. M. a little relaxation, which was very necessary, after nine years' close and incessant study. His health was much improved, considerable historical information of a local kind was obtained, and many opportunities of becoming acquainted with the various spoken dialects which prevail through the country presented themselves in the course of the journey.

In this year (1817) Mr. Morrison was unanimously and gratuitously created Doctor in Divinity by the Senatus Academicus of the University of Glasgow, in consequence of the philological books he had published, and was publishing, with a view to facilitate the acquisition of the Chinese language. During this year also Mr. Milne joined his family in China, his own health at the time rendering a change from close study necessary. By being thus brought together for a few months, he and Dr. Morrison were enabled to make arrangements for their own future proceedings, and also for the regular establishment of the Malacca branch mission and college.

Mrs. Morrison, whose health was much improved, embarked with her two children on the 23d of April, 1820, on the *Marchioness of Ely*, Captain Kay, and on the 23d of August Dr. Morrison, after a separation of nearly six years, had the happiness of being re-united to his family. But the happiness was of short duration ; for only a few months after, in June, 1821, Mrs. M. was numbered with the dead. To

Dr. Morrison to go down to Malacca in the beginning of 1823, to arrange the affairs of the mission there.

At the commencement of the year 1821, Dr. Morrison had the satisfaction of seeing the completion of the translation of the scriptures, and the printing of the whole Bible in the Chinese language in progress.

It may be observed that although Dr. Morrison chiefly devoted his efforts to the evangelization of the heathen, still every other class of his fellow-creatures shared his sympathies, and perhaps none more than the seamen, who from Europe and America annually visited the shores of China, and for whose spiritual welfare he made constant and unremitting efforts to the close of his life. He issued an address to the foreign Christian community in China, calling upon them to meet together and form a Christian church for prayer and worship ; this was succeeded by a "Proposal for bettering the morals and condition of sailors in China." The latter was circulated among the foreign residents, captains, &c. many of whom showed themselves well affected to the object, which was so far accomplished at this time that arrangements were made for Dr. Morrison to preach on board one of the ships lying at Whampoa, on Sunday, the 3d of November, 1822. This arrangement was, however, disconcerted by the occurrence of a most destructive fire, which threatened the lives and property of thousands. However, on the 8th of the following month, the Bethel flag was hoisted at Whampoa, and a sermon preached to the sailors by Dr. Morrison.

On the 17th of January, 1823, Dr. M. left Canton for Malacca, where he arrived on the 1st of February, and immediately took the office of chaplain to the college, and lent his assistance to the newly arrived missionaries, Messrs. Humphreys and Collie, in learning Chinese.

Dr. Morrison having now been sixteen years in China, subjected to sedentary occupation, in translating, writing the Chinese dictionary, and other works, and feeling indications of a failing constitution, determined to revisit England, and accordingly embarked in the *Waterloo* early in December, 1823, and arrived in England on the 20th of March, 1824. It was with deep regret that Dr. Morrison quitted China, without leaving a representative in the missionary department of his labours. He had strongly urged upon the Christian community in Europe and America, the necessity of having a successor in the event of his own absence or death, but hitherto without effect ; however, to ensure the continuance of Christian ordinances among the few who had renounced idolatry, after a serious consideration of the subject, he dedicated Leang Afá; who had, for eight years, given evidence of his qualification for the work, to the office of Evangelist.

The high reputation to which the subject of this narrative had risen in every department he filled as a public character, long preceded his arrival in Europe, and secured him a reception from all ranks of the community, corresponding to the just estimation in which his talents and labours were held. Dr. M. took with him a valuable collection of Chinese works, amounting to no less than ten thousand volumes, which he proposed offering as a gift to either of the then existing universities, on condition of their instituting a professorship of the Chinese language, for the instruction of individuals desirous of studying it, for religious or other purposes ; this design being stated in a memorial to the Lords of the Treasury, a remission of the duty was obtained.

This design, however, was frustrated by neither of the universities accepting the condition. The works were, therefore, deposited in a room of the London Missionary Society's mission house, and the public admitted to visit the collection gratuitously. A society was afterwards, and previous to Dr. M.'s leaving England, formed, called "the Language Institution," established for the purpose of aiding the propagation of Christianity throughout the world. Dr. M. with his accustomed liberality granted the society the use of his Chinese Library and Museum ; and opened the Chinese department himself by giving a course of lectures for three months. In the Bengalee language the Rev. H. Townley, then just returned from Calcutta, gave instruction to several missionary students, and Mr. Johnson, of the East India Company's College at Haileybury, gave occasional instruction to four students in the Sanscrit language. Dr. Morrison continued his attendance at the institution three days in every week, until near the time of his leaving England. This society, however well adapted for effecting the object contemplated by its originator, was very short-lived ; scarcely had Dr. M. left the country, ere it was suffered to languish, and its final dissolution took place in little more than three years from its formation.

Shortly after his arrival in England, Dr. M. was presented to King George IV. ; his Majesty recognized him in a manner that was as honorable to himself as it was gratifying to Dr. M.'s friends. On this occasion, he presented to the King a copy of the sacred scriptures in Chinese, and a map of Peking, which his Majesty accepted in a manner highly flattering to the feelings of the giver. His reception by the Court of Directors was also highly gratifying. Every apprehension, formerly entertained, that his connexion with their establishment would be attended with detriment to their commercial interests, had been removed, and they now unanimously expressed the sense they entertained of the im-

country. They also signified their approbation by allowing him half of his allowances during the time he was away from his post.

Having visited his friends at Leith, Newcastle and Lancashire, Dr. Morrison again returned to the metropolis about the beginning of May, and was present at several anniversary meetings of the religious societies in London, where his presence and the details of his labours were received with expressions of enthusiastic applause. During the following part of this year Dr. M. visited France, Ireland, Scotland, and the principal towns of England, chiefly with a view to excite more interest among the literary and religious circles in behalf of the moral condition of the heathen; especially those inhabiting the regions of Eastern Asia; whose claims, on the sympathy and benevolence of the Christian churches, he powerfully advocated.

In consequence of his concluding to remain a year longer in England, Dr. Morrison removed with his family to Hackney near London, where he gave instruction in Chinese three days every week to a class of young men who were preparing for missionary labour; he also taught on the other three days a class of ladies who were studying the language for the purpose of engaging in the education of pagan females. The short intervals of leisure which Dr. Morrison could gain from these and various public engagements, he employed in circulating through the medium of the press, valuable information concerning the language and philosophy of the Chinese: on these subjects, several papers appeared in the *Evangelical Magazine* for 1825; he also compiled and published a philological treatise, entitled "the Chinese Miscellany;" conducted a varied epistolary correspondence; and composed sermons on special occasions, which were afterwards published under the title of a "Parting Memorial." During the present year Dr. M. was elected a Fellow of the Royal Society. And although contrary to the established rules of the London Missionary Society, with regard to their foreign agents, the Board of Directors nominated him a member of that body during his stay in England.

On the 1st of May, Dr. Morrison embarked with his family on board the *Orwell* for China. The voyage was attended with considerable danger and risk, from fire, gales, the damage of spars, and lastly, a mutiny, which broke out on the 24th of July, and had for its object the murder of the officers and seizure of the vessel: it was quelled after some difficulty, principally from the reasoning of Dr. Morrison with the mutineers. On the 8th of August, the ship cast anchor at Anjier, in the Straits of Sunda, and on the 20th arrived at Singapore: here the party were most kindly received, and continued for about a fortnight, enjoying the agreeable change afforded from the preceding four months. On the

Having made arrangement for the comfort of his family, the repair of his house, and the preservation of his valuable books, which were nearly destroyed by white ants and other insects, he accompanied the other members of the Factory to Canton to enter upon the various avocations, of a religious and secular nature, which there awaited him.

When Dr. Morrison had completed his "plodding task, the dictionary," and other philological works, to facilitate the acquisition of the language to future students; he turned his attention to the instruction of the natives, both Christian and others, by means chiefly of the press; for the pagan and popish despotisms, under which he lived, entirely precluded an attempt at oral instruction, beyond the persons in his own employ, or those who occasionally ventured to join them. With a view to instruct and guide the Chinese Christians, into clearer views of Divine truth, he prepared a system of reference for the Bible—to each book, chapter, and verse, with chronological, historical and literary notices; besides continuing the Commentary which he had begun in the previous winter. During the summer of 1828 he also commenced a dictionary of the provincial dialect of Canton, with the hope of its tending to the final object of the mission. He endeavoured to employ every practicable means for extensively distributing the sacred scriptures and religious tracts—not only throughout Corea, Cochin China, Siam, the Loochoo Islands, &c. &c. but also sending them into the very heart of the empire, by means of the native traders who resorted to Canton annually in great numbers.

During the summer of the following year (1829), an institution was established in Macao, designated the "British Museum in China," for the purpose of collecting native and foreign curiosities, including the productions of art, as well as what pertained to natural history, &c. Dr. Morrison zealously encouraged this attempt to enlarge the sphere of knowledge and science—not only as a liberal subscriber and contributor, but also by circulating among the natives a statement of the objects of the museum. With the same laudable view, he exerted himself to promote the acquisition of the Chinese language, among his own countrymen and others; and in order to make the study of it interesting to the gentlemen of the Factory, who were required to learn it, he proposed a plan for assembling Chinese students, and their respective native teachers, at his house, every Tuesday evening, for the purpose of holding disputations with him, in the Chinese language. This plan succeeded for a while.

The arrival of missionaries from America was an event which afforded Dr. Morrison the greatest satisfaction. Their names were the Rev.

could to teach them the language, and to them he resigned the English service on Sundays at Canton, devoting himself entirely to the Chinese.

The termination of the East India Company's monopoly of the trade with China, consequent on the expiry of their charter, was an event this year (1833) contemplated with intense interest by all engaged in commercial pursuits, as well as by the members of the English Factory, whose interests would be more or less seriously affected by the dissolution of the Company's establishment. But to no one connected with its service in China did the expected change present a more gloomy aspect, as it regarded pecuniary arrangements, than to the subject of this memoir. He had hitherto been working without charge to the society which sent him out; he would now be obliged to have recourse to the aid of the religious public for future support. To the uncertainty attendant on his pecuniary affairs, was now added the more afflictive prospect of a speedy separation from his beloved family. But none of these things caused him to suspend for a moment his liberal efforts for diffusing those principles which can not only sustain the mind when every external support fails, but even cheer it with a hope full of immortality. And perhaps at no period did he employ the press more effectually for this purpose, than during the last year of his sojourn on earth. Though contributing largely to the two English periodicals already established in Canton, the "Register" and the "Chinese Repository," yet desirous of bringing before the Christian community, in China, principles of a more decidedly evangelical character than he considered either of these publications calculated to convey, he commenced a periodical paper, entitled the "Evangelist and Miscellanea Sinica," of which however, only six numbers were published. Besides the above, Dr. Morrison had a sermon printed for circulation, and as facilities increased for distributing Christian books among the natives, by means of European ships going along the coast, he eagerly availed himself of this means of scattering the seed of divine truth in every form, especially by Scripture tracts, with Chinese on one side and an English translation on the other. He also had tracts ornamented with pictures, which could be hung up as tablets, according to the Chinese custom.

As Dr. Morrison on the present occasion had not swerved from that prudent regard to circumstances by which his conduct was at all times distinguished, he was not a little surprised to learn, that his recent publications had attracted the attention of the Roman Catholic vicar-general and his clergy, who had taken offence at his sermon—because its doctrines were opposed to the tenets of the Roman Catholic faith; and at the "Evangelist," the *title* of which they considered an undue assumption of ecclesiastical authority. But not content with an

hostility, they brought the affair before the senate, who decreed that such heretical proceedings must be immediately arrested; and they accordingly wrote to the President of the Select Committee, requesting him to use his authority in preventing any further use of the press in Dr. M.'s house. This desire was readily agreed to, and an order issued for the immediate cessation of all publications from Dr. Morrison's press.

Notwithstanding the degree of annoyance occasioned to Dr. M. by the temporary suspension of this—his favorite—mode of disseminating truth, still he did not cease to avail himself of other means, which neither the British nor Portuguese authorities could interfere with—such as the extensive distribution of the works already prepared, which could now be effected by the native Christians. He also persevered, with great zeal and increasing interest, in composing his notes on Holy Scripture; often expressing the pleasure he derived from the researches he was obliged to make, in order to elucidate the true meaning of the text. He continued as usual his public English service on the Sabbath mornings; and, knowing that many of the foreign residents and visitors spent the evening of that day in what are called innocent recreations, he made several attempts in this, as well as in past seasons, to induce them to spend an hour in a more rational and profitable manner, by giving an evening lecture; there being service only once a day at the Episcopal chapel. Strangers to Dr. Morrison's habits, who occasionally attended these devotional exercises, were surprized at the mental and bodily fatigue he seemed capable of enduring; especially upon finding that the English service was immediately succeeded by one for the natives.

In fact, for some time past Dr. Morrison had become sensible of a diminution of strength, accompanied by distressing restlessness in the early part of the night, and towards morning a sensation of weight at the top of his head, which obliged him to rise generally at 4 o'clock; but as he continued to write and study without seeming to suffer much inconvenience during the day, these symptoms were attributed to the effect of incessant mental labour, without sufficient bodily exercise to counteract it; and it was not till the summer advanced, and the heat became intense, that any serious cause for alarm was manifested: but then, loss of appetite, with pain in his right side, and great prostration of strength, indicated the necessity for obtaining medical advice; and Mr. Colledge, the senior surgeon of the Establishment, was therefore consulted. He gave his opinion that Dr. M. suffered from *apparent*, not *real* loss of strength, and that there was no reason to apprehend a similar attack

on board the *Inglis* on the 14th of December, and after a most favorable voyage arrived in England on the 6th of April, 1834.

Dr. Morrison now began to feel his strength daily failing, and melancholy thoughts continually overclouded him that he should never be permitted to see his family again. On the 19th of June, 1834, he prepared his last sermon, on our Lord's words, "In my Father's house are many mansions." He prepared it with a view to preaching on the following Lord's-day : but the intense heat of the weather, and his own increasing debility, obliged him to relinquish his English service. About a month after, when requested by Lord Napier to perform divine service in the Company's chapel, he revised this sermon for the occasion ; but some reluctance on the part of the high-church people having been manifested, the service was given up in Macao, and it was never delivered.

On the 16th of July, Lord Napier, who had been appointed British Consul in China, arrived. Dr. Morrison waited on him, and was very kindly received. The king's commission, which was read the same day, announced the position which Dr. M. was in future to occupy in the governmental establishment, and thus set at rest all his apprehensions on the subject. Dr. M. thus jocularly alludes to the matter :—"I am to be styled Chinese Secretary and Interpreter, and to have £1300 a year, without any allowances whatever—for domine or house rent, or any thing else. I am to wear a vice-consul's coat, with king's buttons, when I can get one !"

In consequence of this appointment Dr. Morrison was obliged to proceed to Canton, as all business was henceforth to be carried on there. The circumstances attendant on this voyage were most trying to the already almost exhausted frame of Dr. M. He accompanied Lord Napier in the frigate to the Bogue, whence they were to proceed to Canton in the cutter. After quitting the frigate he remained all night in the open boat exposed to the heat and a storm of rain ; which, together with the anxiety and fatigue occasioned by discussions with the local government, in which he had to take a responsible part, immediately upon his arrival in Canton, doubtless accelerated an event so deeply and so universally deplored.

On the 30th of July, Dr. Morrison was taken seriously and alarmingly ill. Medicine was given, but no relief was obtained. On the following day he was thought better, but it was only the momentary flare of an expiring flame. His spirit had long been ripening for glory. About midnight his breathing was so short that his son, John, who was with him, feared that death was nigh. He was bled, but nature was exhausted and he began rapidly to sink. He ceased to speak and

about 10 o'clock on the morning of the 1st of August, 1834, he closed his eyes and slept. Thus died the first Protestant missionary to China, after a service of twenty-seven years, cheerfully spent in extending the kingdom of the blessed Redeemer, during which period he compiled and published a Dictionary of the Chinese language; founded the Anglo-Chinese College at Malacca; and for several years laboured alone on a Chinese version of the Holy Scriptures, which he was spared to see completed, and widely circulated among those for whom it was destined.

In his public capacity as connected with the East India Company, he ever sustained the character of an able and faithful translator. The duties were first extremely oppressive, owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants. The perplexing hours spent in his new duties were not relieved till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was at first the only translator, and during twenty-five years held that station. Twenty-three years he was in actual service, in which time amidst the occurrence of innumerable difficulties and collisions, he was sometimes the only medium of communication with the Chinese government, when property and life were at stake.

In the department of letters, the name of Morrison is extensively known. From the time when in his youth, he sat down in the British Museum to copy a "Harmony of the Gospels" in Chinese, till the day of his death, it may almost literally be said, the study of the language was his prime object. In his room or on a journey, on land or water, he hardly ever remitted this attention. He has left to us, in his dictionary, the results of many years of toil; and to the Chinese, a more imperishable memorial in the version of the Holy Scriptures. When Dr. M. began to study this language it is said there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian religion. Having no grammar, and but a partial copy of a manuscript Latin dictionary, he commenced the task, with the same spirit which had sustained him in mastering the Latin, during the hours due to repose and recreation. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students. His great work in this department is his English and Chinese dictionary; not indeed as a specimen of perfect lexicography, but an astonishing proof of ability and industry, and as all later students know, eminently useful. This extensive work was published at the expense of

at a cost of £12,000. It consists of three parts, comprising six large quarto volumes, and 4595 pages. The Chinese and English part contains about 40,000 words. The first volume was issued at Macao in 1816, and the whole was completed in 1823.

Besides the dictionary, Dr. Morrison published several minor philological works. His grammar of the Chinese language was finished as early as 1811, and was also published under the patronage of the East India Company. There is also a volume of Chinese and English dialogues; View of China for philological purposes; with several minor works; and lastly, in 1823, a Vocabulary of the Canton dialect in two volumes. These various works procured him the esteem of learned men, and the reputation of a benefactor of mankind.

ABRAHAM.

ABRAHAM was brought under the notice of Christians when about five years of age ; for, having lost his parents, he was adopted by an uncle who introduced him to the notice of a missionary of the Church Missionary Society at Burdwan, by whom he was baptized. He was a fine, interesting, engaging child, possessing a clear mind and retentive memory, and he improved so rapidly, that at the age of ten he was seen at the head of a considerable number of pupils. Nor was he less remarkable for his mild and submissive temper, than for his industrious and engaging manners.

When about twelve years of age, it was thought expedient for him to accompany a missionary who was going to another station, and though he left his uncle and childish associations with deep regret, yet his health and activity seemed to increase by the change, and he was a source of joy and comfort to his friends. Some time after this removal it became apparent that the power of divine truth was affecting his heart. He was observed to pray much and read the scriptures diligently, and his besetting sins were evidently being brought into subjection. From his general character, his correct acquaintance with Bible history and other qualifications he promised a life of usefulness, and appeared likely to be an instrument of great good. But these anticipations were soon disappointed by the appearance of a lingering disease. His illness was tedious ; sometimes hopes were entertained that his life would be spared. In this enfeebled state he returned to Burdwan, where after continuing a few short and painful weeks, he entered into his rest on the 26th December, 1836. His conduct and disposition during these latter days were an assurance that Abraham was a converted youth. His characteristic meekness was more evidently displayed than ever, but combined with a most earnest zeal for God, and desire to benefit those by whom he was surrounded. His prayers and exhortations were truly affecting, and his personal experience of the love and grace of Jesus most delightful and cheering. The peace of God which passeth all understanding possessed his soul, and on the day before his death he expressed his conviction of the nearness of eternity, and his entire hope on the Cross. On the evening of this day, he requested his friends to pray with him, and on parting with them for the night, he remarked, "To-morrow morning I shall be with Jesus." Then clasping his feeble hands together, he commended his soul and body to Him who is the Resurrection and the Life. His death occurred at the time he anticipated.

BARTHOLOMEW ZIEGENBALG.

THE crown of Denmark had since the year 1621, by the cession of the Rajah of Tanjore, been possessed of the town of Tranquebar, and a small adjoining territory, on the coast of Coromandel. The Jesuits had long before built a church there, but had done nothing towards the propagation of Christianity among the natives; while the Danish merchants, occupied only with the interests of commerce, were altogether indifferent to their religious condition. Such was the state of things, when, at the commencement of the 18th century, Frederick IV. king of Denmark, on the suggestion of the Rev. Dr. Lutkens, one of His Majesty's chaplains, who had proposed the subject to him while he was Prince Regent, determined, notwithstanding the advice of some who thought the design premature and ill-timed, to establish a Mission for the conversion of the heathen at Tranquebar. With this view the king directed an application to be made to the celebrated Dr. Francke, professor of divinity in the university of Halle, in Saxony, whose devotion to the cause of religion was well known, requesting him to recommend from among his pupils those whom he might deem best fitted, by their learning and piety, to lay the foundation of this important work. Dr. Francke made choice of Bartholomew Ziegenbalg, a young man of eminent talents and religious excellence, who had been educated at Halle under his own immediate superintendence. He was soon afterwards joined by his friend and fellow-student, Henry Plutsch, who was actuated by a similar desire of engaging in the work of evangelizing India. These pious men, having received holy orders from the Bishop of Zealand, embarked at Copenhagen, on the 29th of November, 1705, on board the *Princess Sophia Hedwig*, and after a pleasant though tedious voyage, arrived at Tranquebar on the 9th of July, 1706.

Here, notwithstanding their commission from the King of Denmark, the missionaries, instead of being kindly received, were discouraged and opposed by the Danish authorities. Undismayed, however, by the various difficulties which surrounded them, and fortifying themselves by the study of the word of God, particularly of the Acts of the Apostles, and by prayer, these excellent men entered without delay on their arduous undertaking. Their first object was to acquire a knowledge of the Portuguese language, which, from its introduction two centuries before, was now generally understood by the natives; and then of the Tamul,

greater part of the extremity of the peninsula, and of the north of Ceylon.

But here they had greater difficulties to encounter, having at first neither grammar, nor dictionary, nor any of the other usual helps. After trying, in vain, a variety of means, they placed themselves under the tuition of a native schoolmaster, who agreed to transfer his school to their house, and to instruct his pupils in their presence. By mixing with the children in the school, they soon learned to write the letters with their fingers in the sand, a method of instruction extremely convenient, as by this means a person learned to read and write at the same time, and thus there was a material saving of labour, expense, and time. But as the schoolmaster did not understand the Portuguese language, he could give them no explanation of the words which they traced in the sand. Having heard, however, of a Malabarian who had been in the service of the Danish East India Company, and who, besides his mother-tongue, is said to have understood several of the languages of Europe, they took him into their employ, and enjoyed the advantage of his instructions for upwards of two years; but on this account, he was grievously persecuted by his Pagan countrymen, and was at length carried captive to Tanjore, where he was put in irons and thrown into prison. The king of that country, who was a violent enemy to Christianity, treated him with the utmost rigour, because he was accused of having betrayed their religion, and explained their most secret mysteries to the missionaries at Tranquebar. After some months, indeed, he was released from prison, but he was always obliged to remain in exile, as he every moment dreaded some new insult from his enemies. Besides these helps, the missionaries procured many of the books of the natives, and even some rudiments of a Tamulian grammar drawn up by a Roman Catholic missionary, together with several other works written in that language by the Papists; and, though they were shocked with the absurdities contained in them, yet they derived material assistance from them in acquiring the language, especially as they furnished them with many words which savoured of the Christian style; a circumstance of incalculable importance, as there was no small difficulty in finding terms expressive of the principles of true religion, yet free from the leaven of Heathen superstition.

With these slender helps, Ziegenbalg, in the short period of eight months, made such progress in the Tamulian language, that he was able not only to read and write it, but even to speak and to understand it when spoken by others. Still, however, he did not stop short in this necessary study, but continued to pursue it with unwearied diligence.

freely with the natives, and laboured to acquire the pronunciation both of the learned and of the vulgar dialect. In elegance of style, he quickly excelled many of the Bráhmans themselves; and it is said, he spoke the language as fluently as if he had been born and educated in the country, a circumstance which did not fail to strike the natives with astonishment. Besides a variety of other works relative to the religion, principles, and manners of the Malabarians, he compiled two lexicons of their language, the one consisting of common, the other of such as were styled poetical words. In the former, in compiling which he read upwards of two hundred Tamulian books in the course of two years, there were even at an early period more than twenty thousand words; but they were not as yet digested into regular order: in the latter, there were about seventeen thousand words, arranged under twelve heads, relative to their gods, men, animals, trees, plants, mountains, rivers, towns, &c. Between the vulgar and poetical Malabaric, Ziegenbalg informs us, there was almost as great a difference, as between the Latin and the Dutch. He afterwards composed a new Tamulian dictionary, consisting of upwards of forty thousand words, arranged in alphabetical order, and exhibiting at one view the primitive words, together with all their derivatives. He likewise wrote a grammar of the language, in Latin, which was printed at Halle in Saxony.

Amidst their various preparations for future labour, the missionaries by no means neglected opportunities of present usefulness. Besides preaching on the Sabbath to the Germans settled in Tranquebar, and holding meetings through the week with such as would attend them, they, soon after their arrival, instituted a small charity school, for the purpose not only of educating, but of clothing and supporting as many poor children as they were able out of their own salaries; and in order to assist whom in attaining a right knowledge of the principles of religion, they translated Luther's Short Catechism, together with some prayers and hymns, into the Portuguese and Tamulian languages. Plutschö superintended the exercises in Portuguese, while Ziegenbalg conducted those in Tamulian, it having been agreed that they should in this manner divide the labour of the languages between them.

The missionaries, however, soon found that the conversion of the natives would be attended with difficulties which, to the eye of sense, appeared perfectly insurmountable. Many persons in Europe, indeed, had represented the attempt as rash and foolish; at Tranquebar it was considered as absurd and impracticable. Besides meeting with many powerful obstacles from the natural prejudices of education in the natives, the frightful consequences of the loss of caste, the scandalous lives of Christians, and a variety of other circumstances, the missionaries experienced the

most determined opposition from the Europeans who were resident in the country, who, instead of proving their friends and protectors, behaved as their enemies and persecutors. The hostility they displayed was not only keen but of long continuance, nor was all the authority of the king of Denmark able for some years to suppress it. Edict followed edict in favour of the missionaries; but still their enemies, not excepting even the Danish governor of the city, found means to evade the orders of His Majesty and to harass them in their labours.

The first fruits of Ziegenbalg's labours in this interesting field was the conversion of a young man of high caste, named Modaliapa, who, while assisting Ziegenbalg in acquiring the knowledge of Tamul, became gradually convinced of the errors of idolatry, and of the truth of divine religion, which he saw so admirably exemplified in him and his fellow-missionary. After much reflection, and constant intercourse with these pious men, he at length delighted them by declaring that he was "willing to live and die with them, desiring nothing more than a bare maintenance in this world, if he might but partake of the blessings and promises of the gospel." When Dr. Buchanan visited Tranquebar in 1806, precisely a century after this cheering event, he found in an apartment in Ziegenbalg's house, the registers of the church in which the name of this first heathen convert was inscribed.

The conversion of this young man, and of a native female of rank, appears to have excited considerable attention, and to have been reported to the Rajah of Tanjore, who sent an officer with assurances of friendship, and the offer of a guard to accompany them, if they should be disposed to travel into the interior of his territories. This offer, however, they did not at that time think it expedient to accept.

In the month of May, 1707, the missionaries publicly baptised several of their catechumens in the Danish church at Tranquebar, on which interesting occasion Ziegenbalg preached in Tamul, on the conversion of the heathen, and the best method of diffusing the knowledge of the gospel. A few days afterwards, they conferred on one of their converts the office of a catechist, to assist them in the instruction of his native countrymen; and on the 14th of June, notwithstanding their slender means for such an undertaking, they commenced the building of a church for the use of the mission. Such was the blessing with which this pious design was attended, that with the assistance of those who were friendly, and even of some who were at first opposed to it, the building was completed in the month of August following, and consecrated in the presence of a large assembly of Christians, Heathens and Muhammadans. This church was built of stone, and in the midst of the native population, a little out of the town. Here the missionaries regu-

larly preached both in Portuguese and Tamul twice in every week ; and here, after baptising some additional catechumens, and administering the holy communion, they laid the foundation of a numerous and flourishing church, composed of converts well prepared and instructed in the principles of the gospel, and for the most part duly accrediting the sincerity of their Christian profession.

Impressed with the importance of educating the native youth, the missionaries now began to extend this branch of their system. Plutschö opened a Portuguese and Danish school in their own house ; but the number of scholars increased so rapidly, that it was found necessary to establish two separate schools for these languages, and to employ a European teacher in each of them. Ziegenbalg soon after opened a Tamulian school ; but it likewise became necessary to divide it into two, one for the boys and the other for the girls. The latter were placed under the inspection of a widow, and, besides the doctrines of Christianity they were taught to read, write, spin, knit, and other useful domestic employments. Every evening, all the children repeated, in the presence of their teacher, such things as they had learned in the course of the day. On the Saturday they were conducted to the river to bathe themselves, agreeably to the general practice of the country ; and once a month an examination was held of all the schools. Many of the children were not only educated, but supported by the missionaries ; and though the expense greatly exceeded their ordinary income, and often pressed hard upon them, yet God in a remarkable manner supplied their wants, so that they were never obliged to dissolve the schools.

Of Ziegenbalg's indefatigable diligence in his labours as a missionary, we have an interesting proof in the following account of the manner in which he usually spent his time, as mentioned in a letter which he wrote to the Rev. Dr. Lutkens in August, 1708 :—" As for the order in which I fulfil the duties of my office, it is nearly as follows : After morning prayer, I explain the Tamulian translation of Luther's Catechism, from six to seven. From seven to eight, I repeat the Tamulian words or phrases, which I have committed either to writing or to memory. From eight to twelve, I read such Tamulian books as I have never read before, in company with one of their poets, an old man, and a native amanuensis. The poet explains to me the time and other circumstances of the stories I read ; or if any thing difficult or obscure occurs in them, he explains it to me. The amanuensis writes down those words and phrases which I have not met with before in the course of my reading. At first I likewise employed an interpreter, but I have no longer any use for him. From twelve to one I dine ; and

part of the Holy Scriptures. From one to two, I rest a short time, because in this country nothing can be done immediately after dinner, on account of the oppressiveness of the heat of the sun. From two to three, I have a catechetical exercise in my own house. From three to five, I again read Tamulian books. From five to six, we engage in prayer together. After this exercise, we mention to each other such circumstances as may have occurred in the course of the day, either in our own house or among those under our care. We also consult together respecting the most eligible means for carrying on our work with success. From half past six to eight, I have Tamulian books read to me by a native amanuensis, because I am prohibited from reading much by candle-light. At this time, those books in particular are read to me, the style of which I wish to imitate in my discourses and writings. With this view, the same author is sometimes read to me, perhaps a hundred times, until there is no word or phrase in the work of which I am ignorant, or which I cannot imitate. This exercise is the means of rendering my knowledge of the language both extensive and correct. From eight to nine I take supper, during which some part of the Holy Scriptures are again read to me. Afterwards I hold a short examination of the children and domestics, as well as of myself, concerning the work of the day; and then I conclude the whole of my labours with singing and prayer. Such is a short account of the ordinary manner in which I spend my time, but on those days on which we have public worship, this order is necessarily interrupted. Indeed, I am visited almost every day both by Tamulians and Muhammadans, who wish to converse with me. Some of them come from a great distance for this purpose, and these visits I return when I conveniently can. Besides this, I often take a walk into the neighbouring town and villages, in order to view the schools of the Pagans. Wherever I go, I am surrounded by the natives, to whom I discourse about the way of salvation." Can it be surprising that a man thus piously and ardently engaged should be eminently successful, or that he should too soon be exhausted by such incessant exertions.

Amidst the blessing of God which followed their various labours, the faith and patience of these pious missionaries were severely tried by the loss of two considerable remittances from Europe, by the shipwreck of the vessels on board of which the money had been embarked, and still more by the continued opposition of the European inhabitants. To such a height had this arisen, that at one period the excellent Ziegenbalg was even arrested by the Danish governor, and detained in prison for four months, during which his firmness and activity of mind were as

The disinterestedness and self-denial of the missionaries, combined with the assistance of some charitable individuals, enabled them to defray their increasing expenses until the month of July, 1709, when a most seasonable and important supply reached them from Europe by the arrival of three new missionaries, Messrs. John Ernest Grundler, John George Boëving, and Polycarp Jordan, bringing with them a considerable sum of money, together with a variety of stores for the use of the mission. The persecution which the missionaries had so long suffered from the Danish residents was at the same time considerably checked by the authoritative interference of their royal patron, the king of Denmark, who sent out his positive commands to the governor of Tranquebar to assist and encourage their pious labours to the utmost of his power.

It was in this year that the Danish mission became first known in England, by the translation of some letters from the missionaries, addressed to one of their friends in London. The attention of religious persons was powerfully excited by this interesting publication, particularly that of the Rev. Mr. Boehm, chaplain to Prince George of Denmark, one of the earliest members of the Society for Promoting Christian Knowledge, which had been then a few years established. A present both of money and books was immediately sent by the Society to Tranquebar, and a brief but cordial notice of the mission was inserted in the report of its proceedings for that year.

In 1710, Ziegenbalg undertook a journey to Madras, to ascertain what prospect there might be of gaining access to the heathen, either by the way, and in the neighbouring country, or in the town itself, with a view to their conversion to Christianity. At Chillumbrum, quitting the territory of Tanjore, he entered what were then the dominions of the Great Mogul, and proceeded to Porto Novo and Cuddalore, and thence to Fort St. Davids; and on the tenth day, having touched at St. Thomas's Mount, arrived at Madras in the evening. There he was kindly received by the Rev. Mr. Lewis, chaplain to the factory; and during his stay there, Ziegenbalg made many enquiries respecting the religious wants of its inhabitants. "Madras," he writes, "is advantageously situated for spreading Christianity, if the English who command there, would but second our endeavours, or join with us in propagating the gospel in the East. I found here a letter from Mr. Boehm, at London, wherein he gives us some hopes that perhaps the English might be prevailed upon in time to concern themselves in so promising and worthy a design."

In the course of the three following years, independently of a considerable sum collected by a general subscription, the missionaries

and transmitted to the missionaries, the Society printed, principally for their use, an edition of the Portuguese New Testament, and sent out to them a printing press, a fount of types, and a large quantity of paper for printing. The fate of the press was remarkable. The vessel in which it was embarked was captured by the French, and carried to the Brazils, where the printer, who had charge of it, died, but the press, which lay concealed in the hold of the vessel, having been repurchased by the Society, was in the following spring, safely landed at Madras. About the same time, the missionaries received from Germany a fount of Tamul characters. They afterwards succeeded in casting superior Tamul types at Tranquebar, and attempted the manufacture of paper, and were thus enabled to print a variety of books and tracts, which were eminently useful in the dissemination of Christian knowledge. Of these the most valuable and important was the translation of the New Testament into the Tamul language. Ziegenbalg had early conceived the design of this great undertaking, and commenced it in the year 1708, as soon as he had acquired a sufficient knowledge of the language to write it with correctness and elegance. His translation was completed in 1711, but the printing of it was delayed for the purpose of rendering it more perfect by the most careful revision, till the year 1714, when it issued from the press at Tranquebar. The Romish Missionaries had printed various tracts in Tamul, but they were chiefly catechisms, the lives of saints, and other legendary tales of their Church. After two hundred years, in which they had professed to preach the gospel, it was reserved to Ziegenbalg to be the first to translate the inspired record into one of the most prevalent languages of India.

The king of Denmark had in the year 1711, granted to the missionaries at Tranquebar a pension of two thousand crowns, and in 1714 His Majesty founded a college at Copenhagen, for the purpose of superintending and supporting the interests of the mission. The number of converts now amounted nearly to three hundred, the greater part of whom had been received into the church by baptism. The schools contained upwards of eighty children, who were nearly all supported as well as instructed by the missionaries, and the number of persons employed in the service of the mission, including schoolmasters, catechists, and others, exceeded twenty. This increasing charge, and the consequent labours and responsibility which resulted to the missionaries, together with the difficulties with which they had long struggled, induced Ziegenbalg to determine on a voyage to Europe, whither his friend Plutschow had already returned, for the purpose of more effectually promoting the important work in which he and his colleagues were

Having, therefore, consigned to the care of Mr. Grundler the concerns of the mission, and satisfactorily arranged their differences with the Danish governor, he embarked in the month of October, 1714, and was accompanied by a young native convert. With his assistance Ziegenbalg occupied his time during the voyage in translating part of the Old Testament into the Tamul, and in composing a grammar of that language in Latin, which was printed at Halle, in 1716, and is still highly esteemed by oriental scholars. On the first of June, 1715, Ziegenbalg arrived at Bergen, in Norway, whence he repaired to Stralsund, in Pomerania, for the purpose of presenting himself and his Hindoo companion to the king of Denmark, who was then personally engaged in the siege of that place. After a most gracious reception by that monarch, who conferred upon him the title of "Inspector of the Missions," he proceeded to Copenhagen, where he was most cordially welcomed, and there he made some arrangements with the Danish East India Company, of considerable importance to the Mission established at Tranquebar.

His next visit was to Professor Francke, at Halle, who took the liveliest interest in his labours, and who, both by his counsels and his contributions, was one of the principal supporters of his mission. While at that place, he married a lady to whom he had long been attached, and then pursued his course to England, where he landed towards the end of the year. Here he was received with the cordiality and respect to which he was so justly entitled. He had the honor of being presented to King George I., who made many enquiries respecting the mission, and assured him of his royal patronage. The Archbishop of Canterbury and the Bishop of London, treated him with the highest consideration and kindness. By the former of these prelates he was introduced to the Society for Promoting Christian Knowledge, and received a congratulatory address in Latin, to which he returned an admirable reply in Tamul, immediately adding a translation of his speech into Latin. The Society made Ziegenbalg a liberal present, both of money, paper and books; and the Directors of the East India Company, having generously given him a free passage on board one of their ships, he embarked at Deal on the 4th March, and after rather a dangerous voyage, during which he improved his knowledge of the English language, landed at Madras on the 10th of August, 1716, where he was most hospitably received by the governor, and the Rev. Mr. Stevenson, chaplain to that presidency. After a few days' refreshment at Madras, Ziegenbalg rejoined his excellent colleague, Grundler, at Tranquebar, and resumed with renewed vigour the arduous work of his mission.

In the meanwhile, the work of the mission had been carried on by Grundler and his associates with their usual zeal, and not without considerable success. They were obliged, indeed, to discontinue their journeys through the country, on account of the smallness of their number, and their various other engagements, but they were visited by many of the natives, both Pagans and Muhammadans, and thus had frequent opportunities of instructing them in the principles of religion.

In a letter from the Rev. Mr. Stevenson, the English chaplain at Madras, written in February, 1716, we have the following pleasing account of the state of the mission about that period. "I have been at Tranquebar," says he, "where I spent three days with great satisfaction. On Sunday, I heard Mr. Grundler preach to the Malabarian converts in their own language; and Mr. Berlin gave a useful, earnest lecture in Portuguese. The people seemed far more attentive, serious, and composed in their behaviour, than our European congregations generally are. The children, whom I heard catechised in Portuguese, have juster notions of religion, and are greater proficient in true Christian knowledge, than those of a more advanced age among us. I have no time to enlarge on the order and good discipline that are kept up in the three schools, nor on the successful labours of the missionaries. The Governor, and the Danish minister at Tranquebar, give Mr. Grundler an extraordinary character, and confirm the good opinion I have always had of him. He is a man of great probity, sobriety, prudence, and every good quality necessary to render him capable of carrying on the work of the mission. Mr. Berlin is also a very pious diligent youth, and seems to have a genius for languages. He made so great progress in the Portuguese, that in one year he was master of it, and now preaches in it with great ease and fluency. As for Mr. Adler, he is an artist so useful and ingenious, that he deserves the greatest encouragement. I saw the paper-mill he is now making; it is in great forwardness, and will be finished in a few months."

As the missionaries were much in want of persons to assist them in their labours, they, soon after the return of Ziegenbalg, instituted a seminary for the education of some of the Tamulian boys, as catechists and schoolmasters. This plan succeeded so well, that they were able, in a short time, to select four of these youths, to assist them in the mission. This was an object which lay near their heart; and some years before, they had made a proposal for the institution of a seminary of this kind on an extensive scale. "We earnestly wish," say they, "that a seminary for the education of missionaries were erected in India, where they might learn those languages which they would have occasion to use in

pagation of the gospel of Christ may at present be promoted, are the Portuguese, Tamul, Malay, Peguan, Gentoo, Wardick, Armenian, and the language called Kerendum. Out of this seminary should be sent missionaries to Bengal, to Bombay, to the kingdom of Pegu, to Cuddalore, to Fort St. David's, to Armenia, and other places. These missionaries should go forth as ordained ministers of the gospel, and each of them may take with him one or more of the scholars educated by us, to the places appointed for him. We have been surprised, when on several occasions, we have in our journeys taken with us one or two of the scholars out of the school, to find how much this hath contributed to the conversion of souls both among heathens and Christians." Such were the enlarged views of the missionaries with regard to the propagation of the gospel in the world.

In the course of the year 1717, the church at Tranquebar having been much injured by an inundation, the missionaries built a second, and appropriated the old one to the instruction of catechumens. Ziegenbalg was incessantly occupied in the translation of the Bible into Tamul, in journeys to some of the neighbouring districts, and in religious discussions both with Hindoos and Muhammadans.

Amidst these labours he occasionally corresponded with the friends of the Mission in Europe, and received from them the warmest assurances of approbation and support. Encouraged by the condescension of King George I. he addressed a letter to that monarch on the duty and expediency of diffusing the gospel in the British colonies in India. In reply to this communication Ziegenbalg received a letter from his royal patron, strongly expressive of his majesty's interest in the success of the sacred cause in which he was engaged.

But the labours of Ziegenbalg were drawing rapidly to a close. In the autumn of the year 1718, the health of this indefatigable man began to fail. About six months before his death, he was seized with excruciating pains in his bowels, and a troublesome cough; but notwithstanding these distressing complaints, he did not desist from the ordinary duties of his office. By degrees he became extremely weak, and was much afflicted with a hypochondriac disorder, which had affected him even before he left Europe; yet still he continued to labour, as far as his strength would permit, in translating the Old Testament into the Tamulian language. For a short time before his death he seemed somewhat better, and on the very day on which he died, he rose early in the morning, and united with his wife in prayer to God. But he quickly grew worse, and about nine o'clock the symptoms of his approaching dissolution were perfectly visible. When Grundler suggested to him,

Christ, which was far better," he replied with a feeble voice, " Truly, that also is my desire ; may God grant, that being washed from my sins in the blood of the Redeemer and clothed with his righteousness, I may pass from this world to his heavenly kingdom." When he was in the agonies of death, he was reminded of the following words of the same apostle : " I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give unto me at that day ; and not to me only, but unto all them also that love his appearing." To this he answered : " I will persevere in this contest through Jesus Christ, that I also may obtain that glorious crown." Shortly after he said : " I am scarcely able to speak more. May God render what I have spoken useful. I have daily committed myself to the will of God. Christ says, ' Where I am, there also shall my servant be.' " Having said this, he intimated that the light was offensive to his eyes, for the rays of the sun fell directly upon his face, and he requested, that the hymn beginning with these words, " Jesus, my Saviour Lord," might be sung in concert with the harp. When this was ended, he desired to be placed in an arm-chair, and immediately after he breathed his last, February 23, 1719, about eleven o'clock in the forenoon.

Thus died Bartholomew Ziegenbalg, in the thirty-sixth year of his age ; a man who possessed, in no ordinary degree, those qualifications, which exalt and adorn the character of a Christian missionary. Sincerity, zeal, and indefatigability, in propagating the gospel among the heathen, shine conspicuous throughout the whole of his conduct. No service appeared to him too arduous, no sacrifice too great, if it might contribute to this noble end. His numerous trials, instead of shaking his resolution, only confirmed him in his purpose of living and dying a missionary among the heathen. Amidst accumulated cares and labours, he preserved the most singular equanimity ; his mind was always serene, and tranquil, a circumstance which rendered his intercourse with others highly agreeable. With these qualifications, were combined respectable talents, singular prudence, and a happy turn for the acquisition of languages. His discourses were judicious and affectionate ; his patience in instructing the Pagans was invincible ; his love toward them was so pure and fervent that it kindled a corresponding affection in their breast, and disposed them to receive his instructions with a ready mind.

JOHN ERNEST GRUNDLER.

THE responsibility and the chief work of the mission on the death of Ziegenbalg in 1719, devolved on Mr. Grundler; but he was physically unequal to the charge, his health having materially suffered from fatigue and anxiety. His body was so reduced, that he could no longer stand in the pulpit; yet, unwilling to remit any of the public services, he went through them sitting. Apprehensive of being soon called to follow his departed colleague, he became painfully anxious about the people, lest he should leave them as sheep without a shepherd. Earnestly did he implore the Lord, day and night, not to leave this little flock, gathered from among the heathen, a prey to the enemy, but speedily to send them pastors, able to teach and guide, feed and refresh them, ere he should be gathered to his rest. He saw that they were surrounded by wolves waiting to tear, scatter and destroy them; and his lamentations over their helpless condition are described as deeply affecting to all who heard his cries. But it pleased the Lord to prolong his days until his prayers were answered. At the period of his greatest anxiety, three German missionaries were on their passage to India, named Benjamin Schultze, Nicholas Dahl, and John Henry Keistenmacher. They reached their destination in September of 1719, and were received by Grundler with grateful joy. For the moment he forgot his infirmities, and proceeded forthwith to prepare his colleagues to take part in the work of the Mission.

Under the impulse thus given to his spirits, he thought himself capable again of active exertion, and resolved to fulfil a design which he had long contemplated of making an extensive journey through parts of the country, yet under the dominion of the great Mogul; for his heart was set on preaching the gospel to the inhabitants of those benighted regions. Sadly however, did he miscalculate his strength. All but himself, were assured that he was acting under a temporary excitement, and would fain have dissuaded him from his purpose; but he would listen to none of their remonstrances, and, with tears, they saw him depart for Cuddalore. The event soon proved their apprehensions to be too well founded. He had not gone far before he caught cold, when he felt unable to proceed, and retraced his steps to Tranquebar. As he was too weak to resist the disease that now returned upon him, it advanced with rapid strides. Still he persevered in taking part in the public service, until he felt that his work was done, and resigned himself to the peaceful contemplation of the joys to be revealed in heaven.

In this happy frame of mind he lingered a few days, during which as his body declined, his spirit gathered strength for the realms above. His soul was refreshed and confirmed in the faith by the reading of some hymns and St. Paul's epistle to the Romans. On the 15th of March Grundler performed his last public service, and on the 19th of March, 1720, he was released from toil and pain, in the forty-fourth year of his age.

From the time of Grundler's arrival in 1709 he had lived on most intimate terms with Ziegenbalg. They were kindred spirits. Their fervent piety, their detachment from the world, and entire dedication of themselves to the work of the Lord in India, united them as brothers ; and it seemed, to short-sighted men, a mysterious Providence that removed them both from the Mission at a season when it most required their fostering care. But God, who sees not as man sees, turned the very circumstances which the friends of the gospel deplored, to the profit of his Church on earth.

KRISHNA PÁL.

KRISHNA PÁL was born in a part of Chandernagore, called Bura Gram, in the East Indies, about the year 1764. His father's name was Moolukhund Pál, his mother's Nulita. Agreeably to the customs of the Hindoos, he followed his father's trade, which was that of a carpenter.

Krishna was, for some time, the disciple of the Malpara Gosain, but afterwards became a follower of Ram Churn Pál, of Ghospara, the leader of the Korta-Bhoja sect. While he thus spent his time, he was taken severely ill, when a person from Ghospara visited him, and told him that if he would become the follower of the true *gooroo* (spiritual guide), he should then get over this affliction. He consented to this; upon which the visitor taught him the first initiatory incantation, "O Kurta, the moon, the great Lord, I walk and speak at thy pleasure, thou art with me, and I am fed with whatever you feedest me." Some time after he had received these incantations, he was restored to health, and he then became a gooroo himself, teaching many others the same incantation and making them his disciples. In this way he spent sixteen years of his life.

One day as he was going to the market, he met Dr. Thomas, Mr. Ward, and Mr. Brunsdon, preaching the gospel. Dr. Thomas called to him and enquired where the Brahman's school was. He answered, "At Bullubpore." Dr. T. then said, "Can I go and return in an hour?" Krishna Pál said, "No." The missionary then told him, he would proclaim glad tidings, and asked him to attend. Krishna consented and heard the glad tidings of salvation through the death of Jesus Christ. The word then spoken had the effect of making Krishna think upon his course of life. "I then considered," said he, "that no shastra (Hindoo Scriptures) made an end of sin, and even among the people of Ghospara, there was no provision for the pardon of sin. I began daily to examine into this amongst my friends and relations, and to be thoughtful how to get acquainted with the missionaries." He was struck with the word: it seemed to be the word of God! Hearing it from Europeans added not a little to his surprise: hence he could not help talking of it to his companions.

A circumstance now happened in connexion with which the Lord showed himself particularly gracious to him. As he was going to bathe in his tank, his foot slipped, and by the fall he dislocated his right arm.

the Mission premises, at Serampore, to whom he could apply for aid. On this he sent his daughter and the child of a friend to beg that the doctor might come and see him. The missionaries were at that time going to breakfast. The doctor seeing the two children, and learning from them the nature of their errand, immediately accompanied them to the house.

The same afternoon, Dr. Thomas and Mr. Marshman went to his house with tracts, which they distributed to the sick man and also to the bystanders to read. "In this paper," said Krishna, "I read that he who confesseth and forsaketh his sins, and trusteth in the righteousness of Christ, obtains salvation. The next morning Mr. Carey came to see me, and after enquiring how I was, told me to come to his house, that he would give me some medicine, by which, through the blessing of God, the pain in my arm would be removed. I went and obtained the medicine, and through the mercy of God, my arm was cured. From this time I made a practice of calling at the Mission house, where Mr. Ward and Mr. Felix Carey used to read and expound the Holy Bible to me. One day Dr. Thomas asked me, whether I understood what I heard from Mr. Ward and Mr. Carey. I said I understood that the Lord Jesus Christ gave his life up for the salvation of sinners, and that I believed it, and so did my friend Gokool. Dr. T. said, 'Then I can call you brother—come and let us eat together in love.' At this time the table was set for luncheon, and all the missionaries and their wives, and I, and Gokool, sat down and ate together." It was reported all over the town of Serampore by the servants, that Krishna and Gokool had eaten with the sahebs, and had "become Europeans ;" and when these two converts were returning home they were ill-used by the populace.

Krishna's connexions now went to his house, and carried away his eldest daughter. Dr. Thomas hearing of this, took two of his daughters to his house, leaving the youngest only with the father. The greatest excitement then prevailed throughout the town. Krishna and his wife were taken by his neighbours before the magistrate, who inquired of them what fault they had committed. The answer was, that Krishna had eaten with Europeans and become one himself. He told them he could do nothing, but they had better take them before the governor, which was done, but with the like success. The governor told them that Krishna had not become a European, but a Christian, and had done right, and that he would answer all demands against him and forbade any to injure him : he also had his daughter restored to him.

Being foiled in this attempt to persecute the newly-made converts, the relations and other people determined to disguise themselves as

stroying the caste of others. In this also they were prevented carrying their intention into execution, for the governor sent a sepoy to guard their house.

Two days after, Gokool, Krishna, Krishna's wife and wife's sister, and Felix Carey, son of Dr. Carey, were accepted by the church, and on the first Sabbath day of January, 1801, Krishna and Mr. F. Carey were baptised; Gokool and the two women, through bashfulness, would not consent to baptism yet.

After this Krishna and Gokool were sent to Jessore to publish the gospel to their countrymen. They returned to Serampore, and a year afterwards Krishna was sent again on the same errand, accompanied by Mr. Marshman, Seetaram and Kooveer. He undertook various journeys to Gunga Sagur, Dinagepore, Benares, &c. and then settled in Calcutta, where he remained five years. Here he used to preach in rotation in twenty houses, and occasionally in different parts of the city. By the desire of the missionaries he then went with a native brother to Sylhet. In his journey he stopped and preached at Dacca. Proceeding thence, he made the word known at Ajmere and Baitool. At Sylhet he preached and distributed tracts. The Judge of that place wished him to take an expedition into the Khasee country; he did so, and met with great success; four sepoy, and two natives of the Khasee country, and a native of Assam were by his instrumentality converted. After this he took a journey to Cutwa, Beerbhoom, and Berhampore.

In consequence of distresses in his family, which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on the 21st August, 1822, in the forenoon, he was attacked by cholera, and though his relations neglected too long to apply for medicine, yet at first the disorder seemed to give way to medical application. Krishna lingered through the following day, edifying all around him by his entire resignation; by the sweet tranquillity which illuminated his aged and languid countenance; and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ.

When asked about his attachment to Christ, he said, "Where can a sinner go, but unto Christ?" And when the same question in another form was put to him, he said, "Yes, but He loves me more than I love him." The same question was put a short time before he expired, by one of the missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

The total absence of the fear of death was most conspicuous: when

But being pressed, he yielded, still positively forbidding them to give him laudanum, as it would produce insensibility, and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him would not pray for his recovery ; and once or twice he asked if the grave had been prepared. He appeared to have conquered all his worldly attachments, declaring that he did not wish to remain any longer in this thorny world : that his Saviour had sent his messenger for him, and he wished to go.

Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had, he had received from Christ ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man ! he had nothing to leave except the chapel he had built near his own dwelling ; but the wish to make some return to the Redeemer proved, that he was sensible that the gospel introduced to his attention by Dr. Thomas, so many years ago, had done great things for him. Thus he died in peace, fixing all his trust in the Lord Jesus Christ.

MARGARET WILSON.

MARGARET BAYNE, the subject of this memoir, was the daughter of the Rev. Kenneth Bayne, A. M. of Greenock. He was a man of great piety and worth, and a Christian minister of no mean order, and Mrs. Bayne was in every respect a helpmeet for her husband. Margaret, therefore, from her earliest years enjoyed the highest spiritual and intellectual advantages. She was born at Greenock on the 5th of November, 1795. When four or five years old she was sent to school, where she continued several years.

How far the amiabilities, which early discovered themselves in Margaret Bayne, were connected with her distinguished natural endowments and affections, and how far they were the result of the gracious work of the Spirit of God within her, it is impossible to say. Her mind seemed impressed with religion from the first moment of its being capable of receiving instruction, and she could remember no period when the great Teacher was not striving to bring her under the holy influence of the Divine word.

When about the age of thirteen, she was removed from the immediate care of her father and mother, and placed at a boarding school at Kilmarnock, where she remained upwards of a year.

The death of Mrs. Bayne took place on the 13th January, 1811. Margaret's mind was deeply exercised with this dispensation, which powerfully tended to influence the solemn working of her spirit. "Well do I remember her," writes one of her sisters, "often secretly wondering what could be the charm and fascination to her naturally animated spirit, of the old and oft-times forbidding-looking volumes that she never ceased to pore over. So wholly absorbed was her mind in the contemplation of holy things, that prayer, secret and social prayer, meditation, and attendance on the public ordinances of God, might be said to be her meat and her drink." It was about this time that Margaret was first admitted to the table of the Lord.

Two years after the death of her mother, Margaret received for a time the peculiar charge of the other members of the family. "I well remember," says one of those who experienced her care, "how every day only increased my love and admiration of her, and how there were blended in us, with something like the veneration due to a parent, feelings at once joyous, happy and unrestrained. Her feelings in relation to the younger members of the family were at times almost overpowering: and many a prayer did she offer, many a tear did she shed, on their

account. She often said, that, having been deprived of a mother's care and instructions, the responsibility of training them up for God lay upon the elder members. And, 'O, if they should fall short, from any neglect of ours, how awful the thought, how deep the responsibility.' On these occasions, I have known her retire with one after another of her younger sisters, that she might instruct, entreat and pray with them." Nor were her labours to promote the best interests of those so dear to her, in vain in the Lord. To one of her brothers, who was early removed from this vale of tears, they were in a particular manner blessed.

Some time after this the subject of this memoir went to Aberdeen for the completion of her education. Here the charms of science and literature completely fascinated her. Her talents were admired, her society was sought after, and she failed not to win the friendship and the affection of many of whose acquaintance she might well be proud. She delighted in the study of mathematics and astronomy. She read much and deeply on almost every subject; and her conversation was at once brilliant and attractive. On her return from Aberdeen, Margaret, desirous of turning her attainments to a profitable account, expressed a wish to superintend the education of her younger sisters, who were accordingly withdrawn from their public classes, and placed under her charge.

In 1821, Margaret lost her father. Greenock continued to be the residence of the family for five years after this event. During that time, Margaret, in conjunction with one of her sisters, taught a Sabbath school, and displayed much Christian faithfulness to those who were placed under her care. Her rule was that of love and gentleness, tempered by firmness. Her instructions were admirably adapted to the capacities of those to whom they were addressed. As a visitor in connection with a Female Benevolent Society, in which she took great interest, she devoted much of her time and strength to the relief of suffering humanity. Several reasons, of which the limitation of their comfort was not the least, induced the family in 1826 to remove their household from Greenock to Inverness-shire.

Shortly after this Margaret became acquainted with the Rev. Mr. Wilson, who was about to proceed as a missionary to Bombay, and to him she was united in marriage on the 12th of August, 1828. Her sojourn in Scotland thereafter was short, for on the 30th of the same month Mr. and Mrs. Wilson embarked at New Haven for London, and on the 14th September left the shores of England for India. Her feelings on bidding farewell may be seen in the following letter to her sisters: "It is impossible for me to describe my feelings in parting with you.

which ensued, when my heart told me that I was severed from you, never perhaps, to meet again in this world. But instead of dwelling upon this, or of awaking in your minds, pangs which I trust, have by this time passed away, I would endeavour to call your minds, to the glorious realities of that state where there is no more sorrow, and where God himself shall wipe away all tears from our eyes. Till we turn to the blessed gospel, indeed, all is midnight darkness; but, O how divine and transporting are those objects which it holds out to our view,—the scenes, surpassing fable, which it unfolds to us,—and the glorious hope which it warrants us to entertain. To these hopes our minds should oft-times be directed; and as the character of God and the mysteries of redemption are manifested, and strikingly illustrated in the realities which they bring to view, there is perhaps nothing more fitted to reconcile us to the changes of time, or to prepare us for the blessedness of heaven, than the frequent contemplation of them. It seems strange that merely temporal events should move us, professing as we do, to be heirs of an eternal inheritance. Our home is in heaven; and, till we realize this fact, and act from its abiding impression, we cannot exhibit in our conduct the character and principles of those who live as strangers and pilgrims on the earth, looking for another country, even a heavenly. How little of this spirit I, as an individual, possess, is daily revealed in the little willingness I have to take up my cross and follow Christ. With such demonstrations of the love of Christ before us,—with a knowledge of all that he did and suffered for sinners,—can we esteem any sacrifice we make for his service and kingdom too great? O, if we are united in him, we shall meet never again to know the pangs of separation! My beloved sisters, I cannot say what I feel when my thought turns towards you, and what I have written forms a strange contrast with the tumultuous feelings of my mind. To describe it, is impossible. The ocean in a storm,—the heavens red with lightning, or dark with lowering clouds, cannot represent it, but may give you some idea of its nature.”

The voyage was generally pleasant, and they arrived in Table Bay on the 28th November, 1828; on entering which, the vessel was in some danger of being dashed against the rocks from a strong south-easter, which blew tremendously all night, and also from taking the ground. At the Cape Mr. and Mrs. Wilson took the opportunity of visiting the Moravian missionary settlements at Groenekloof, and the various missionary friends at Cape Town, by whom they were most hospitably received. On the 7th of December they left the Cape, and the voyage for several days was very stormy, but not on the whole unpleasant. On the 13th of February the vessel arrived at Bombay. Mr. and Mrs.

Wilson paid a visit to Bankot, Dhapuli, and other places, and on the 26th November settled in the Presidency to their missionary work.

While preaching to the natives, and the establishment of schools engaged the attention of her husband, establishments in which *native females* should be taught, presented themselves to Mrs. Wilson as the most important *desiderata* connected with her prospects of direct usefulness; and she resolved, accordingly, to give the institutions, and the conducting of them, a large share of her energies and time. The difficulties she was called to encounter in the commencement of her undertaking were very great, not the least of which was the total apathy of the natives on the subject of female education, and the general belief among them, that however proper an accomplishment for "dancing girls," it was neither desirable nor even decorous for any persons who were expected to maintain the least respectability of character. But these difficulties did not daunt Mrs. Wilson, and on the 29th December, 1829, she commenced her operations. Before three months had expired, she had fifty-three scholars; and before she had been double that time in Bombay, six schools had been established, containing one hundred and twenty scholars.

From this time till the middle of 1831 she continued with unremitting care and perseverance to carry on the duties of her school; visiting the sick among the congregation of her husband's church, and occasionally assisting the conductors of the "Oriental Christian Spectator," a monthly Christian journal at Bombay, with the productions of her pen. In the latter part of 1831, she undertook a journey to Poona with Mr. Wilson, to attend the Bombay Missionary Union, and also with the object of benefiting in health by the change. The journey occupied them a fortnight going and coming, and they remained a fortnight at Poona. The road led through the Ghats, the scenery of which lofty range of mountains far surpassed their most sanguine expectations, and their ascent well repaid them for their pains. On their return from Poona, they visited the caves at Karali, which are much older than those of Elephanta.

Mrs. Wilson, on her returning to Bombay, found herself in the enjoyment of better than her wonted health. Her accession of strength immediately told upon her work of faith and labours of love; but perhaps, by over-exertion she made too speedy an exhaustion of it. Addressing one of her sisters, on the 22d of December, she says—"I would gladly write to you all separately at present, and let the tide of my affections flow out into its natural channels,—but this is impossible. My hands are so full of work, and my head so busy, that, were you here, you would find me searching into ponderous volumes for Marathi, Hindus-

tani, Persian, Arabic, and Sanskrita words to express my thoughts; and after all, perhaps, only making havoc of the idea, or conveying it obscurely to minds shut up in the darkness of idolatry and sin. I am also engaged in translating a French work, which is itself a translation of the *Vendidád Sádé*, one of the sacred books of the Parsees. It has never been translated into English." This translation proved of great use in the discussions, then going on between Mr. Wilson and the Parsees on the subject of their religion.

In 1832, Mrs. Wilson's schools were six in number, and contained about 175 girls. She weekly assembled them together in her own house, and she sought, by a strict examination, and by an affectionate exhortation, to fix in their understandings, and to impress on their hearts the truths with which they were becoming familiar. The most destitute class of the natives, whose poverty would not allow them to send their children for instruction without that support which they earned by going messages, carrying small loads, or doing other petty services, attracted about this time her particular attention; and encouraged by the promise of funds, and co-operation from several Christian ladies at Bombay, she resolved to found a school for their express benefit, in which, what was needed to secure their attendance should be freely afforded. Great difficulties were experienced in carrying the design into effect: but care in explaining to the natives the objects in view, the visible comfort of the few girls who were at first admitted, and prayer and perseverance, ere long prevailed. The institution, which was the first of its kind, in this part of India, was remarkably blessed, and several of its scholars were admitted into the visible church.

The year 1832 was, in regard to trials, the most momentous to Mrs. Wilson of any of her residence in India. The first of them was the death of her fellow-labourer Mrs. Mitchell, of Bankot. This event took place at Dhapuli on the 17th of January. In February her school for destitute girls, which was getting on uncommonly well, was dispersed by the machinations of the teacher, who resigned his situation, and informed the parents of the children that it was the determination of the missionaries to force them to embrace Christianity. But this dispersion seems only to have been temporary, for in the following month we find Mrs. Wilson writing—"My schools have not diminished in number, and I am now getting up an orphan school, to be supported by myself and the ladies of my acquaintance. I take the entire superintendence of the school, and consider it as affording a most valuable opportunity of conveying a knowledge of divine truth. I feel that every increase of occupation brings with it an increase of happiness; and I see in this arrangement, a wonderful illustration of the goodness of God. Had

I contemplated at a distance, the number and variety of duties which now devolve upon me, I should have been appalled at the prospect; but, instead of lessening, they greatly add to my enjoyment." In April Mr. Wilson's health having given away, he was necessitated to seek a change of air and scene at Kundala, on the top of the Ghat leading to Poona—Mrs. Wilson consenting to remain behind and superintend the various operations of the Mission, unless her husband's illness increased. To the arduous duties of the Mission, therefore, she devoted herself with a vigour and application, of which few indeed could be capable.

In the beginning of September, news arrived of the death by drowning, while bathing in the river near the Bridge of Allan, of two of Mrs. Wilson's sisters; and in the following month Mrs. Wilson's son Kenneth was removed by death at the age of eighteen months. On the 6th of November Mr. Wilson set out on another long tour in the Deccan, and Mrs. W. accompanied him to Poona, whence she returned to Bombay on the 7th of December.

Mrs. Wilson's health in consequence of the severe afflictions noticed above, began to give way in the commencement of 1833,—she had an attack of liver complaint which was very alarming, but of short continuance. The doctor recommended her immediate return to England, but as she did not like the idea of leaving Mr. Wilson in his enfeebled state, it was determined that a residence on the sea shore for some time should be tried. She, therefore, in April removed to Bandara, on the island of Salsette, for retirement and change of air. Here, in the solitude and peace of the place she seemed to have more of spiritual enjoyment than she ever experienced in any similar place. Nor was her time while there unemployed; she had not been there many days when finding the pain in her side easier, she on the Sabbath day went to instruct the native women. "I had no sooner sat down," she writes, "than I got a large congregation—all our own servants, and a number of other people. I began to shake when I saw them arrayed before me; but when I remembered that they were immortal beings, and knew not the precious gospel, I went on, forgetful of language, logic, and even of good pronunciation."

In July of this year, a letter arrived from the Directors of the Scottish Missionary Society, ordering all the schools to be given up, the pundits to be dismissed, and every possible deduction to be made in the sums allotted to the missionaries for house-rent and travelling expenses. No previous warning having been given, to have proceeded in such a manner would have tended to the total ruin of the Mission. The summons had come too when so much excitement on the subject of

strength of the missionaries had been expended in the organization of schools, and in learning the languages. The order, therefore, seems not to have been acted upon, for in a letter written by Mrs. Wilson shortly after she says—"My mission schools are doing well; and I feel that we have a work of faith and a labour of love, and that we must not give it up in despair." The last sentence is with reference to the destitute orphan school, many of the little girls of which, instead of devoting their time to their studies, had at this time gone to cut grass for the bazar, their relatives employed them in this way while they were able to obtain any money by their work—the school was thus emptied and at a stand still. In January, 1834, we also find that the schools contained upwards of two hundred girls, and were never in a more promising state.

Mrs. Wilson's progress in Marathi and Hindustani,—the principal languages spoken in Bombay,—had for several years enabled her to communicate verbal instruction to the old and to the young, with fluency and power; and her daily instructions in them,—continued for hours, whenever her strength would permit, and even when many would have thought it expended,—were such as to awaken the admiration of all who witnessed them. Before the conclusion of 1833, however, she became exceedingly desirous to use her pen, for the benefit of the natives, in a more satisfactory manner than she had yet done in any casual communications which she had sent to the periodicals. The first object to which she directed herself, was the preparation in Marathi, of an abridgement of a large part of Rollin's Ancient History, for the use of her schools, and native youths in general. After some months' application, she completed it as far as the accounts of the Egyptians, Babylonians and Assyrians, Medes and Persians, and Athenians were concerned; and she kept her manuscript beside her for a future revision, which she was able, also, nearly to complete before she was called to rest from her labours. The disadvantages under which converts from Hinduism labour, with regard to some of the means of grace, being at that time very great, sympathy with their difficulties led Mrs. Wilson to resolve to prepare for them a series of devotional exercises, calculated, by its simplicity, for the native mind. In this important work, she made considerable progress. Another object on which she greatly set her heart was a review, intended for the use of the children of her schools, of the history of the church, and a particular narrative of the labours and sufferings of its most distinguished members in the profession and propagation of the truth. Such a work, she thought, would not only prove interesting and instructive to them, but encourage them to avow the convictions which many of

to their circumstances, of the gospel of Jesus. She made considerable preparations for its execution, and she wrote out some letters which were to introduce the subject to her readers.

In May, 1834, Mrs. Wilson's gradually advancing weakness, impressed her mind, that her labours and warfare on earth, though not less abundant than at any period of her missionary career, were speedily drawing to a close. "Of late," she writes, "I have experienced considerable prostration of strength, and have had a bad cough and pain in my side; I sometimes feel that my days on earth *cannot* be many. The symptoms of weakness and dissolution which we feel, are messengers of love. They are sent to warn us against seeking repose and seclivity in a world of shadows. They teach us the value of Christ's triumph over death and the grave, and they lead us to direct our thoughts and bend our steps heavenward." All her letters from this period bore this impression. In one to her sisters she reviewed with feelings of intensest gratitude to God, and with unlimited confidence in his wisdom, faithfulness and grace, the various afflictive dispensations with which she had been visited during her sojourn in this vale of tears. She literally under heaven-born influences "gloried in tribulations," and anticipated their happiest issue. Labouring under a deep sense of unworthiness, and sighing for deliverance, she hailed the speedy approach of that time when her ransomed soul would exult in the unbounded freedom of its purified nature.

At this time her daily occupations consisted of two hours in study, preparatory to future usefulness, and the same amount of time in writing for the press in the languages of the East, associating her literary labours with anxious endeavours for the conversion of those who were rendering her assistance. For three hours she laboured in a spirit of holy importunity among the native children of her schools. It was her custom to go a distance of three miles, walking through several narrow streets into which her vehicle could not enter, visiting one of the Portuguese schools of the Mission, instructing several families of Europeans, who unhappily made the name of Christ a reproach to the heathen, and then returned to her home. The evening was spent in the bosom of her family, instructing her children, and writing letters to her friends in Scotland and elsewhere.

At the close of 1834, Mrs. Wilson accompanied her husband to Surat, for change of air and relaxation from labour. She was reluctant at first, notwithstanding her extreme weakness, to leave her work for this purpose; but as the doctor informed her, if she did not act in accordance with his injunctions, he should propose that she should take a voyage

every other means proved unavailing, gladly agreed to go, particularly as Mr. Wilson did not intend making a long stay at Surat. During this journey Mrs. Wilson kept a regular journal. It is a valuable as well as a very touching document, bearing testimony to her great seriousness, and, what is far from being inconsistent with it, tranquillity of feeling,—to her deep compassion for the multitudes in India, who are living without God, and dying without hope, and for whose immortal souls there are so few to care,—to her zealous endeavours to unfold to them the love of the Saviour, and the infinity of his grace,—to the holy ardour of her Christian affections, the maturity of her Christian experience, and her enjoyment of divine ordinances,—and to her observation of the beauty and grandeur of the works of God, as indicative of the glory of his character, and typical of that better land to which her loftiest aspirations were directed.

Mrs. Wilson returned to Bombay from this trip in February, 1835, and though somewhat recovered on her arrival, it was not long before the hot weather brought back all her weakness and debility. She writes in one of her letters,—“ I lately thought that my day was well nigh ended, and the night of death at hand ; but the Lord has in mercy spared me a little longer, seeing that I was not prepared for the change. He takes the ripe fruit, and leaves the green, till the sun and the rain bring it to perfection. My complaint was altogether in my head ; and it was accompanied with singular sensations of sight, and a noise in my ears, which nearly produced deafness ; my memory and other powers of my mind became affected, and for a time I seemed to be laid aside from my usual work. I am now able to do a little in the schools ; but I am obliged to be very cautious, as I have not yet recovered. The doctor says, that it is a general relaxation of the system, and that I must abstain from attempting any thing that causes mental exertion. This is a great trial, as I had undertaken the translation of several works for the schools ; but our ways are in the Lord’s hands. The traces of sin are every where legible in this changeable and changing world. It is a land of darkness and exile ; and we should long to be home. Some rays of divine glory we see here, but, alas ! they are faint and clouded, and not worthy to be compared to the glory that shall be revealed. O for faith to realize the glories of heaven, and to catch such a glimpse of its purity and bliss, as would enable us to walk more like pilgrims and strangers who look for a better country, a more enduring inheritance.

On the 30th of March, her medical adviser informed Mrs. Wilson, that her debility was so great that she must consent to take a voyage to Scotland. This intelligence seemed “ worse than death ” to her, for she had a strong desire to continue in India “ and to die among the people

had long looked forward," she said, "to her death, and had her house nearly put in order for that solemn event." Towards the evening of the following day feverish symptoms began to manifest themselves, and on the 6th April she betook herself to her couch.

During the whole of her illness, she continued to express the greatest interest in the cause of the Redeemer, especially as connected with the salvation of the souls of men, she gave minute directions about the publication of her Marathi translations and compositions, some papers which she wished to appear in the "Oriental Christian Spectator," and the disposal of her female schools. To all the children who had been under her care, she requested that her dying testimony should be conveyed, as to the power and glory of the gospel which she had taught them. To some of them, in whom she was hopeful that a work of grace had begun, and have since been admitted into the church, she left special messages. All the converts of the Mission she particularly mentioned, expressing the wish that her most faithful and affectionate counsel should be conveyed to them. She stated, that, on looking back on her intercourse with the natives, and her efforts for their instruction and improvement, she could not much blame herself for *indolence*, but that she had much reason to lament her impatience and unbelief. "India," she exclaimed, "is dark, dark; but speedily will be light; God will most assuredly fulfil His promises and give the heathen to His son for an inheritance, and the uttermost parts of the earth for a possession."

There were only a few passages of the writings of *uninspired* men to which she would give any attention; of Bunyan's *Heart's Ease in Heart Trouble*, she said, "That is a precious little volume." The two last sublime paragraphs of the work, she read with the greatest interest. They ministered to her joy, as pointing to the bliss which awaited her in the presence of the Lord. Some passages in Shaw's admirable *Welcome to the Plague*, afforded her much spiritual enjoyment. A prayer from Serle's *Christian Remembrancer*, beginning with the words, "O Lord, leave me not, poor and helpless sinner that I am," she repeatedly perused, finding it, as she expressed it, "a beautiful piece and exactly suited to her circumstances." That well known hymn of Charles Wesley, "Jesus, lover of my soul," was one in which she more than once expressed her prayers and her praises. "That is it, that is my confidence," was her observation after reading it. In the silence of midnight, when she thought no human eye was upon her, and no human ear within the compass of her voice, and with the expectation of immediately entering into the eternal world, she repeated aloud the whole of that beautiful hymn, "The hour of my departure's come," with an earnestness never to be forgotten by some who heard her

The Bible, infinitely precious to her through life, was the source of delight and joy in her last days. "Give me the Bible, that blessed book," was her constant request. Even when under the delirium of disease, she called upon her friends repeatedly to bring her the word of God. The perusal of a few of its sentences almost never failed to be instrumental in enabling her to collect her wandering thoughts, and to concentrate the powers of her mind. After addressing the Saviour in earnest prayer one evening, when she thought herself dying, she repeated aloud a portion of the Song of Solomon, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." "Read to me," she would say, "the 43d chapter of Isaiah; I like to hear the promise, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God, the holy one of Israel, thy Saviour.'" The two last chapters of the Revelation afforded her the greatest delight. After Mr. Wilson had read them at her own request, she exclaimed, "How glorious is this description of heaven?" Shortly after, she took the Bible into her own hands and commenced reading. When she laid it down, she said, "I have read the greater part of Revelation; and O, how glorious!" The Epistle to the Ephesians she pored over with devout interest, ascribing praise to God for the grace which she had experienced, and which she viewed as similar to that, received by those to whom the Epistle was addressed. On Mr. Wilson's repeating to her the 23d Psalm, she said, "Now I can, from the heart, adopt *every word* of that Psalm." The 46th Psalm, which Luther and Melancthon used to sing in their troubles, she also found very consoling in her afflictions.

During her illness, she engaged much in prayer, generally resorting to the throne of grace whenever she was left alone. Her prayers for her children were frequent and fervent beyond conception. She agonized with God for their sanctification, and being set apart for the Lord's ministry among the gentiles in India. When informed of the birth-day of Andrew, one of her children, she in the most solemn manner dictated a letter which she wished might be sent to him: to this letter, having written the words "your own devoted mother, Margaret Wilson," with her own hand, she laid down the pen, never more to take it up; and said, "Now I am ready to die."

When she found death coming near to her, she said, "The Lord is hearing my prayers: O how gracious he is to my soul!" Her anticipations of eternal glory were expressed in language the most beautiful and affecting. "To-morrow's sun," she exclaimed "will rise, though

not upon me. But I shall behold *Him* who is as the Sun shining forth in his strength—who is the sun of Righteousness; and I shall be ravished by his infinite glory. He will never go down upon my soul. The earth, and the works thereof, shall be burned up; but I shall not perish. How strange, how marvellous! ‘O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.’” Never, during the whole of her illness, did she express, as many eminent Christians have done, the slightest doubt of her acceptance with Christ.

On one occasion she exclaimed, “I cannot look steadily,—I cannot look steadily.” Thinking that she was complaining of a want of faith, Mr. Wilson observed to her, “Christ, though he may try you, my love, will never suffer your faith to fail.” “You mistake me,” was her reply; “it is the glory sparkling behind the cloud which overpowers me. But soon shall it all burst forth upon my soul, and I shall be enabled to bear it, and to drink up its beams.” Even the erroneous sensations of delirium under which, for a few hours, towards the close of the three days preceding her death, she laboured, neither interfered with the fullest exercise of her spiritual affections, nor disturbed the accuracy of her judgment of divine things. When she thought herself surrounded by friends who were distant from her, she addressed them with a tenderness and kindness which strikingly showed the strength of her attachment. Even in the languages of India she would converse on the Divine faithfulness and grace. The last remark she made, with respect to her dissolution, was, “The prospect of death is sweet.”

On the morning before her death, she was quite collected, but very weak. She recognised the kind friends who were around her bed, and mentioned their names, but was unable to converse with them. She traced along with them several passages in the Psalms, into the devotion of which she seemed fully to enter. The last words which fell from her lips were, “The Kingdom of the Saviour;” but in what connection they were used, her friends were unable to discover. At eight o’clock on the morning of the Sabbath, the 19th April, she died without a struggle or a sigh, and her soul winged its flight to that glorious abode where He lives and reigns.

DANIEL CORRIE, L. L. D.

DANIEL CORRIE was born on the 10th of April, 1777. He was the eldest surviving son of the Rev. John Corrie, for many years curate of Colsterworth, in the county of Lincoln, and vicar of Osbournby, in the same county, and afterwards Rector of Morcott, in the county of Rutland.

Mr. Corrie passed seventeen years at home without a thought of God or salvation, though he had the benefit of family worship, and abundance of good advice. The succeeding four years were spent principally in London and its neighbourhood, where he was exposed to every temptation. On the 10th February, 1798, his mother died, and in the following October the family removed from Colsterworth, to Grantham. In the summer of 1799, he was entered at Clare Hall, Cambridge, and the first year was spent in dissipation and wickedness.

Having been appointed at the close of 1800 to an exhibition at Trinity Hall, he removed thither in January, 1801. Here, under the faithful ministry of Mr. Simeon, Mr. Corrie began to take some interest in religion. "Returning home in June, 1801," says Mr. C. in his journal, "reformed in a great degree in my outward conduct, and with desires the world could not satisfy, it was my happiness to find John Buckworth (vicar of Dewsbury) at his father's; who taking me to visit some religious people, I insensibly began to love their society, and to perceive that it was the way of life I desired to follow. I reflect with much gratitude on the kindness and forbearance of my friend Buckworth, who led me on by degrees, till I ventured to speak to him of my state; and from that time I have experienced a pleasure in the ways of God before unknown. Yet, alas! I began to be proud; and returned to college in October, 1801, full of self-conceit. I now attended Trinity church regularly, but my walk was very uneven. About Christmas I fell grievously, and continued for about a fortnight full of terror, and without resolution to proceed. It pleased the Lord, however, to raise me up again, and since that period I have had no distressing apprehensions respecting God's willingness, and the Saviour's sufficiency, to save to the uttermost."

After keeping the usual number of terms in Cambridge, Mr. Corrie was ordained Deacon on the 13th June, 1802, to the curacy of Buckminster, in the county of Leicester; shortly after the curacy of Stoke Rochford was added to his appointment. On this latter curacy he re-

pany. In the Easter term of 1805, Mr. Corrie was admitted to his L. L. B. degree.

Early in the year 1806, the subject of this notice took leave of his relatives and parishioners and embarked on board the *Asia* East India-man for Calcutta. Among the passengers were many cadets, to several of whom Mr. C. was made useful, and became in after-life their friend and counsellor. On the 21st September he landed in Calcutta, and was welcomed with true Christian welcome by those devoted men, the Revs. David Brown and Henry Martyn; at the house of the former he took up his abode. Henry Martyn was his fellow-guest for a time, and with that honoured servant of God, Mr. Corrie's intimacy was close and brotherly. Mr. C. preached regularly during his residence with Mr. Brown, and maintained constant intercourse with the whole body of Christian missionaries in Calcutta and Serampore. In December, 1806, Mr. C. left Aldeen, (the name of Mr. Brown's residence, distant about 15 miles from Calcutta, and adjoining Serampore,) for Chunar, to which place he had been appointed.

In this place we cannot forbear alluding to a notice Mr. C. takes, in his journal, of a building hallowed in the recollections of many still in Calcutta. On Mr. Brown's premises there was, (and it still exists,) a Hindoo temple, of the idol Bullub, which the Bramins had deserted. This building Mr. Brown had repaired and fitted up as a family chapel and study. Mr. Corrie's journal speaks of an event which occurred on the 27th September, 1806, as follows:—"Went up to Serampore, and in the evening was present at the marriage of Mr. Desgranges, one of the London Society's missionaries. Mr. Brown entered into their concerns with much interest. The pagoda was fixed on, and lighted up for the celebration of the wedding; at eight o'clock the parties came from the Mission house [at Serampore] attended by most of the family. Mr. Brown commenced, with the hymn, 'Come, gracious Spirit, heavenly Dove;' a divine influence seemed to attend us, and most delightful were my sensations. The circumstance of so many being engaged in spreading the glad tidings of salvation,—the temple of an idol converted to the purpose of Christian worship, and the Divine presence felt among us,—filled me with joy unspeakable. On Friday evening (October 10th) we had a meeting in the pagoda, at which almost all the missionaries, some of their wives, and Capt. W. attended, with a view to commend Martyn to the favor and protection of God in his work. The Divine presence was with us. I felt more than it would have been proper to express. Mr. Brown commenced with a hymn and prayer, Mr. Desgranges succeeded him with much devotion and sweetness of expression:

pearance of things ; and, with much humility, pleaded God's promises for the enlargement of Zion ; with many petitions for Mr. Brown and his family. The service was concluded by Mr. Carey,* who was earnest in prayer for Mr. Brown : the petition that ' having laboured for many years without encouragement or support, in the evening it might be light,' seemed much to affect his own mind, and greatly impressed us all."

Mr. Corrie reached Chunar, the scene of his stated ministry, on the 15th February. The Europeans stationed here were all Military, and for the most part invalids, who though unfit for active service were equal to garrison duty. Here and in the surrounding parts Mr. C.'s labours were blessed by the conversion of several, both among the Europeans and natives. One of the converts was a Brahmin, a man of consequence, whose baptism in March, 1808, Mr. C. was afraid would entail on him the displeasure of the Government : " I have for several days," says he, " laboured under sad spiritual decay ; and have been dreadfully oppressed with the fear of man ; and very backward to every good word and work. When the Brahmin consented to be baptised on Tuesday, the enemy raised an alarm in my mind respecting what the effect might be ; tumults among the natives ; anger on the part of the Europeans, removal by the Government : these suggestions greatly distracted me : and I got me to my Lord right humbly, who mercifully delivered me from all these fears ; and all these difficulties vanished ; yet, at the time, I felt none of that joy or gratitude I ought, on account of the triumph of the cross." About a year after his taking up his residence at the station, schools had been established and upwards of seventy children were receiving Christian instruction.

About this time (April, 1808,) " a most surprizing change," as Mr. Corrie expresses it, " seems to have passed upon my constitution, so that I feel very little inconvenience from the heat. Last year I was obliged to have recourse to medicine to keep me from fainting ; now, though the hot winds have been blowing some weeks, I feel active and cheerful as when with you."

Mr. Corrie being desirous of having regular divine service at Secrole, the cantonment at Benares, applied for and obtained permission of the Government for that purpose, and on the 22d July, (Friday) went to the station. What a picture of the times does the following notice from Mr. Corrie's journal show : " On Saturday morning I waited on the General, who received me with the most chilling coolness. He told me that he had nothing to do with divine service, or the artillery men ; and that he should not interfere. Mr.—who had been forward for my com-

ing down, on hearing of my arrival flew quite off, and said they could do as well now as before without divine service : he, however, came yesterday morning. A congregation of at least sixty assembled ; and after service Mr. A. thanked me, and said he hoped they should give me encouragement to come amongst them oftener. Afterwards the Brigade Major came with a message from the General, (who did not come to church) saying, that I was at liberty to come and go as I pleased, but the artillery men and officers could not be permitted to attend so far from the lines for fear of the natives seizing the guns whilst they were at a distance ; if the court-house were used to assemble in, or a place of worship erected near the lines, he should have no objection ; but all this was to be kept a secret."

In the beginning of September, 1808, Mr. Corrie left Chunar for Calcutta to meet his sister on her arrival from England. His sojourn at the presidency was but brief ; and we soon find him again among his people at Chunar. His residence was on the bank of the river ; and his hospitality was constantly extended to passing travellers, proceeding by water to the Upper Provinces—especially to young officers, recently arrived from England, whom he was always eager to advise and to assist. "Our dwelling," he wrote, "is on the bank of the Ganges. The common mode of travelling is by water, in commodious boats, dragged when the wind is adverse, like barges. At this distance from home, hospitality to strangers seems to me a peculiar though painful duty, as it breaks in too much upon my leisure. There is no such thing as an inn, and very many of the passers-by are young officers, whose situation is in general far from being comfortable. To these I would be especially kind, as being also less noticed by many who judge of the attentions due to them by the wealth and rank they possess. Those youths who are now here join readily in our family worship, and delight me when I hear them repeating the Lord's Prayer after me with seriousness. Dear lads, my heart yearns over them, exposed as they are, to every kind of temptation, without a rudder or a pilot." A passage in every way most characteristic of this amiable and excellent man. In the month of February, 1809, an attack of fever, which continued throughout March with scarcely any abatement, almost wholly laid Mr. Corrie aside from duty.

In June, 1809, Mr. C. writes—"I have at length begun the Arabic and Hebrew ; and with the help of the Arabic, Hebrew and Hindoostanee, hope to get a correct Hindoostanee version of the Psalms for the black flock. The 51st Psalm they are learning by heart." And on the 12th October of the same year—"I have nearly finished a corrected

ham, Isaac and Jacob, Joseph, Moses, the children of Israel, Joshua, Samuel, David, Solomon, the division of the tribes, Elijah, Elisha, the Acts of the Apostles, the first Epistle of John"—in Hindoostanee.

At the end of 1809, Mr. Corrie received instructions to remove from Chunar to Agra, but for three months was prevented by severe illness. On his way up he called at the Rev. H. Martyn's at Cawnpore, and in consequence of the illness of the latter obtained permission to remain there to take charge of his congregation during his absence for change of air. While there the new church at Cawnpore was opened for divine worship; and several journeys were undertaken to the surrounding parts in order to hold meetings and establish regular services as far as possible. After having been twelve months at Cawnpore Mr. Corrie writes—"Ten have been added to the religious society since I took charge, and several are enquiring after the ways of godliness. Some of the Light Dragoons are, I hope, seriously impressed." While at Cawnpore Mr. Corrie received a letter on the subject of taking fees, to which he replied in the following lofty, self-denying manner:—"I beg leave to state a few particulars on that subject for your information. First, all in the army below the rank of captain, are obliged to use the strictest economy, in order to maintain a family. A captain may live without care, but if it be considered that he must send his children to England for education, it will be easily believed, that every married military man, who has a family, is likely to be poor to the end of his service, with the exception of a few, who get staff appointments, and they are almost the only ones who are ever able to return home. When we are sent for to a distance, the expenses of travelling are paid by the parties, which generally costs from forty to sixty pounds. It is usually the younger officers who marry, for the old ones almost all live in sin; and indeed from the above circumstances, together with the few opportunities of religious instruction, most of the young ones too; and some have told me plainly, that they could get nobody to marry them, and if they could, they had not money to give, as was usually expected by the Chaplains. For these causes from the first, I wished to decline being an obstacle in the way of any."

An illness, a trying fever, which had for a considerable time obliged Mr. Corrie to "desist from all labour except the Sunday duty," increased so upon him that in July, 1811, he was not only laid aside from duty, but confined to the house. With the hope of recruiting his health a fortnight's trip on the river was tried, but without the desired effect; and Mr. C. determined upon returning to Cawnpore, taking Agra on the way. Before he reached Agra the fever returned upon him with great violence, so that he was detained on the road, and reduced to a state of

great debility. On his arrival at Cawnpore he was much recruited in health, and was soon engaged in the active duties of the station notwithstanding that he felt convinced that his illness had arisen chiefly from over-exertion in the frequency of preaching, and that he had made a resolution to be less engaged in that duty.

The continued absence of Mr. Martyn from India induced the Government to appoint another chaplain to Cawnpore, without, however, superseding Mr. M. : this, therefore, left Mr. Corrie at liberty to proceed to Calcutta for the purpose of recruiting his health. As, however, it was not unlikely that the new chaplain might think it his duty to confine his ministrations exclusively to the Europeans at Cawnpore, it became desirable to provide for the carrying on of those missionary operations for the instruction of the native Christians and others, which had been originated by Mr. Martyn. The idea of training up a class of scripture readers for that purpose, presented itself to the mind of Mr. Corrie and his friends at Cawnpore, and a plan was immediately set on foot for this purpose.

The expected chaplain having arrived and entered on his duties, Mr. Corrie left Cawnpore on the 28th February, 1812, and after taking every opportunity of benefiting the natives in his progress down the river, arrived in Calcutta on the 24th of April, and took up his abode with Mr. Thomason. He found his friend Mr. Brown in a very debilitated state of health. During the preceding six months Mr. B.'s strength had been manifestly failing ; but now his illness had assumed so threatening an aspect that a sea voyage was recommended as the only human means, that promised to ward off the approach of death. Mr. Brown accordingly consented to make trial of that remedy ; and having expressed a great desire that Mr. Corrie should accompany him in the voyage, the two friends left Calcutta early in May, on board the *Dover Castle* for Madras. The first effect of the sea air was beneficial to both. But about a fortnight after their return to Calcutta Mr. Brown closed his mortal career. As regarded Mr. Corrie, his health still requiring the efficacy of a longer sea voyage, at the beginning of July he embarked on board the *Bengal* for the Isle of France. Owing to stormy weather, contrary winds and a strong current, the ship had made so little way, that on the 6th of September she was obliged to put into Vizagapatam. On reaching this place Mr. Corrie, whose mind had been filled with painful anxiety on account of the length of the voyage, and also from a return of former pains in his side, chiefly occasioned as he thought by the want of regular food and exercise, determined to give up the voyage to the Isle of France, and landed. Here he remained for more than a fortnight in the house of Mr. Pritchett, the London Society's

missionary. On the 8th of October, Mr. Corrie reached Calcutta, and on finding that Mr. Thomason was laid aside from duty by an attack of illness, Mr. C. undertook the services at the Old Church for a few weeks until his friend should be convalescent. It was not his desire, however, to remain long absent from his own station, now that his health had been in a great measure restored to him, and he, therefore, made preparations for proceeding to Agra. But before leaving Calcutta, Mr. C. was united in marriage to Miss Elizabeth Myers, one who entered into all his missionary views, and was indeed a help-meet for him.

Mr. Corrie and his party reached Agra on the 18th April, 1813; two months afterwards the Parliament affirmed the necessity for a Church Establishment in India, and the duty of England to promote the moral and religious improvement of her subjects in the East. About this time, through Mr. Corrie's exertions, an association was formed, the expressed object of which was to "establish and support native schools at Agra and elsewhere;" subscriptions soon flowed in, and this society was instrumental in doing much good. And at the suggestion of Mr. Thomason Mr. C. addressed a letter to the Church Missionary Society in Calcutta, recommending missionary schoolmasters at all the principal stations in the Upper Provinces for the education of natives in the principles of Christianity. But whilst Mr. Corrie was thus busily occupied with plans for the extension and perpetuation of divine truth, his health had again begun to decline, and in July, 1814, a voyage to England was decided upon as the only means likely to prolong his life. On his departure from Agra (August 18th) he committed the native congregation, which consisted of 59 adults, to the care of Mr. Bowley and Abdool Musseeh.

On the 1st January, 1815, Mr. and Mrs. Corrie embarked on board the *Europe* for England, and after a prosperous voyage landed at Southampton on the 22d June. During his stay in England Mr. C. lost no opportunity of urging the cause of Indian Missions on the attention of the English people. He embarked on the 14th of April, 1817, on board the *Carnatic* on his return to India, much recruited in health, and arrived at Calcutta on the 20th August.

Although Mr. Corrie, at the time he landed in India, was one of the senior chaplains in Bengal, and on that account had a claim to reside in Calcutta, yet as a junior chaplain had been appointed to the Presidency during Mr. C.'s absence, it was decided that the latter should proceed to one of the out-stations, until a vacancy should again occur in Calcutta. To Mr. C. was accordingly assigned the chaplaincy of Benares, and on the evening of November 17, 1817, he commenced his upward trip. No sooner had he arrived at his destination (Benares)

1818,) than he projected a missionary establishment in the neighbourhood of that large and populous city, in which he was readily assisted by the committee in Calcutta and by the residents of the station, through whose means premises were purchased, and a school, for the younger drummers and fifers of the regiments, and the children of native Christians attached to these corps, was set up.

It was now the will of God to exercise the faith and patience of his servant, by a no less severe affliction than the death of an only son. This was a very great trial. "I now know," says he, "what is meant by the *bread* of affliction, and the *water* of adversity: I now understand the 38th Psalm in a way I never did before."

In the middle of the same year (1818,) Providence opened a door of great usefulness at the station of Benares, through the means of the Rajah Jaynarain, who contributed £5000, and a house, to the Church Missionary Society, for the purpose of a Free School of general learning for natives; this school was immediately opened under the superintendence of Mr. Adlington, and went on well.

But the residence of Mr. Corrie at Benares was now drawing to a close. He received about this time an appointment to the vacant chaplaincy at Cawnpore; but before he could proceed to that station, a vacancy had occurred at the Presidency by the departure of the senior chaplain on sick leave. This event was the occasion of Mr. C.'s recall to Calcutta. He accordingly left Benares in December, 1818. Mr. Corrie had devoted much attention to the instruction of some Hindoostanee youths with a view to their future usefulness as teachers: these young men accompanied him to his different stations, and on his removal to the Presidency they were brought with him. Their number was ten; they were fed, clothed and educated at the Church Missionary Society's expense; their education and spiritual good being watched over by Mr. Corrie.

Early in 1820, being appointed secretary to the Church Missionary Society, Mr. Corrie laid himself out for extensive missionary labours. One of his first movements was to collect a congregation in Calcutta, by means of Mr. Bowley who had come down from Chunar to superintend the printing of a Hindi translation of the New Testament, which he had found it necessary to undertake for the sake of the native population among whom he laboured, and the cost of which the Bible Society defrayed. Another subject of great moment soon attracted the attention of Mr. C. and others—the education of the native females of India. The state of society had until lately, seemed hopelessly to exclude the native female from all share in the benefits of education, but the success which had attended a school set on foot by

the Baptist Mission, had induced some friends of religion in India, to communicate with the British and Foreign School Society in England, with a view to extend the means of instruction to the females of India, as widely as practicable. Funds were in consequence raised for that purpose; and Miss Cooke, a lady of great zeal and piety, arrived in Calcutta during November, 1821, for the purpose of devoting herself to the work. It was early in the following year that the Committee of the Church Missionary Society took measures for the formation of a school under the superintendence of this lady; and such was the success attending their first efforts, that three schools were in operation by the following February. It was then thought desirable to bring the subject more distinctly before the residents in Calcutta, in the hope that the friends to the moral and intellectual improvement of the natives of India might be induced to assist in the work: to Mr. Corrie it was assigned to draw up and circulate an address with this object. The result of the appeal was a subscription of about 3000 rupees in a few weeks, the Governor General, Lady Hastings, and others of the first distinction being amongst the most liberal of the contributors. Nor was it among the least remarkable circumstances connected with this great social movement, that a highly respectable Brahmin wrote and circulated a tract, for the express purpose of recommending to his countrymen the importance of female education.

At a recent (1847) meeting of the Calcutta Christian Tract and Book Society, held in Calcutta, the Rev. Mr. Hill, referring to Mr. Corrie's being styled the Father of the Society in the Report, related the following anecdote, highly characteristic, of Mr. C.'s missionary spirit:—Many years ago the late Mr. Bowley, when on a missionary tour, found himself suddenly in company with a man at the point of death. His gooroo or spiritual adviser, according to custom, was urging him to call upon the various gods and debtas, but he stedfastly and emphatically refused. "No," said he, "I will not call upon Krishna, or upon Ram, or upon Gunga, or upon Mohadeb; I will call upon Jesus Christ, and only him." Mr. Bowley then spoke to the man, learned from his dying lips, that what he knew of Christ, was derived from a tract, given to him long before the Tract Society was in existence. It was thus. He heard a missionary preaching of Christ, and was pricked to the heart, and felt that the gospel was his only refuge. Seeing that the missionary read from a book, he went to him, and begged that the book might be given to him that he might read it for himself, and learn from it the way of God more perfectly. This book the missionary said he could not give him; but that he would make a book for him on the spot.

some texts of scripture which he gave to the man. This he had kept ever since, and had fed upon it in secret. It was produced from his kummerbund, and Mr. Bowley at once recognized the hand-writing of his own spiritual father, Bishop Corrie! The just reflection, suggested by this most interesting anecdote is,—how easy is it for God to convert a soul?

In the middle of the year 1822, the Bishop of Calcutta (Middleton) was called to his rest after a few days' illness, and within two months after, the Archdeacon of Calcutta fell a victim to cholera: the latter circumstance rendered it necessary for the Government to delegate the administration of the affairs of the See to other hands; Mr. Corrie and Mr. Parson were commissioned to exercise such jurisdiction as by law might be warranted, until a successor to Bishop Middleton should arrive from England.

Early in 1823 the medical men having recommended a sea voyage, in consequence of serious effects of the climate having again manifested themselves, Mr. Corrie, accompanied by his family and Capt. Stephen of the Engineers, went to reside on the sea coast near Juggernaut. Here Mr. Corrie not gaining much strength, he removed to Cuttack, about fifty miles further inland, where it pleased God to recover him surprisingly fast. During Mr. Corrie's absence from the Presidency, the Rev. Isaac Wilson arrived from England, and the Calcutta Corresponding Committee of the Church Missionary Society having thus obtained the aid of a clergyman whom they could appoint as secretary, decided on forming a Church Missionary Association as had been done at Madras. Bishop Heber reached India at the beginning of October, 1823, and Mr. Corrie was appointed to the Archdeaconry of Calcutta. On the 15th of June, following, the Bishop and Archdeacon Corrie, whom the former had invited to accompany him for the benefit of a cooler climate as he was much debilitated, left Calcutta on a tour of visitation: when the party reached Lucknow, the archdeacon finding himself not equal to the fatigue of travelling further, obtained permission to remain at Cawnpore to recruit his strength and then to proceed to the Dhoon. Bishop Heber had at first contemplated the permanent residence of the Archdeacon in the Upper Provinces, that by this means more effectual assistance might be rendered to the Bishop in administering the affairs of his vast diocese. Ultimately, however, it was arranged, that whilst Bishop Heber was visiting Madras and Bombay, the archdeacon should proceed to Calcutta. With this object in view Archdeacon Corrie left the Dhoon in the beginning of June, and arrived at Calcutta on the 25th October, 1825. But it pleased the Almighty to remove the estimable Bishop in the early part of the following year, and thus were all

On the 18th of May, 1826, four years after female education in India had been commenced on a general plan, the archdeacon was called upon to lay the foundation stone of a central school, for the education of native females, at Simlia, about half a mile north of the Church Missionary Station at Mirzapore, Calcutta; the subscription for this cause had been originated and headed by a noble donation by Rajah Boidenauth of 20,000 sicca rupees.

Again in July was the archdeacon on the move, on account of ill-health; a journey up the river as far as Chunar having been recommended by his medical men. This journey was marked with much to encourage and cheer him—at Benares, there was a daily attendance of 130 boys, at Jaynarain's school, which the archdeacon had taken so much interest in founding, and six other schools had been established. At Chunar, the native congregation was on the increase. The archdeacon returned to Calcutta towards the end of October, and early in the following month was present at the opening of a new chapel at Mirzapore (Calcutta), in which it was intended to have the services of the Church of England statedly conducted in Bengalee.

At the close of this year, the archdeacon was separated from his family, it having been determined that the latter should go to England. In January, 1827, the new Bishop (James) arrived. In May the Bishop accompanied by the archdeacon and many of the clergy consecrated the chapel of the newly built Bishop's College at Garden Reach. In September of the same year, was India again deprived of her chief pastor by the demise of Bishop James, the third event of this kind since the arrival of Mr. Corrie.

At the beginning of November, 1828, Archdeacon Corrie set out to visit the Upper Provinces of Bengal, from which tour he returned in January, 1829. He found the Government adopting measures for revising and curtailing the whole expenditure of the three Presidencies of India, in which the ecclesiastical establishments did not escape: their first endeavour was to remove the chaplain of Howrah, "it not being right, Government thinks, to supply from funds raised from natives, a religious establishment for Europeans, except for Company's servants." The archdeacon endeavoured to combat against this retrenchment but in vain. Yet this settled determination on the part of the Indian Government, to leave Christianity and Christian education to shift for themselves, had not the effect of slackening Archdeacon Corrie's exertions to secure, by private aid, some of those advantages for the Christian population, which he had solicited in vain from public resources. And four months after his return from the Upper Provinces, the arch-

establishing in that city, an institution which should aim at promoting the interests of true religion in connection with large and liberal education. It was, whilst matters of such public importance engaged the attention of Archdeacon Corrie, that intelligence of the death of the Rev. Mr. Thomason and also of Mr. Corrie's father, reached Calcutta ; these occurrences tended much to depress his spirits. About the middle of November, 1829, this depression of spirits was greatly lessened by the return to India of Mrs. Corrie.

It was now that there occurred an event of great moral and political importance to India. All the missionaries in Calcutta and its neighbourhood, had some months before presented a memorial to the Governor General, Lord Bentinck, respecting the cruel practice of widow-burning ; and Government had been in the habit of discouraging that revolting superstition, without venturing directly to prohibit it. But after satisfying himself of the feelings of the native army and native community, the Governor General in council took the decisive step of adopting a regulation on the 4th of December, to the effect of declaring the rite of suttee, or burning alive the widows of Hindoos, illegal and punishable by the criminal courts. For the abolition of suttees, India is indebted to Lord William Bentinck's energy and benevolence. With numerous claims to public gratitude in India, the administration of Lord William will probably be characterized in Christendom to the latest generations by this glorious deed. He came out to this country with the firmest determination, if possible, to extinguish these murderous sacrifices. He approached the delicate subject, however, with the greatest caution. He directed letters to be sent to various individuals, both in the service and out of it, requiring their opinion of the safety and feasibility of this measure. Their replies, which formed a large volume, are now in the archives of the India House ; and whenever an epitome of them may be laid before the public, it will furnish an interesting view of the state of public opinion at the time on this momentous subject. Some are said to have advised that enclosures should be erected in various places, from which the mob should be excluded, and within the circle of which this infernal rite should be consummated by the friends and relatives of the parties, under the superintendence of the public authorities ! Even Ram Mohun Roy's resolution was staggered, when Lord William Bentinck sent for him, and said that he had made up his mind to abolish the rite throughout India, and that great reformer advised that the prohibition should be confined to Bengal, and not extended to the North-west Provinces, inhabited by a hardy and less tractable race. The abolition was effected, in spite of all opposition, and an immediate stop was put to the infamous rite. With reference to this Mr.

Corrie says—"The glorious abolition of suttee will distinguish the present government, when the discontent arising from retrenchment will be forgotten." Soon after the date of this regulation Bishop Turner (who had been consecrated in the preceding May) arrived in Calcutta.

Within two years after the abolition of this rite, Lord William proceeded farther to abrogate the law which inflicted the loss of ancestral property as a penalty on any native who might embrace Christianity. This unjust and intolerant rule had never been formally recognized by our legislators; but it formed a part of the Hindoo code of inheritance. Lord William Bentinck's enactment taught the natives that the period had for ever passed, when Hindoo prejudices and bigotry were allowed to bear sway in our councils, or were regarded as the rule and gauge of our conduct; and that no intolerant or unjust enactment of their sacred books would any longer be recognized in our courts.

During the year 1829, an edition of the Book of Common Prayer in Hindoostanee was printed by the Calcutta Corresponding Committee of the Prayer Book and Homily Society, under the superintendence of Archdeacon Corrie: the work had been compiled fifteen years before by Mr. Corrie, but its authorship had always been attributed to Mr. Martyn. In a letter to the Secretary of the Society alluded to above, Mr. Corrie in his usual humble and self-denying spirit thus declared himself—"I will here state, that the above Compendium, which is usually ascribed to the late Rev. H. Martyn, was the fruit of my own labour fifteen years ago, and that with very inadequate help. It seems but due to that eminent scholar, that I should publicly avow this, as his translation of the New Testament shows how inferior the Compendium of the Prayer Book is to his style, and how altogether unworthy of his fame." In a letter to a friend about this time Mr. Corrie gives some interesting particulars connected with the state of Society in Calcutta:—"A chapel is commenced at the Free School, and a Mariner's church at the Custom House is preparing, and the building of a church at Howrah is in progress. A form of an association for the better observance of the Lord's Day has been drawn up by the Bishop, and sent to the chaplains and all the Dissenting ministers;* and yesterday, sermons were preached in all the churches and chapels here, on the duty

* The following is the form of declaration which was adopted on the occasion alluded to, and which we think of sufficient importance to introduce here:—

"We, the undersigned, being desirous to express our conviction, that it is our duty as Christians, and will be for our advantage as members of the community, to promote a more exact observance of the Lord's-day amongst the inhabitants of Calcutta, and its neighbourhood, do hereby declare,

1. That we will personally in our families, and to the utmost limit of our influence, adopt and encourage others to a

of sanctifying the Sabbath." * * * "Among the changes the Bishop has brought about is, the establishment of charitable committees connected with each church. They have been in operation above a month, and promise much good, both from the prevention of imposition and the right appropriation of charity. The Hindoo College is working faster than its present supporters wish. The youths are growing up free-thinkers; and lately, some of them partook of a feast with one of the infidel Christian teachers.* The thing got wind, and the parents (one a Brahmin) became alarmed. An enquiry was set on foot, and the thing hushed up, but a strict injunction issued, that religion in any shape should not be mentioned to the pupils. It has occurred to me that these high and rich Hindoos, may soon find themselves obliged to urge the Government to pass a regulation, that loss of caste may not

2. That we will, as far as depends upon ourselves, neither employ, nor allow others to employ on our behalf, or in our service, native workmen and artisans in the exercise of their ordinary calling on the Sabbath day.

3. And further, we will give a preference to those master tradesmen who are willing to adopt this regulation, and to act upon it constantly and unreservedly, in the management of their business.

4. We will be ready, when it may be deemed expedient, to join in presenting an address to the Right Honorable the Governor General in council, praying that orders may be issued to suspend all labour on public works upon the Lord's-day, as well as all such business in the Government offices as can, without embarrassment to the service, be dispensed with."

* Henry Derozio was born in Calcutta, on the 10th of April, 1809. He was sent to school at the age of six years. His quickness, and his progress soon attracted the attention of his master, Mr. David Drummond. At the age of fourteen he entered into business as a book-keeper in a mercantile house in Calcutta, but the cash book and ledger had no charms for him; he therefore resigned his office, and placed himself under his uncle, who was an indigo planter at Bhagulpore. He found this business more congenial to his temper and his disposition. Country scenes and mountains and rivers, inspired his fancy, kindled his imagination, and awakened poetical feelings in his soul.

Hitherto Derozio had scribbled verses, but he had never submitted them for publication; he now, however, ventured under the signature of *Juvenis* in the columns of the *India Gazette*, then conducted by Mr. John Grant. The unexpected encouragement which Derozio received from the Editor, induced him to commence the publication of his poems, and he came from Bhagulpore to Calcutta for this purpose. In 1826, he hurried his first volume through the press. The reception it met with was most flattering. In the following year he not only reprinted his former volume, but added another poem, entitled the *Fakeer of Jungheera*. The two volumes were received by the public with great approbation.

At this time Derozio obtained an appointment in the Hindu College as a teacher. His career here was marked with great success. He taught his pupils to reason, and imbued their minds with a taste for poetry and literature. He established the first Debating Society among them, and delivered a course of lectures on English poetry.

The degraded state of the Hindoos formed the topic of many debates, their ignorance and superstition were declared to be the causes of such a state, and it was then resolved that nothing but a liberal education could enfranchise the minds of the people. The degradation of the female mind was viewed with indignation and horror; the question at a very large meeting was carried unanimously, that Hindoo

deprive individuals of property. A pro-suttee party is set on foot. Radacant Deb and others being members. They call themselves the *Dhurm Soubah* ('the righteous association;') but they have already fallen out about a treasurer; and strong recriminations are published, which promise little co-operation among them."

On the 20th June, 1830, Archdeacon Corrie left Calcutta in company with the Bishop, who was proceeding on a visitation tour of the Upper Provinces. They proceeded however, only as far as Chunar, circumstances having decided the Bishop to defer his visitation of Delhi and the intermediate stations. The Bishop and Archdeacon therefore returned to the Presidency by the latter part of September. Just after his return the important controversy on the subject of missionary exertions arose most unexpectedly—many of the students of the Hindoo College were becoming sceptics, others downright atheists,—and not only serious Christians, but the friends of social order generally, had become alarmed at the system of education carried on there, a system which, whilst it was subverting the pupils' faith in Hindooism, was substituting no other faith instead. To obviate the evil consequences of this system of education, it was determined to give the students an opportunity of becoming acquainted with the evidences of natural and revealed religion, and for this purpose Mr. Duff, missionary of the

far as possible "all disquisitions tending to unsettle the belief of the boys in the great principles of national religion." This resolution produced no effect. The boys went on debating and ridiculing, till some of the parents removed their children altogether from the school. Some actually refused to be invested with the Brahmanical thread; others who were enjoined to repeat *mantras* or prayers, used to repeat lines which they had learnt out of the *Iliad*. Accordingly in February, 1830, another order was issued, whereby the teachers were still more strictly forbidden from having any communication with the boys on the subject of religion, or "to suffer any practices inconsistent with the Hindoo notions of propriety, such as eating or drinking in the school or class rooms"—upon pain of dismissal. But it was not until advantage had been taken by some clergymen of this growing liberality, by proposing to give lectures on the evidences of the Christian religion, that the managers determined to crush the reformers by promulgating an order prohibiting the lads from attending Societies, at which political and religious discussions were held. The rigorous enforcement of this and other orders of a like nature produced a temporary calm, but it was not destined to remove the evils complained of.

In April, 1831, a meeting of the *native* managers of the Hindoo College was held, at which Derozio was mentioned as "the root of all evils, and cause of public alarm"—and a vote was passed for his dismissal. Mr. Derozio was supposed to have inculcated amongst his pupils, the three following doctrines, viz. 1, the non-existence of God; 2, the lawfulness of disrespect towards parents; and 3, the lawfulness of marriage with sisters.

It was now that Derozio,—who had for some time past been the sub-editor of the *India Gazette*, had assisted certain students of the college in publishing a periodical entitled the *Enquirer*, and had conducted a small evening paper, entitled the *Hesperus*—came to the resolution of establishing a large daily paper, the *East Indian*. He was, however, never a popular editor. Derozio died of cholera on the 23d of December, 1831, in the twenty-second year of his age.

Church of Scotland, having offered the use of his rooms, Mr. James Hill, (missionary of the London Society), and Mr. Duff began a course of lectures on the evidences of religion ; and many of the students of the Hindoo College attended. But that attendance was very soon prohibited by a public order from the managers of the college. In reference to the baneful effects of the system of education pursued at the Hindoo College, and the state of education generally in Calcutta, the following from one of Mr. Corrie's letters will prove of interest :—" The Hindoo College is working the ruin of caste ; and, unless better principles be insinuated, the ruin of British interests. Miss Bird visited the college last week, and examined one of the classes in history. She asked about America, and was informed very accurately of its form of government, with high commendations of the limited power of the President ; and also of the office being elective. On being asked if this had always been the condition of that country, it was answered, ' that they were formerly a colony of England, but that on being taxed excessively, they had taken upon them the governing of themselves, as,' said the youth, ' we shall one day do.' To the question of what religion were the Americans ? It was, Protestant Christians generally, and that unitarianism was making rapid progress among them. Mr. Duff, the Scotch Missionary, goes a good deal into the debating societies, which these Bengalees have established lately among themselves. Politics and religion are excluded from the subjects of discussion, but when discoveries in science or government happen to come up, France is eulogised unboundedly, and America ; but, England, if referred to, always depreciated. Thus our rulers are preparing a scourge for their own backs. * * * I hope, too, the counteracting influence is at work. Mr. Duff has a school of upwards of 200, in the Chitpore Road, in the house where first the Anglo Hindoo College was held. The Methodist missionaries have established themselves in that street, a little below the Nietta bazar, and have a school of 115 Portuguese boys, and also some girls ; and are collecting a congregation of that class. We have seventy boys at Mirzapore ; and now a regular congregation of upwards of thirty Christians. Mrs. Wilson goes on as usual ; and a school is, I hope, in a fair way of being permanently established on the ruins of the Grammar school. It is called the High School, and has ninety scholars, country-born."

At the close of this year (1830), an attack of fever almost incapacitated the Archdeacon from attending to any public duty for more than a month. On the 7th of July, 1831, the Indian Church was deprived for the fourth time of its chief Pastor, by the death of Bishop Turner, and for the fourth time, the Archdeacon was called upon to administer the affairs of

naghur and other neighbouring mission stations, Archdeacon Corrie's time was chiefly spent between Calcutta and Barrackpore. Meanwhile the preaching of the gospel had been attended by the addition of 108 to the church, 72 of whom were adults, during the former half of 1832, and in August of the same year the Archdeacon had the happiness to witness the baptism of one of the native youths of the Hindoo College, who had been led to a belief of the truth of the Bible by attending the lectures of Mr. Duff and Mr. Hill.

The Rev. Daniel Wilson, who had been consecrated to the See of Calcutta, arrived on the 4th of November, 1832, and relieved the Archdeacon of a large portion of his anxieties of office. Mrs. Corrie, who had embarked for England in the middle of December, having been wrecked off Coringa on her passage to Madras, but landed in safety in the long boat at Masulipatam, the Archdeacon obtained leave to join her, with a view to arrange for her passage to England by another ship. He returned in the following March. Soon after, the Bishop of Calcutta having decided that the Archdeacon should make a visitation of the Upper Provinces, he left Calcutta, on the 13th July. As he was however proceeding in his course, and had arrived at Banda he received letters from the Bishop informing him, that it was the intention of the authorities in England to appoint him to the Bishopric of Bombay, which an act passed this year for the renewal of the East India Company's charter had enabled His Majesty King William IV. to erect. The directions of the Bishop also were that the Archdeacon should forthwith return to the Presidency, preparatory to his proceeding to England. He arrived in Calcutta on the 30th November, 1833. He there learned that his probable destination had been changed from Bombay to Madras.

In April, 1834, while waiting the receipt of further communications from home, Archdeacon Corrie had a very narrow escape from death by drowning. He was proceeding in a *beauleah*,* with a fair wind, and had reached opposite the Grove, a few miles above Calcutta, when an alarm was given that the bore† was coming in. He and a friend who was with him had only time to get out of the cabin when the wave was upon them, and the boat was turned bottom upwards. All were immediately plunged into the water, the Archdeacon providentially became involved in the sail which kept him up, and by the aid of his servant was enabled to reach the boat, and sit upon the keel. They were rescued by a friendly indigo planter, who himself had narrowly escaped a similar accident. During the month of July, Mrs. Corrie and

* A covered boat, in use by Europeans for making short passages.

† The rush of the spring tide.

her daughters reached Calcutta, and in the meanwhile the Archdeacon had received instructions to proceed to England for consecration.

On the 7th April, 1835, the Archdeacon and his daughter (the rest of his family having been left at the Cape) landed from the *Exmouth*, at Dover and proceeded to London. The Archdeacon, when on a visit to Cambridge, was admitted to his Doctor's degree by royal mandate on the 11th of June. On Trinity Sunday he was admitted to the Episcopate by the Archbishop, assisted by the Bishops of Lichfield, Carlisle and Bangor—the preacher on the occasion being the Rev. Josiah Pratt. On the 18th of June, the Bishop had, by special appointment, a private audience of the King, and on the 19th went on board the *Exmouth* for Madras. On the 24th October, he landed at Madras; and was duly installed at St. George's Church, Archdeacon Robinson officiating on the occasion.

Scarcely had the Bishop landed, before he received a long petition from some of the native priests, native catechists, schoolmasters and other native Christians in Tanjore and its vicinity, requesting among other things, that the injunctions left by the Bishop of Calcutta respecting the total abolition of caste might be somewhat relaxed. The separation of Mr. Rhenius at Tinnevely from the Church Mission at that place* had occurred before Bishop Corrie reached Madras, and the whole Mission was at this time in a state of great disorganization and strife: it was with the hope that some remedy might be suggested for the lamentable state of things, that the Bishop determined upon paying the station an early visit. Though this visit was not attended with the desired result, it brought to light the real state of the Missions at Palamcottah and Tanjore.

The attention of Bishop Corrie was soon called to the hardship imposed by Government on their servants, in compelling them to attend at the religious festivals of heathens and Muhammadans, notwithstanding the express terms of the order of 1833, by the Court of Directors for its cessation; and Bishop Corrie undertook to forward a memorial to Government on the subject; it was submitted to the Governor. For a length of time this memorial was not honored by any reply, and certain rumours were afloat, to the effect that angry feelings had been stirred up in the minds of the Governor and members of Council, in consequence of the Bishop's interference in the matter. And this proved to be the case, for early in October the Bishop received a letter from the Government, reproaching him in very unbecoming terms for not "using his influence to allay the zeal of overheated minds," and informing him that both the memorial and a copy of that letter had been forwarded to the Governor General. The Bishop immediately wrote direct to the Governor

General a statement of the circumstances ; this letter was courteously acknowledged by Lord Auckland ; but before the official reply to the memorial was made public in Madras, (in which the conduct of that Government to the Bishop was faintly reprehended), the Bishop was beyond the reach of further insult.*

On the 26th of August, 1836, Bishop Corrie held his primary visitation in the Cathedral at Madras, and then proceeded to visit some of the out-stations. In this visitation travelling by dawk from the banks of the Kistoor to Hyderabad was excessively fatiguing to the Bishop's debilitated constitution—but very soon after this, all thought of his own health was absorbed in his anxiety respecting that of his wife, who had become so enfeebled as to render it necessary that a sea voyage should be attempted, as the only human means likely to save her life. But before arrangements could be made for carrying this object into effect, she became suddenly worse, and after two or three days of suffering, died on the 21st of December, 1836. This was a most afflicting event,

* As in all probability we shall not have this subject before us again, it may be interesting to notice here very briefly the history of the matter referred to in the memorial. The Government of Madras had long been accustomed to afford to the rites and ceremonies of idolatry and Muhammadanism, open encouragement and support. A gate in the Fort had actually been taken down to admit the procession of an idol—the idolatrous worship of the records of the state was systematically encouraged—money was paid from the exchequer to celebrate the “Belly God Feast,” and thousands of the poor peasantry were annually dragged from their homes, by the officers of a *Christian* Government, yoked, like beasts of burden, to the Car of an Idol, and their aversion to the service was chastised by blows and stripes. Salutes were regularly fired by British troops in honor of the idol, and Protestant soldiers were even compelled to be present at, and participate in, the worship of the Church of Rome. These enormities reached the climax of abomination, when shortly previous to the period of which we are writing, fourteen of the miserable victims, thus forced by the Madras Government into the service of the Indian Moloch, were crushed to death under the wheels of the Car.

A little before the emancipation of the Press at the Presidency, in 1833, a despatch was received from the Court of Directors, denouncing the support granted by their servants to the shrines of idolatry, and directing in peremptory language that this unholy alliance should be dissolved. The minds of the wise and the good at that Presidency were now cheered with the hope that the humiliation of our national character, annually exhibited to the country, would cease. But months and years passed over in vain expectation. The orders from home were treated with contempt, and the national degradation was still perpetuated. At length a body of gentlemen in the Ecclesiastical, Civil, Military and Medical branches of the service united with the ‘free merchants’ in presenting a petition to the Governor, beseeching him to use his influence with the Supreme Government to enforce the injunctions of the Court of Directors, to dis sever the influence of Government from the support of idolatry, and to grant relief to the tender consciences of the public functionaries, who, in despite of those orders, were still constrained to assist at the performance of idolatrous rites. The petition was signed by thirteen chaplains, thirty-seven missionaries, and one hundred and fifty-two European residents, civil, and military, of all ranks and stations, and by the Bishop, by whom it was transmitted to the Government. Strange to say, the Governor far from concurring in the prayer of the petitioners, refused it, and referred the matter to Calcutta in dudgeon and even, as we have already said, rebuked the venerable Bishop for the support he had

but the numerous necessary duties which he was called upon to engage in, tended in some measure to lessen the Bishop's keen sense of his bereavement. Among those duties not the least engrossing was an ordination, of which he had given notice previous to Mrs. Corrie's decease. The ceremony took place on the 8th of January, 1837. At this time also, the attention of the Bishop was a good deal occupied with the subject of a new Church for St. Thomè, for which he issued a subscription paper.

But we have now arrived at the closing scene of this amiable and truly worthy man's residence on earth. The Bishop, as has been observed, had complained of great fatigue and exhaustion when on his visitation; but, it appears, that when at Hyderabad in October, 1836, he had suffered also from an acute pain in the head, which came on suddenly. This pain never afterwards left him, and the constant and peculiar manner in which it affected him, was not much noticed only because he attributed it all to the anxiety of mind he had gone through on account of his wife. On January 31st, when on his way to the fort in company with the Archdeacon, for the purpose of attending there a meeting of the Committee of the Society for Propagating the Gospel, he was seized with an unusual giddiness, which prevented him from reading a paper he had in hand. On reaching the vestry of the Fort Church, he was so ill that the Archdeacon had him conveyed home and medical aid sent for. After leeches had been applied to the head, the Bishop seemed to recover a little from the state of stupor in which he was found to be on first reaching his house; but, except at intervals, he was only partially conscious throughout the four remaining days of his life. When however he seemed to revive somewhat, he manifested great pleasure at having passages of scripture read to him. And even on Saturday, February 4th, (the day before he died,) when sight and consciousness were well nigh gone, he yet indicated his cordial assent to different texts of scripture which his daughter repeated to him—more particularly when she read the 12th of Isaiah—"I will say, O Lord, I will praise thee," &c.—when he asked her to recite Cowper's paraphrase—

"I will praise thee every day,
Now thine anger's turned away;
Comfortable thoughts arise
From the bleeding sacrifice," &c.

and himself repeated "from the bleeding sacrifice." To the text "Behold the Lamb of God," &c. he answered, "Yes;" and on her adding, "Him hath God exalted to be a Prince and a Saviour;" the Bi-

time when his daughter read, "I am the resurrection and the life," &c. he asked, "Believest thou this?" Then when 1 John iii. 2 had been suggested to him, the dying Prelate repeated several times, "We shall see him as he is." The last scripture of which he seemed to be conscious, was Rev. v. 13. "Blessing and honor, and glory, &c, be unto the Lamb for ever and ever;" and in this spirit of praise and thanksgiving he appears to have passed into eternity, for his last words were—"For ever,"—"For ever." And so this servant of Christ entered into rest on the morning of Sunday, February 5th, 1837, in the fifty-ninth year of his age.

The following observations by Bishop Wilson on Dr. Corrie's career while in Bengal, are worthy of a place here, to show the missionary character of the subject of this memoir, and the estimation in which his name is held, even to the present day, in the upper provinces:—"Wherever I passed," observes Bishop Wilson, "during the visitation of the places where he had resided, Corrie's was the name constantly repeated. Corrie built the church and founded the mission at Chunar. Corrie built the chapel and school-house at Agra. Corrie built the two churches at Benares, and founded, or caused to be founded, the schools. At Buxar also it was the same. * * * He had a missionary's heart. Wherever he resided as a chaplain, he founded and sustained missions. He was the parent of the Church Missionary Society in India, the centre of union, the soul of all its operations."

DANIEL BRUNSDON. ✓

DANIEL BRUNSDON was born at Defford, a village near Pershore, in Worcestershire, on the 1st of June, 1777. His father was an Episcopalian, but occasionally heard the gospel among dissenters. His mother constantly attended the Baptist meeting at Pershore. There is every reason to suppose that they were both godly persons.

In childhood, Brunsdon's disposition was impetuous and violent ; for which at times he was unhappy, knowing that it was evil. "I used also," wrote Mr. Brunsdon in reference to this period of his life, "to be scared with awful dreams, which though they did not change my heart, nor materially alter my conduct, yet drove me to cry for mercy. I once dreamed that, having been provoked to curse an animal, I was immediately seized by the wicked one, and thrown into hell. I awoke in great agony of mind, and spent some time in prayer. A sermon also that I heard when about twelve years old, on Proverbs viii. 17 : 'I love them that love me,' &c. wrought mightily on my feelings, and made me resolve to seek the Lord betimes : but these things soon wore off."

"One day hearing a sermon," continued Mr. Brunsdon, "in which the minister gave a very moving description of a hereafter, I was much affected ; and the state of my mind rendered me ill in body. I then thought that probably I was seized with death, and this terrified me more. For some time I became very serious, and spent much time in prayer, nor could I conceal my unhappiness from my friends : I wept, but could not tell them on what account. Being ill, and unable to work, I was attended by an apothecary : but his medicines were of no use to me. Soon after, the minister preached from Proverbs xiv. 26 : 'In the fear of the Lord is strong confidence, and his children shall have a place of refuge.' I felt conscious that mine was not the true fear of the Lord, but merely a being afraid of him, lest he should send me to hell ; and that as to confidence, I had none ; yet the sermon taken as a whole, was not only interesting to me, but tended much to enliven and encourage me."

In December, 1792, Mr. Brunsdon went to live at Bristol. This removal from all his friends and connections was a heavy affliction : it was accompanied, however, with a great revival in his soul. Prayer seemed now more necessary, and was very often sweet to him. His Sabbaths also were much blessed. He delighted so much in the pub-

would not have given them up for the world. In one instance, however, his zeal betrayed him into an error. His master had enjoined him to stay at home every other Sabbath evening : but whenever he thought there was no danger of being detected Mr. Brunsdon went to worship, contrary to his master's will. In this he showed conduct at best, both disobedient and unlovely. He used at this time to read the scriptures with profit ; and had access to his master's library, in which were many good books ; these with the discourses he heard on the Lord's-day, informed and enlarged his mind ; but the family in which he lived were worldly, and proved a snare to him.

About July, 1795, Mr. Brunsdon called on Dr. Ryland, and on the request of the doctor repeated his visit, when he enjoyed much pleasure in his company. On this occasion Mr. Brunsdon told him, he wished to follow the Lord in his ordinances ; and after some self-examination on so important an undertaking, in the month of November, he offered himself for membership at Broadmead, and was accepted.

He had for some time imbibed very high notions in religion, which tended to inspire him with a large portion of self-confidence. He had read Mr. Huntingdon's " Bank of Faith " as he calls it ; but afterwards perceiving the self-important spirit which it breathed and imparted to the reader, he was as much disgusted, as he had before been pleased, with it.

From his first embracing the gospel, Mr. Brunsdon had a desire after the work of the ministry ; and frequently prayed that, if the Lord had any work for him to do, he would open a way. On reading and hearing the missionary accounts from India, he felt a desire to go on such an undertaking. Soon after the appearance of No. IV of the Periodical Accounts, which revived all his feelings on the subject of Missions, he offered his services to the Baptist Missionary Society through Dr. Ryland, and was accepted as a probationer. On the 24th of May, 1799, Mr. Brunsdon, in company with Messrs. Marshman, Ward, and Grant, went on board the *Criterion* at Plymouth. They had a pleasant voyage ; their captain was a truly pious man, and set his crew a bright example. Mr. Brunsdon with his colleagues laboured incessantly among the sailors, and they were rewarded by the evidence that their labours were not in vain. The vessel arrived in India in October, and finding that the brethren could not settle in Calcutta, as the English Government were opposed to it, they went up to the Danish settlement of Serampore, and being kindly received by the Governor, Mr. Bie, on the 14th of October, they landed and took up their abode there. Mr. Brunsdon afterwards went to Beerbhoom to see Mr. Thomas, while Mr. Ward went to Malda in order to induce Dr. Carey to remove the Mission to Serampore.

The older missionaries having joined, premises were obtained and the operations of the Mission commenced and carried on with success at Serampore, under the protection of the governor.

At the close of 1800, Mr. Brunson was visited by a heavy and dangerous affliction. About the 5th of December he fell ill with a putrid fever, as was supposed, by taking cold in the printing office; medicines were resorted to, but Mr. Brunson seemed to have no confidence in them; he felt a great desire for Mr. Thomas' return, and "almost a persuasion that by means of him he should recover." Here the hand of the Lord was remarkable. Mr. T. left Beerbhoom three days sooner than he intended, and without knowing the cause seemed to be impelled to make as rapid a journey to Serampore as possible; he arrived on the 17th. He immediately used the warm bath, gradually increasing the heat till copious perspiration ensued, and on the evening of the third day the spots came out very red; after which Mr. Brunson began to recover, though he laboured under a slow fever for some time. During this affliction his mind was blessed with peculiar enjoyment. When recovering he sometimes complained of being afraid that he was losing that happy frame of mind. And as soon as he appeared better, he went almost daily to the house of Krishna Pál, the first Hindoo whom the missionaries had the pleasure of baptising at Serampore (in ~~January~~, 1800) to read the Word and talk of heavenly things. This he enjoyed very much.

Towards the end of February, Mr. Brunson became worse again; and on the 1st of March went down to Calcutta, accompanied by Mrs. Brunson, to consult an eminent physician as to the nature of his disease. He now learned that his principal complaint was an enlargement of the spleen, which had been coming on for some time. He gradually got worse. Some shivering fits on the 28th occasioned apprehension. However, all through the next month, he appeared to be recovering, and about the end of ~~May~~ returned home. He had not, however, been long at home, when he experienced a return of the symptoms, and he went again to Calcutta, where he gradually got worse. On the 26th of June, he was in great danger. His mind was much clouded, and he appeared at times, to be quite confused and delirious. He said his mind was very dead. He died on the morning of the 3d July, 1801, in the twenty-fourth year of his age. For some hours before his death he appeared to suffer greatly; his cries were very distressing. His last moments were tranquil, though he appeared insensible.

NATHANAEL FORSYTH.

NATHANAEL FORSYTH was born in the year 1769, of pious parents, at a place called Smalholm Bank, near Lochmaben, shire of Dumfries, Scotland.

After the usual course of studies at the university of Glasgow, he went for the prescribed number of years to the Divinity hall, under the Rev. Professor G. Lawson, of the New Burgher Associate Synod.

In the year 1797, he was accepted as a candidate for missionary labours, together with the Rev. J. Edmond, (who was afterwards his constant friend and valuable coadjutor,) by what had then assumed the designation of the Missionary Society, but is now the London Missionary Society. At that time he was a tutor in a respectable academy at Islington, under the Rev. Anthony Crole; and occasionally preached when he had an opportunity.

In the year 1793, a very striking and general concern for the benighted condition of the heathen began to be manifested in Great Britain. It was this remarkable year, in which the Rev. Mr. Carey and Mr. Thomas came out to India. In consequence of an address which appeared the next year, in the September number of the "Evangelical Magazine," and the different letters which were written to ministers and others, both in town and country, on the subject, this concern was greatly augmented. The effect was, that resolutions were immediately adopted for forming "A Society for the purpose of sending the gospel to heathen and other unenlightened nations." On September 21st, 1795, and the three following days, a numerous and respectable meeting of ministers and other Christians took place in London, when addresses were delivered, and large sums collected, and a Society established under the name of the Missionary Society, comprehending various denominations of Christians.

Amongst others who manifested the same pious zeal and concern in Scotland, two gentlemen, Mr. Robert Haldane of Airthrie, and Captain James. Haldane, deserve particular mention. About the beginning of the year 1797, they conceived a design of coming out along with some missionaries to the northern quarter of the British territories in India, for the purpose of establishing a college in some central situation, where missionaries might acquire the Oriental languages, and whence they might go forth to preach the gospel to the nations of the East. With these views the former of them

and Messrs. Forsyth and Edmond were selected to accompany them, under the patronage of the Society before mentioned; but on application being made for permission, the Honorable the Court of Directors thought proper to deny their request. They were, therefore, detained from proceeding in the execution of their plan.

X In consequence of the failure of the above scheme, it was determined, in the beginning of the year 1798, that Mr. Forsyth should go alone in a ship belonging to a friend, in the first instance to the Cape of Good Hope, and afterwards, as opportunity might offer, thence to Bengal. Accordingly Mr. Forsyth embarked; and in December of that year reached the seat and scenes of his future labours. On his arrival in Bengal, he obtained permission to preach in Dr. Dunwiddie's Lecture Room in Cossitollah, Calcutta. He was, we believe, the first individual who landed in India, under the patronage of the London Missionary Society; but it does not appear that he ever engaged in direct missionary work, nor did he ever receive the smallest emolument from the above Society, except a sum in dollars on leaving England.

In the beginning of 1801, Mr. Edmond arrived, who says, "he found Mr. Forsyth going about striving to do good, without any certain dwelling place, but a very small boat, on which he went up and down the river, and generally lay in at night, though many of his friends would have given him a room with a bed: but he delighted much in retirement."

His attention having been directed to Chinsurah, where there was no regular clergyman, he sought and obtained permission to officiate in the settlement church there, and while residing about fifteen miles from the place, presented a remarkable example of diligent and punctual attention to the duties he had undertaken to fulfil; for though the aforementioned boat was his only conveyance, and wind and tide were not always in his favor, he was seldom known to be beyond his time: it being his practice to walk when he found the current too strong for the boat to proceed.

Y In June of the same year, he purchased a bungalow on the bank of the river above Bandel, a place about three miles above Chinsurah, and at that time chiefly inhabited by Roman Catholics, whose principal church is situated there. From this place he regularly walked down every Sabbath morning to Chinsurah, to preach at the settlement church; and not unfrequently thence, after service, to Calcutta, to preach at the General Hospital, for which he had obtained the sanction of the Rev. David Brown, the Senior Presidency and Garrison Chaplain. He also preached to the soldiers at the Fort, who were then

In the years that followed he was continually and diligently employed, entering with unabating ardour, every practicable door of usefulness that opened to his view ; now preaching to the neglected soldiers in the Fort, and then hiring a house and officiating at Serampore. Nor were these labours merely occasional, or ephemeral ; on the contrary, they were characterized, as was all *he* undertook, by a spirit of remarkable perseverance, and a resolute defiance of the most appalling difficulties and discouragements. He was never observed to fail in one engagement that he might fulfil another ; but by being instant in season, and out of season, he found time to discharge fully all the duties of the pastoral office. His attention to the sick, and his liberality to the poor were both remarkable, and his self-denial not less so. A trifling circumstance, which occurred about this time, will be a proof of both. Early one morning an aged man of European extraction, who had come from the Coast to Bengal in search of employment, entered his bungalow. As Mr. Forsyth kept no servants, no one was visible, and the poor man paced the room in hope of thus attracting attention. While so doing his eye caught an individual in one of the side rooms, lying on a bed of straw. This was Mr. F. who, perceiving that he had a visitor, rose and came out. He soon ascertained his wants, and brought for his refreshment all the provision he had, consisting of a little bread and cheese ; while the man partook of this, he went to his room, and X on coming back again, presented him with half a gold-mohur, saying, "Take this, it is all I have." While we cannot commend his prudence, we must admire his principle, and glorify that grace, the possession of which enabled him so entirely to disregard the things which most men count their highest treasures.

We will here present our readers with a short quotation from a letter to Europe, written by him about this time. It will prove that though he saw it right on account of the lack of labourers to devote himself to the service of the professedly Christian part of the population, the interests of the heathen lay very near his heart :—"In your last letter, I am happy to hear of the coming of Mr. Thom to join with us in the Lord's work in these parts. I hope the friends in Britain will not be backward in sending him ; here is need of many labourers ! In the neighbouring settlements, Dutch, French, and Portuguese, Chinsurah, Chandernagore, and Bandel, there are none to preach the gospel of Christ, or to instruct the children, but a poor worm, from weakness and unworthiness very unfit ; but all our sufficiency is from God. I hope you will never forget these dark places of the earth ; their necessities cry aloud, 'Come over and help us.' Let there be no time lost, no enemy dreaded, no danger or want feared : let us all join at home and

abroad, in love, harmony, and peace, for the glory of God and the good of all. I have written by this fleet, to my friend, the Rev. Sir Harry Moncrief, of Edinburgh, to send more labourers into this vineyard. Should they come even at the same time with our brother Thom from Gosport, that need not by any means prevent him, for our Lord wants many labourers here. Let them all come—all will be welcome to Him and to me.”

Mr. F. was agreeable in society, but could seldom be induced to enter it; except for the express purpose of reproof, rebuking or exhorting. He seemed to feel that he had a great work to perform, and that every minute was lost, which was not devoted, directly or indirectly, to its fulfilment. The amazing rapidity with which he conveyed himself from place to place, without the assistance of either carriage or palanquin, is one proof of this; and while we cannot in this respect hold him up as a mark for general imitation, for the personal strength of few would allow of such an exercise, (nor do we conceive it right thus to try it in a climate like India,) we must again allude to the enabling source of these extraordinary efforts; that source was not, in *himself*, for it was not human pride or fierce ambition, that goaded *him* forward; love to his master and zeal for the salvation of mankind alone prompted his footsteps; he was, we conceive, second to few but the Apostle Paul in entire devotedness of heart and life to the Redeemer. And his ministrations were greatly blessed of God to the edification of his hearers, and to the promotion of a spirit of piety amongst the people.

His sentiments with regard to some things, were what the majority of his brethren termed singular; but springing as they did in him, from deep and powerful convictions of their importance, we cannot but admire the consistency with which he constantly exemplified them. Conscientiousness might well be called his watchword, of which his uniform refusal of all pecuniary remuneration for any of his labours was a remarkable and striking proof. (It had been the practice of the Dutch Government to allow 50 rupees a month to a person whom they denominated a Reader, whose office consisted in reading the scriptures aloud, before the commencement of the service, during the time the people were assembling for worship. On the decease of Mr. Kiernander, who had long fulfilled that duty at Chinsurah, this sum was offered to Mr. F. who refused to receive it; but on being much pressed to do so on the ground, that it would furnish him with additional means of doing good, he consented.) After a while, however, he again declined it, saying, “I have no use for it, I can do very well without it, why should I take what I do not require? Pray apply it to the relief or assistance of some who really need it.” It will be judged from what has been re-

lated, that his personal expenses must have been very small, and this will account for his readiness to help in all cases requiring pecuniary assistance, and for the appearance of his name in various lists of subscriptions for 100 rupees, while some men possessed of lacs stood at 50. He had also stated seasons for distributing alms to the poor, thus exemplifying his favorite maxim, with regard both to temporal and spiritual benefits, "Freely ye have received, freely give."

It will not be out of place here to say a word on Mr. Forsyth's devotional habits. A look into the closet explains much that cannot otherwise be accounted for, for secret prayer is the *breath* of a Christian, and it is generally found, that it is those who are mightily earnest, and unceasing in supplication, who are steady, persevering, and admirably consistent in action. No Christian can do anything of his own unaided strength; and those who enter prayerlessly, and thoughtlessly, upon holy and responsible engagements, are often betrayed into sin, in the prosecution of their most zealous efforts. Mr. Forsyth was a man of prayer—he loved and lived upon communion with his God; and it is when we draw aside the veil and behold him in retirement, that we cease to wonder at his holy energy, his undaunted courage, and his uncommon abstractedness from the things of earth. Intercourse with heaven was "his meat and drink," and to do the will of heaven's God and King was his delight. The flame which burned so brightly that all men might see the reflection of the light it caused, was kindled on the altar of devotion, for he passed "whole nights in prayer to God," or "rising up a great while before day, he departed into a secret place himself alone," to hold long and uninterrupted fellowship with the beloved of his soul. During the Saturday, and till 12 o'clock on the morning of the Sabbath, he studied, fasted and prayed, abstaining from all food except a little *konjee* (rice water.) We need not be at a loss to guess the effects of sermons so prepared; nor need we wonder to be told, that many petitions which formed the burden of *his* prayers have been fulfilled.

Mr. Forsyth preached often; but with a seriousness and earnestness corresponding with the awful nature of the subjects he handled. His discourses were plain and evangelical. He never spared any who deserved censure. Where he could gain access, (and he generally found admittance every where,) he personally rebuked them, if necessary; where access was denied, he wrote, freely exposing their faults. He frequently made them the subjects of exposure in the pulpit,—a practice which cannot be recommended, since it is more likely to inflame the minds of offenders, excite rancour, and provoke opposition, than to produce any good effect.

✓ The next field of labour into which Mr. F. entered was entirely dissimilar to any of his previous pursuits ; it was the superintendence and tuition of a large school at Chinsurah, which had been deprived by death of its former master. For this purpose he left Bandel, and having purchased a large house and extensive premises at Chinsurah, he settled there. The same remarkable diligence, Christian simplicity, and forgetfulness of self, marked his conduct in this as in all his other engagements.

As some of our readers may like to know the manner in which he conducted his school, we subjoin the following brief sketch of it, which has been supplied by one, who was once his pupil :—"The mode of tuition that was pursued by the Rev. Mr. Forsyth, was simple, and perhaps not well calculated to ensure the ends for which schools are, or ought to be established. I believe not one of his pupils left him qualified. We had prayers twice a day. In the morning, from the second day of the week to Saturday, after the usual divine services, some of us repeated a portion of the Latin grammar, and others who did not study Latin, recited passages either out of the Old or New Testament, concluding with reading a chapter all round from the latter. We then went to breakfast, and at 10 A. M. joined the school again ; when, Mondays excepted, we occupied our time in working a few sums each, and in reading some religious books till 1 P. M. After dinner, including the hour or two allowed for recess, some of us construed passages out of the Latin Testament, while others repeated portions out of the English version. These exercises were concluded, as those of the forenoon, with perusing a chapter each out of the Bible. On Monday afternoons, he usually favoured us with a lecture, from a verse selected from the portions of Scripture we had to commit to memory the preceding day." This was the general routine of instruction. Those who are at all accustomed to reflect on the dispositions and capacities of youth, will, on the first glance at the above statement, agree with the writer of the letter, that it is under every circumstance unlikely to promote the objects of schools ; and the objection that would first start in their minds, is the disproportion that appears in the allotment of time to the different exercises. Too much of it seems to have been occupied either in reading, or committing to memory the Scriptures. Some indeed think, that no one can be taught too much of them ; but we are inclined to think it is a mistaken notion, and such individuals are as much in error as those who give too little attention to the teaching of the Bible. The higher branches of education seem to have formed no part of his aim. He was probably not unacquainted

nicate the knowledge of them to his pupils, since they are such essential parts of a liberal education.

It was in the year 1805, that Mr. F. undertook the management of the school. The money for the purchase of the premises was advanced to him by a friend, and he liquidated the debt from the proceeds of it. He never occupied any part of the dwelling-house himself, but devoted that which was not appropriated to the boys to the use of his friends, while he contented himself with some of the out-offices. He was seldom seen, except for a short time after school hours and during meals; for his love of retirement and contemplation increased with his engagements, and so secluded did his habits at length become, that it was sometimes quite impossible to discover the place of his retreat. He would lie for hours on the plot of his garden, unconscious of the presence of any but Him whose vaulted archway was his canopy.

After his seasons of retirement were over, he would sometimes mention to his friends remarkable appearances with which he had been favored, and at other times he would relate dreams which had made a powerful impression on his mind. One of these we here subjoin. It occurred a very short period before his death, and certainly seemed indicative of the event. He imagined he had three funerals to attend, which he met at the Esplanade at Chinsurah; upon going among them, he found only two, nor could he by searching discover the other. This dream greatly affected him, and he was heard to remark many days afterwards, "The two funerals have taken place, but I shall remain in doubt as to whose is to be the third:" *that* proved to be his own, for no other individual was after this time buried by him. It is scarcely necessary to remark that these supernatural visitations, as he conceived them, were most probably the effects of an imagination, highly wrought upon by the contemplation of spiritual objects, and the want of those reliefs that are afforded to the overwrought mind by the relations of social intercourse; and, however illusive they might be in their nature, their tendency as it regarded him was only good, and their occurrence cannot be considered as derogating, either from the genuineness of his piety, or the soundness of his mind.

For some time Mr. Forsyth held a meeting on Monday evenings, at the Mission church; but some unpleasant circumstances shortly occurring, he was advised by some of the members of that community to give it up, which he did, and commenced a meeting on that evening at his house at Chinsurah, but latterly removed it to the settlement church. On Thursday evenings he conducted a meeting at the house of a printer

Besides these services, he preached sometimes on a Sunday, and sometimes on a week-day at Serampore, in a house which he had hired at his own expense. This, however, had but a short endurance, as he was obliged, from various causes, to give it up.

X The Lal Bazar chapel having been finished, on 1st of January, 1809, according to a resolution adopted at a meeting of the subscribers, Mr. Forsyth opened the chapel, in conjunction with Dr. Carey. On this occasion he conducted the evening service. At the time when the resolution was conveyed to him, he received a letter containing a request, to know whether he also wished to preach statedly in the chapel, and desiring him in that case to fix on that part of the Lord's-day which would be most convenient to him. He accepted the offer, and chose the evening for his part. This opened a new field for exertion. To one who readily embraced every opportunity to preach Christ, it may easily be conceived how pleasing the circumstance must have been ; but he was soon disappointed in his expectations. His congregation in a little time deserted him, except a few who stood by him to the last. Whether the reason of their forsaking his ministrations was that they did not admire his plain and unpolished discourses or his unattractive delivery, compared with the more popular mode of his fellow-labourers, we know not ; but he, as if determined to do his duty, continued to preach there, notwithstanding every discouraging circumstance, to the close of his life.

Mr. Forsyth usually enjoyed good health, and being of a strong constitution, was able to bear much fatigue : hence he seldom used any conveyance, even for the longest journey. When he could not get a boat, or wind and tide did not answer, it would not hinder him from prosecuting his design, for he would set off on foot. Palankeen and bearers he never employed, because he thought it was a piece of cruelty. It was not until within a year before his death that he became, properly speaking, the subject of sickness, when he began rapidly to decline.

X A few weeks before his death, he removed to a friend's house at Chandernagore, whence, on the 30th January, 1816, he wrote to a missionary in Calcutta the following note :—" I have been very ill, and not likely to get better. All medicine fails. I think the Lord is about to remove me : well he may, I have so often offended him, and been such an unprofitable servant ! But I want to set my house in order. I am at Mr. Wade's, Chandernagore. If you could take a run up with the tide, I would be very thankful. Pray for me. The Lord bless you, and all yours."

Upon receiving this intimation, the missionary written to immediately complied with the request, and on his arrival found Mr. Forsyth much

reduced and weak, but in a happy frame of mind. After some conversation about his worldly affairs, Mr. F. spoke on religion, and requested him to pray. He expressed his joy and thankfulness, adding, he felt much better that day than he had the day before. On parting, the missionary requested that he would employ the assistance of somebody to inform him again how he was. On the 4th of the next month, he addressed the following letter to the same person:—"Instead of employing another, the Lord is pleased to enable me to tell you myself, that by His mercy I am somewhat better. The pain distresses me, and I have had no sleep for about a fortnight, so that I am remarkably weakened: you would be much surprized to see me resting at almost every word, and then with difficulty getting over it! I have done! If you see any of the brethren from Serampore, tell them I have been very ill, and am not yet out of danger. I have no doubt of their sympathy and prayers, and that they would do any thing in their power for my recovery and comfort. I much admire the simplicity and fervency with which they worship God, and preach the gospel of his Son, like all the old Puritans and churches of the Reformation, without Popish ceremonies. Christian regards to Mrs. ———."

It is believed that this was the last letter he wrote. At 5 o'clock in the morning of the 11th, amidst the severest bodily pain, but in the happiest anticipations of eternal glory, his saintly spirit took its flight "straight to yonder world of joy." He was aged forty-seven years.

~~~~~



## SARAH LOVELESS.

---

SARAH FARQUHAR was born on Long Island, State of New York, on the 23rd of September, 1774. She was the first American female who engaged in foreign missions.

At an early age she was placed at school, with that eminently gifted and pious lady, Isabella Graham, of New York, and afterwards became an assistant in her school. Like her instructress she was a Presbyterian, and a member of the church under the pastoral care of the celebrated Dr. Mason.

In 1798, when Mrs. Graham retired from the arduous duties of her school, Miss Farquhar was solicited to become her successor; but this she declined, choosing rather to enjoy the society of her patroness and friend. The attachment between them was so great, that Mrs. Graham always addressed her as her child. But instead of enjoying the society of her friend, she removed far from her. The Lord, by whom the bounds of our habitation are fixed, had designed her for another sphere, and appointed her to live and serve in foreign lands. An epidemic, which in 1804 carried many persons to the grave, brought Miss Farquhar also to the gates of death, and as she was recovering, her medical attendant said, the only means of saving her life would be a voyage to a warm climate.

About this time a son-in-law of Mrs. Graham, Andrew Smith, Esq. was trading to the East Indies, and was then preparing to sail with his family to London, and thence to Madras and Calcutta. With them Miss Farquhar embarked in the ship *Alleghany*, and arrived safely in England. She sojourned several weeks in Birmingham; and here the circumstances commenced, which eventually led her to become a missionary's wife. The London Missionary Society were preparing to establish a Mission in the idolatrous city of Surat; but the East India Company not allowing Christian missionaries to sail in their ships, the London Missionary Society availed themselves of the privilege of sending Dr. Taylor and Mr. Loveless in the American ship *Alleghany*. They embarked on the 4th December, 1804, and arrived at Madras, June, 1805.

During the voyage that attachment was formed, which death only could sever, and which for more than thirty-two years was a source of the purest earthly delight. It was a saying of Mrs. Graham's, that "Religion and conjugal love will sweeten almost any lot;" and this happy couple found it so, amidst all the trials of a missionary life. On their arrival at Madras, the peculiar circumstances of the Mission rendered it

whence she returned the next year to Madras ; and, on the 9th of May, 1806, she was married to Mr. Loveless, in the Fort Church, by the Rev. Dr. Kerr.

Mr. Loveless had the honour of being the first *English* Missionary to Madras, and his situation had peculiar difficulties. The city of Madras is the residence of the Governor, and the capital of the Presidency : it stands near the sea, on the coast of Coromandel, and contained about 300,000 inhabitants. As the policy of the East India Company's Government prevented missionaries from going to India in their ships, so the same policy made it difficult for a missionary to labour there, having come in a foreign ship.

The Rev. Dr. Kerr, senior chaplain, and a few other friends who took an interest in Missions, advised Mr. Loveless, as the only way to get a footing at Madras, to become the Superintendent of the Military Orphan Male Asylum, and there to impart religious instruction to 350 boys. He yielded to their advice ; and in this Asylum he remained about six years, under Dr. Kerr and his successors. Mrs. Loveless united in various ways in promoting the best interests of the rising generation ; many of whom lived to fill useful stations in the Presidency, and became members of the church, under the pastoral care of her husband.

In 1810, Mr. Loveless commenced his great work of building the missionary chapel known by the name of " Loveless Chapel." It is one of the most complete missionary chapels in the world ; and the laying of the foundation-stone of that edifice was a grand day for India. The chapel was built in Black Town, surrounded on all sides by Pagan temples. A fine missionary free-school for boys adorns it on the right, and a similar school for girls on the left, and a school for heathen children in the rear. Mrs. Loveless took a very active part in the erection of this house of God, and the business habits, which she had acquired in America, now shone forth to great advantage in her wise arrangements.

Mr. and Mrs. Loveless left the Military Asylum in 1812, and opened a boarding-school for their support. Mr. Loveless speaking of this, says—" It is, in strict justice, due to the memory of my departed wife, to acknowledge that, through the blessing of God on her agency, in advice and management, I owe chiefly my temporal prosperity in India, and the enjoyment of it in England." Her three cardinal virtues were industry, economy, and punctuality : these she learned of Mrs. Graham, and found them of the greatest advantage in her large establishment.

Mrs. Loveless had one of the largest families in India ; but everything was in order, and every one in his place. Sometimes they had thirty

boarders, besides day-scholars, several of whom were girls; and Mrs. Loveless took the whole weight of the domestic concerns, that her husband might be more at leisure for the work of the Mission, while for some hours every day she taught the girls, and some of the younger boys.

Mrs. Loveless was the mother of four children: three of whom she followed to the grave, and the surviving son, in consequence of the delicateness of his health, was sent to England. Thus was she bereft of all her children.

Mrs. Loveless' heart was long set upon the education and elevation of females in India. Popular feeling was however against this: the natives said, "It is not the Malabar custom to teach women to read," and this was echoed from many voices respecting the East Indian children, whom Mrs. Loveless wished first to elevate; for they were almost as much degraded as their heathen sisters. As soon, therefore, as a reinforcement of missionaries from England arrived, in August, 1816, she commenced her Free School for girls, in connexion with the chapel. She had the arrangement of it in all its branches, and a beautiful picture it presented. Pious and benevolent ladies of the Presidency often visited it, and took great delight in promoting its success. The school-mistress was well suited to her station, and great good was done. The school was built and supported by friends on the spot.

Mrs. Loveless was always a generous friend of missionaries; and Mr. Knill bears his most willing testimony to her excellencies in this character. He refers to the fact of Madras being the seat of Government, and the chief seaport; "it often happens that missionaries from various societies touch there, and remain for a short season. Many of these beloved brethren," he remarks, "have shared in the sisterly kindness of Mrs. Loveless. Her house was their home, and her well-spread table supplied them, during their stay, with plain wholesome food. Newly-arrived missionaries, if not more than three or four in number, never needed to seek any accommodations while Mr. and Mrs. Loveless were at Madras. In this way they contributed largely to the missionary cause. By this means also many experienced their kindness; but none so greatly as myself. I lived two years in their family; and through their generous treatment, I was able to support several native schools with my salary. A few of the last months that I was with them, my health failed; most of my friends thought I should die, and I attribute the preservation of my life, in a great degree, to her unremitting care: yes, if any among the millions of Russia have been benefited by my labours, or if any good has been done by my tenure of my pen in

good sister Loveless. The last day that I saw her in India, she was superintending a missionary breakfast; a repast quite common now, but a rare sight under a tropical sun in the year 1819. On this occasion there were Church missionaries, Baptists, Wesleyans, and those of the London Society. We had assembled to commence the erection of a missionary chapel at Persewankum, exactly of the same dimensions as that in the Black Town; and as it was the day on which I was to sail for England, and thus take leave of my beloved fellow-labourers, they requested me to lay the foundation stone. A parchment-roll, containing the names of the missionaries present, was sealed up in a bottle, and deposited in the stone, that future ages might read what we attempted to do for the evangelization of India."

Mrs. Loveless, though improved in health by her residence in India, began to feel the dire effects of disease, and the last four years that she remained at Madras were a period of suffering: her medical attendant, therefore, urged a speedy return to England or to America. After some hesitation she at last consented; and as soon as it was known in Madras that Mr. and Mrs. Loveless had determined to re-visit Europe, a handsome purse was presented to them by the congregation, containing about two thousand rupees! This token of the love cherished for them by their Christian friends was increased in value by the manner in which the present was made to them. Some of their oldest friends accompanied them to the ship, January 14th, 1824; they thus left the scene of their numerous and useful labours; and in the month of June following, they arrived in London.

After Mrs. Loveless and her husband returned to England, they lived for some years at Herne Bay, on the coast of Kent, where Mr. Loveless exercised his ministry; but for several years she resided at Canterbury. In both these places, as far as she was able, she pursued the same diligent course of active benevolence. At Canterbury she attended the ministry of the Rev. H. Cresswell, and became much attached to him and his people, and during her residence in that city, her love to the rising generation led her to become one of the Superintendents of the Sunday-school, and though she had not the pecuniary means for doing what she had been accustomed to do at Madras, yet she frequently visited the sick, the aged, and infirm, and administered to their temporal comfort, nor did she overlook their spiritual state.

Mrs. Loveless was of a most retiring disposition, and could speak but little, from natural diffidence; yet, when in the presence of friends, and especially when among the poor of her own sex, and among children, then her embarrassment was removed, and she would speak

any tendency to sin, and direct them to Christ as the only Saviour, with peculiar tenderness and becoming faithfulness.

As she drew near eternity, she found the advantage of the good old orthodox truths which she had learned from Dr. Mason. She gloried in the doctrines of grace, and manifested their genuine effects in her holy life. She said but little to strangers, but she used to speak with delighted feeling to her husband, on the consolation she enjoyed as a sinner, from the completeness of the work of Christ. She viewed the efficacy of the atonement, as arising out of the glory of his character, as God equal with the Father. In this she trusted for eternal life. Hence she delighted to read those parts of the sacred scriptures, which speak so fully of the divinity of Christ, and of the work of the Spirit in applying these truths to the heart. All her hopes for salvation centred here.

“One of the last books we ever read together,” said her husband, “was the Great Teacher. She was peculiarly charmed with that book, because it exhibits in almost every page, the glory of Christ shining forth in all its meridian splendour ; not only on the mount of transfiguration, and at the grave of Lazarus, but in the most minute circumstances of his life ; proving him to be indeed, ‘God manifested in the flesh.’ ”

This desirable state of mind resulted from her cordial regard to the glorious gospel of the blessed God. Her soul to the last was fixed on Christ, and she enjoyed holy tranquillity through faith in the divine promises. She enjoyed heaven before she left the earth : all that she said in her departing moments was cheering. To the enquiry, “Do you want anything ?” she answered, “No.” And again, “Are you happy ?” she replied, “Yes : peace, peace.” At another time, referring to the inspired expression, “Unto you which believe he is precious,” she added, “Precious Jesus ;” and departed to her eternal rest in the kingdom of God, on the 20th of September, 1837 ; within three days of completing the sixty-third year of her age.



## JOHN CHRISTIAN DIEMER.

---

JOHN CHRISTIAN DIEMER was a native of Alsatia ; he studied divinity for some years at Strasburg, whence he removed to Halle, where besides pursuing his theological studies, he was employed as a teacher and moderator in the Orphan House at Halle. The frequent application of Mr. Kiernander for assistance in his missionary labours, induced the Rev. Professor Freylinghausen, Director of the Orphan Institution at Halle, in July, 1772, to fix upon Mr. Diemer, as a young man endued not only with a sincere and unfeigned piety towards God, but with such a measure of discretion and learning as might qualify him for the due discharge of the office of a missionary, and as a valuable colleague to Mr. Kiernander, whose age and infirmities were fast incapacitating him from fulfilling the arduous duties of the Bengal mission.

In December of the same year, Mr. Diemer, having proceeded to London, was presented to the Christian Knowledge Society, and the Rev. Mr. Bourdillon delivered to him the instructions of the board in a Latin oration.

In 1775, Mr. Diemer arrived in Calcutta, where he found Mr. Kiernander, besides being far advanced in years, also afflicted with a failure of sight. Mr. Diemer was received into Mr. K.'s house, where he resided till he married. At the end of that year Messrs. Kiernander and Diemer, in a joint letter, informed the Society that divine service in English and Portuguese had been uninterruptedly continued as usual. After due consideration they had found, that the circumstances they were in, rendered it indispensable that Mr. Diemer should first apply himself to learn English, in which he made so good a progress that he soon began to read prayers every Sunday ; and before the 10th of September preached in that language for the first time, and had continued to do so every other Sunday. At the request of the Dutch director and gentlemen at Chinsurah, Mr. Diemer had preached several times there, in the high German language, and once administered the ordinance of the Lord's supper.

Mr. Diemer assisted Mr. Kiernander for several years, and when Mr. K.'s infirmities increased, he took charge of the school, and established one for private pupils in his own house, which was next door to the public school. Mr. Diemer married a daughter of Mr. Charles Weston, of Calcutta, who had followed her father's example in abjuring Popery and embracing Protestantism.

flock of the Mission Church. She was taken off by a lingering disorder at Bandel, a small place about thirty-five miles north of Calcutta, on the banks of the Hooghly, on the 3d of June, 1782, in the twenty-third year of her age.

Two years after the death of his wife, Mr. Diemer quitted the service of the Society as their missionary at Calcutta, and returned to Europe, with one son, the only survivor by that marriage. During his stay in England he married a second wife. He came out again to India as a chaplain on the Establishment of the East India Company, in the year 1791, and died a few months after his arrival. •



## NATHANAEL TAJKHAN.

---

**TAJKHAN** was an Invalid Sepoy of about sixty years of age, and was by birth a Musalman; but for four or five years previous to embracing Christianity, he had renounced that faith for the tenets of Cuveer, and in consequence had abstained from animal food and from all strong drink; and he was so diligent in his new profession, that in a short time he made some proficiency in the doctrines of that Hindoo sectarian.

His conversion to Christianity happened soon after preaching had commenced in a school room in the Chunar bazar, about the latter part of February, 1826. Being informed by some of his comrades that the gospel was preached in Hinduwee by a missionary in the bazar, Tajkhan attended, and, as he afterwards expressed himself, the very first discourse that he heard went a great way towards his conversion. He now anxiously looked for the preaching evenings, and by the time he had heard the third or fourth discourse, his mind was quite changed, and he unbosomed his thoughts to some friends, and also to a native Christian, and received some tracts with the Hinduwee gospels to peruse. The Divine Spirit soon convinced him that he was a lost sinner, and needed just such a Saviour as is revealed in Christ Jesus. He now saw that Cuveerism was no more than high-sounding words, without any transforming influence for the better upon the life. It puffed him up with a high notion of his own importance. In fact, he perceived it to be a species of atheism, as is the case with the generality of the Hindoo sects differing from gross idolatry.

Having satisfied himself as to the divinity of the Christian religion, and the all-sufficiency of Jesus Christ to save sinners to the uttermost, he embraced Christianity, and was baptised on Whitsunday, the 14th of May, 1826, by the name of Nathanael Tajkhan, in reference to his guileless simplicity. No sooner had Tajkhan given himself wholly to Christ, than he was called to be a sufferer for righteousness' sake. His submitting to baptism was the signal for his being made the object of persecution. When he renounced Muhammadanism for Cuveerism, so far from being a sufferer, he was rather raised in the estimation of his neighbours; but it was not so when he laid aside the delusion of Cuveer for the sublime truths of the gospel, for both Hindoos and Musalmans united against him.

Poor Nathanael was now said to be out of his senses; and his sufferings arose chiefly from his associates in the army. He was said to have entailed disgrace upon his household, &c. &c.

religion of his forefathers—was an outcast from society, and every opprobrious epithet they could think of, as most galling to the natural feelings, was now heaped upon him; but he was supported under all his trials by the Saviour whom he had embraced, and he was, therefore, enabled to bear up with Christian patience and forbearance, and he made it his aim to overcome their evil with good.

After persevering in this manner for a while, his persecutors were shamed to silence, so that his most bitter enemy became his greatest admirer, and was himself a solicitor, through Nathanael, for the gospels that had wrought so great a change in him; and he ever after became his friend.

On hearing of his patient suffering under persecution, we are prepared to hear of his regular attendance on the ordinances of the Christian religion. This part of Nathanael's Christian conduct was conspicuous to all, for from the time he heard preaching in the bazar, till he left Chunar to go to his village, he was a constant attendant, when his public duties and health permitted, and though he resided half a mile from the church, yet neither the heat, nor the rain, could keep him away from public worship. He was equally regular in family religion, nor did his military duties prevent him wholly from reading and praying with his wife, at least once a day; and as his presence was seldom required after he came off his post, he used then to return home to seek the Lord in family duties. The same spirit that taught Nathanael to set so high a value on public and family worship, influenced him to prize the communion of the body and blood of Christ, of which he became a regular and worthy participator; nor did his religion rest here, for although he was a stated attendant on the public and social ministrations of the word, yet was he also *a constant searcher* of the scriptures himself.

From the day that Nathanael heard the gospel, such a relish for the word of God was given to him, that he became proverbially attached to the gospels, and he was, as regularly as his duties would permit, seen with his Hinduwee New Testament under his arm, coming towards the church of an afternoon, to read and have his difficulties explained. He was frequently heard to bless God that he was favoured with this boon, ere his sight was quite eclipsed with age. Being determined to make the best use of his remaining vision, he was seldom seen but he was perusing his book, and it was very remarkable that whilst some native Christians and others were engaged in discoursing on abstruse points of doctrine, and in unprofitable disputes, Nathanael has been noticed sitting by them intent upon the oracles of truth, drawing water from these

thanael's profession did not stop here,—like the disciples of old, having found the Messiah, the Anointed of God for the salvation of sinners, his zeal was enkindled to make Him known to others.

The first thing Nathanael did in this way was to labour for the conversion of his partner in life. He laboured night and day to bring her to the knowledge of the Saviour. Whilst she employed herself in spinning, he used to sit by her reading the catechism and the gospels, and he could find no rest so long as he thought she remained an alien to the commonwealth of Israel. Sometimes his hopes were raised respecting her, and at others depressed, according as she was influenced by the power of the word, or by the devices of the enemy, who is ever found ready to stir up his emissaries against the truth. He frequently brought her to the missionary, Mr. Bowley's, house, to hear the word from him, and that she might join them in Hindoostanee prayer. He continued thus, till he saw his labours crowned with success, when she was baptised in September following.

Wherever Nathanael could get a person to attend to reason, he was willing and able to render an account of his faith, and he always found occasion to rejoice in such cases, inasmuch as the divinity of Christianity was confirmed to him by the divine aid he experienced in stopping the mouths of gainsayers; hence he was never found reluctant to speak when a suitable opportunity presented itself to make known the Saviour. Having several relations in his native village whom he was desirous of bringing to the knowledge of the truth, he, though ill with the asthma, obtained leave of absence and went to his village, a journey of eight days. In November 1826 he left Chunar, purposing to return by Christmas. In his way, having previously supplied himself with tracts and single gospels, he distributed these to any who could read, and at his own village he gave the head-man some. To all he declared that he had embraced the Christian religion, and, therefore, would neither eat nor drink with any of his friends, lest he should be accused of taking their caste; and he exhorted them to act as he had done, by renouncing their false ways, and living in Jesus Christ for the salvation of their souls.

Not many days after his arrival he was taken ill at the village of his son-in-law; thence he was removed to the place where his brothers were, where he survived but ten days. His wife said, that during the whole time, his Book was his life, that he gave single gospels to most of his friends, and his complete Testament he reserved for his brother, who could read well. At every interval of his cough, he used to read and speak to his brothers, and lamented that he was not spared for *their* sakes. On presenting his Testament, he told his brother to remember



him : that it would be the means to him of comfort in time, and his guide to eternal happiness : that it was the book of God, and he had found it so to his own soul, and continued, “ You are all in an awful delusion, and I came home to deliver you from it ; but, alas for you, that I am called away ! Now I am dying—take heed you do not bury me among Hindoos or Musalmans ; but inter me remote from all, and communicate the news to my spiritual guide, who will cause a tomb to be erected over my remains.” Thus was this man called to his rest, remote from his Christian brethren, whilst engaged in propagating the gospel among his heathen relatives. One heathen on hearing of Nathanael’s death, said, that, “ He had become, in the strictest sense of the term, a *new creature from the time he embraced Christianity !*”

---

## JOHN ZACHARIAH KIERNANDER.

---

JOHN ZACHARIAH KIERNANDER was born at Linköping, near Norrköping, in East Gothland, Sweden, on the 1st of December, 1710. He was of very respectable family. While a boy he studied several years in the grammar school at Linköping, and was afterwards sent to the University of Upsal to finish his education.

Not content, however, with the opportunities of learning afforded there, and being desirous of adding further to his attainments, when twenty-four years of age, he determined to visit the University of Halle. Having procured letters of introduction he proceeded thither and arrived at Halle in November, 1735. For one designed by the providence of God to engage in the work of a missionary, no place of study could have been more appropriate. At that period Halle was peculiarly the abode of evangelical piety. In no city in Europe was the gospel so faithfully preached; and its holy truths so practically carried out. There a deep concern was felt for the spiritual welfare of the ignorant, and exertions were made for promoting it. It was the place in which above all others, the missionary spirit was cultivated, missionary plans developed, and missionary operations carried on. All this had been chiefly owing, under God, to the labours of those two faithful ministers of Christ, Breithaupt and Augustus Herman Francke.

Mr. Kiernander studied at Halle for four years, and was so esteemed by Professor Francke for his piety and attainments that, after being for some time preceptor, he was appointed by him to the responsible office of Inspector of the Orphan House at Halle. He was about to return to Sweden when the Professor proposed to him in the name of the Christian Knowledge Society, that he should go as a missionary to their newly established station at Cuddalore in the Carnatic. Mr. Kiernander, after some deliberation, accepted the proposal. He returned no more to Sweden, but was ordained at Halle to the work of the ministry on the 20th of November, 1739, and immediately set out for London, to commence his Mission. He sailed from England in the *Colchester* &c. the close of the year, and arrived at Cuddalore in the spring of 1740, a year after Nadir Shah had filled the north of India with all the horrors of war.

The new missionary entered upon his work, under many advantages compared with some of his predecessors. The excellent Tamul grammar and dictionary of Ziegenbalg; the complete Tamul Bible (partly

tracts, many school books, in Tamul, Portuguese and Telugu, with which the Missions were now well provided, were all open for his use. Mr. Geister had been for some time engaged on the station, and had just completed substantial buildings to accommodate two missionaries and two schools. His experience as an able colleague was also at hand. Mr. Kiernander himself was endowed with eminent qualifications of head and heart, was an excellent preacher, and brought to his work great zeal, and an earnest desire to give himself wholly to the missionary work.

After much difficulty, Mr. Kiernander and his colleague opened a Tamul school under a Christian school-master. At first it contained eight boys, sons of merchants and tradesmen in Cuddalore; but in 1742 it contained forty scholars. They also opened a school for the Portuguese, which at first contained five scholars, who were taught and maintained gratuitously. Next year Mr. Geister was compelled by ill health to return to Madras, leaving Mr. Kiernander alone in the work. This, so far from dispiriting, only led him to devote himself with fresh energy to the duties of the Mission. He applied himself diligently to preaching, and went into the villages twice a week with the Catechist, to visit the new Christians, and to make known to the heathen the way of salvation. In 1743 he had ninety-seven members in his Portuguese and Tamul congregations. In 1744 twenty-two members were added; next year forty-five; and the following year sixty-five. Thus had Mr. K. the pleasure of seeing his efforts practically useful.

About this time Mr. Kiernander married Miss Fischer, sister of Colonel Fischer, of the Madras army, a lady of eminent piety and of considerable wealth.

In 1746 a special trial fell upon the two Missions at Madras and Cuddalore, which threatened the extinction of both. Pondicherry and Cuddalore were so near each other that the French and the English, who respectively held them, could not live in terms of amity. M. Dupleix, the governor of Pondicherry, had for four years been making great preparations for an attack on the English Company's territory, and during the whole of 1746, both parties were in momentary expectation of a collision. The fleet of Labourdonnais arrived off Negapatam in July of that year, and on the 20th of September, after a bombardment of five days, took possession of Madras. Though a treaty of capitulation had been agreed to by him, M. Dupleix set it aside, and in January, 1747, half the Black Town, including the mission house and premises, was entirely demolished, while the church was turned into a magazine. Having got possession of Madras, M. Dupleix determined to seize Fort St. David likewise and within three months made three

unsuccessful attacks upon it and Cuddalore. The constant arrival and departure of troops and ships, with these attacks on the town (repeated for the fourth time in June, 1748, as unsuccessfully as before,) necessarily disturbed the ordinary course of missionary labour. Mr. Kiernander wrote to the Society that the confusion occasioned by the war was very great; he, in consequence, sent his family and the mission property to Tranquebar. Mr. Geister had joined his colleague again, and was a second time compelled to leave him; but Mr. Kiernander remained, and labored diligently for the good of his flock among surrounding dangers. In this he experienced, as he wrote to the Society, great kindness from the governor of the Fort, Mr. Hind, a man of sincere piety and excellent judgment. But in the midst of the confusion the governor died, and his death was reckoned by all as a great public loss. Still in these "troublous times," the faithful servant of God found his labors increasingly blessed, and his prayers answered. At the close of 1746 he had in his two congregations 180 souls, and forty-four children in his schools. To these, in the following year, there were added 167, making his congregation, at the close of the year 391; a remarkable increase at a remarkable period.

Mr. Breithaupt, a missionary, who had been appointed to Madras, now joined Mr. Kiernander for a time in his labors. Having a thorough knowledge of Tamul, he was an efficient colleague: and their united care so increased the congregation that they proposed to build a church. This however was unnecessary. The Romish priests during the war had paid much more attention to politics than to Romanism: they had carried on many treasonable practices, and both at Cuddalore and at Madras proved themselves little better than French spies. This was the return they made for the protection they experienced at both settlements. In 1749 they were expelled by the government from both places, and their property was confiscated. On the 25th of November an order of the Council was passed at Cuddalore, by which their church was given to the Society for Promoting Christian Knowledge. The day after the order was passed, the English, Tamul and Portuguese congregations met at different hours of the day, and the church was solemnly dedicated to God.

In July, 1750, Mr. Kiernander had the gratification of receiving into his house Mr. Swartz and two fellow-missionaries on their arrival from England. After a stay of ten days they departed to Tranquebar, and in a few months after Mr. Hutteman came to be Mr. Kiernander's colleague, and brought with him an able Catechist, named Rajaspen. The missionaries then carried on their instruction zealously, though the



ing their itinerancies to any great lengths. In the country around Cuddalore, the progress of religion was therefore at a stand still; and the Protestant converts, scattered up and down, experienced much annoyance and persecution from the Popish priests, whose number and influence had been greatly increased by the presence of so many French troops.

Thus the missionaries labored on till 1758. Rumours had not been wanting of a vast armament from France, that was entirely to destroy the Company's settlements, and drive every Englishman from India. The first division of this force, under the Marquis de Soupires, arrived at Pondicherry in September, 1757: and the remainder was shortly expected. On the 28th of April, 1758, a French fleet arrived, bringing the Comte de Lally, and his Irish regiment, with artillery men and canon. That very night a large body of troops was landed, who began at once to ravage the villages in the most cruel manner. Many of the Roman Catholics fled to the church near the governor's garden house, hoping for protection, as being of the same faith as their pursuers. But the latter were told, that these were the Protestant Christians and this building their church. Before the mistake was discovered, the whole party were cut to pieces and the church razed to the ground. Meanwhile the missionaries and their flock were safe within the walls of Cuddalore. On the 1st of May Count Lally himself, and his troops, including 2500 Europeans, and as many sepoy, appeared before Cuddalore, and summoned it to surrender. Preparations were made at the same time for besieging Fort St. David. That evening in their distress and anxiety the missionaries and their flock met together, that they might cast their cares upon the promises and help of God. The solemn service was interrupted by the entrance of the Commandant, who said he expected the walls to be stormed every hour, and, commending themselves, the garrison and inhabitants to the Lord of Hosts, they retired.

The next day, in the excitement and alarm with which the town was filled, hundreds of the natives brought their most valuable property to the houses of the missionaries, and filled them with it: an evidence of the confidence which even the heathen had in them. Cuddalore was very weakly garrisoned, its defenders being chiefly sepoy; its walls too were not strong, and on one side it was open to the river and the sea. When the garrison, therefore, was summoned to surrender, Major Polier, the commanding officer, at once capitulated on the terms proposed by the enemy. Anxious to secure if possible the safety of the missionaries, and their property, he advised them to accompany his flag of truce, and personally request protection from the French general. They accordingly went with the messenger, and found truly that in their



sudden and fearful peril, friends were raised up for them both powerful and faithful. They safely reached the choultry where Count Lally had taken up his quarters, and they no sooner stated their case, than M. Lally replied, that they as preachers of peace and concord had nothing to fear from his army; but that he would give strict commands to spare their houses, and hurt nobody in them. In order to accomplish this humane resolution, Colonel Kennedy, one of the officers, accompanied them on their return. When Cuddalore was delivered up, M. Lally stationed Baron Heidemann, with part of his cavalry at their houses, to preserve them from plunder. They were thankful for such mercies; but being unwilling to take the oath of allegiance to the French, which they feared they would be required to do, they resolved to leave Cuddalore and retire to Tranquebar.

On the day when the English garrison left Cuddalore, Count Lally paid the missionaries a visit. He spoke kindly to them, enquired about their country, their mission and its results, and having given them passports, furnished them with two country boats, to take away their property. On the 6th of May, with sad and heavy hearts, they departed, and in two days arrived at Tranquebar, where they were received with great gladness. Many of the native Christians accompanied the Mission to Tranquebar; they were received with a cordial welcome; and all the Cuddalore children were placed in the Tamul school. The two missionaries claimed a share in the labors of their Tranquebar brethren. Mr. Kiernander assisted in the Portuguese department, and Mr. Hutteman in the Tamul. While continuing these labors, Mr. Kiernander received an invitation from Colonel Clive to come and establish a Mission in Calcutta. The subject was laid by Mr. Kiernander before his brethren. As the immense force under M. Lally's command, and his various successes, seemed at the time to warrant the inference that the English rule would soon cease in the Carnatic, and perhaps missionary operations be suspended altogether,—it was resolved after mature deliberation, that Mr. K. should endeavour to establish the Mission in Bengal. With the full consent of his brethren, therefore, he left them, and, after a three weeks' voyage, arrived at Calcutta on the 29th of September, 1758.

Calcutta, when Mr. Kiernander arrived, was but a poor beginning of what it now is. The European portion of the town was compressed into a small space in the neighbourhood of Tank Square, then called the Park. Some of the houses in the square and along the river were large; but on the whole those inhabited by Europeans were few and mean. Then and for several years after Europeans kept the shops

the Armenian Church ; while the Lal Bazar belonged to the quarter termed "respectable." The Old Fort, where now the custom-house stands, remained not as the strength of war but as a depôt for the peaceful pursuits of commerce. Eastward, the town extended to the Maharatta ditch, along the Boitakhanah and Durrumtollah roads ; but Colinga was a native village and Chowringhee a thick forest. The Fort was just begun to be erected ; and the earthworks were being dug among the ruined huts of the village of Govindpore, and among the newly-cut jungle that had been growing in luxuriance down to the water's edge. The great plain was partly jungle, partly arable land, interspersed with huts ; and across it ran a single road branching off to the two villages of Allipore and Kidderpore ; at which two mean wooden bridges carried it over the nullah. Of the state of religion among the Europeans at this time little is known. A noble church, built by the voluntary contributions of prosperous merchants, captains, supercargoes and other seafaring men trading to the settlement, then stood near the north-west corner of the spot on which the Writers' Buildings now stand, and opposite one of the gates of the old fort. In this church service was constantly held. The President and all the Civil and Military officers of the settlement walked to it in solemn procession. The Rev. S. Briercliffe was chaplain. This church was destroyed by Nawab Suraja Dowlah in 1756. The Rev. Jervas Bellamy and the Rev. Mr. Mapletoft were chaplains at the time of the capture of Calcutta. The former died in the Black Hole, and the latter a few months after at Fulta, whither the fugitives had hurried. Two chaplains, the Rev. Henry Butler and the Rev. John Cape, arrived in 1758, and as the old church had been destroyed, and affairs were not yet in a very settled state, a temporary bungalow was erected for the purposes of worship within the battered fort : hence its name "The Chapel of the old Fort."

Such was the state of things on Mr. Kiernander's landing. He was received very cordially by the two chaplains. Pleased with his proposals, they at once entered into his plans, and aided him in collecting subscriptions for carrying them out. Colonel Clive also welcomed him, and allowed him a house from Government, in which Mr. K. lived for eight years.

On the 1st of December, 1758, Mr. Kiernander opened a school, and very soon had in it forty lads, English, Armenian, Portuguese and Bengalee, some of them of from fifteen to eighteen years of age ; and before the close of the following year he had admitted 174, of whom thirty-seven were maintained and supported. They were all instructed in English, reading, writing, arithmetic, and Christian religion. Mr. K.

first two converts were a Papist and a Bráhmaṇ ; and in them he had an earnest of his future success. At the close of the year, a large and unexpected addition was made to his congregation. The Dutch expedition from Batavia, which arrived in October, had been bravely met and defeated by Commodore Wilson on the river, and Colonel Forde on land, and 350 Dutch, besides Malays, were taken prisoners. Most of them volunteered into the Company's army, and Mr. Kiernander preached to them in German.

In 1761, as his school-room was too small, from his own funds Mr. Kiernander fitted up a building which he used both as a church and a school-room ; and in it he held his Portuguese service. So blessed were his endeavours that not only did he baptize eleven in the year previous, but in this year twenty-four were added ; and twenty-five lads, Romanists, declared it to be their intention to become Protestants. The priests took the alarm, and in various ways endeavoured to get his school-room taken away from him. But they signally failed ; his hands were strong ; his school prospered, another school-master from Madras joined him, and from among his former pupils several became his efficient helpers.

In the same year Mr. Kiernander lost his two friends, the chaplains. Both died within a short time of each other. He also lost his excellent wife, who had been the partner of all his troubles in leaving his old station ; and had accompanied him to begin life, as it were, anew, in a strange city. She died on the 9th of May. He mourned her loss several months, but in February of the following year was again married, to Mrs. Woolley, a rich widow lady of Calcutta. It is said she brought him a fortune of £25,000, which, added to his former wife's property, and to a legacy which he received about this time from his elder brother in Sweden, raised him to comparative affluence.

The next year, 1762, a heavy calamity fell upon the school, in common with the rest of the city : a dreadful epidemic broke out in Calcutta. Amongst others the new chaplain, Mr. Staveley, who, like his predecessor, had shewn great interest in the Mission, died from it. Mr. Kiernander himself was seized with it but recovered ; then relapsed and recovered again, in all six times ; but finally, was restored to health.

In 1763, the Charity School was provided with a master for itself, and Mr. Kiernander had only to superintend it. This was a great relief, and enabled him to confine his attention entirely to his missionary duties. In consequence, the school and congregation became too large for his present building. Finding this Mr. Vansittart, the Go-

In 1767, the Mission house alluded to above, was required for the service of Government, and as the Mission had now been ten years established, and Mr. Kiernander was consequently able to judge of its progress and of its results, and as his congregation was continually increasing, he resolved to build a church for its use. The estimated cost of the building was Rs. 20,000, but during its erection, several alterations were made, which added materially to this sum. The whole sum expended was Rs. 67,320, of which only Rs. 1818 were given by friends, the remainder being generously paid by Mr. K. himself. The death of the architect delayed its completion, but it was opened for worship at the end of December, 1770, and was called Beth-Tephilla, "the House of Prayer." Though not so beautiful as the former church of Calcutta, it is a substantial building, and at that time possessed the beauty of being the only church. Its appearance when finished, differed somewhat from its present one. In those days the good people of Calcutta painted the exterior of their houses: and amongst the prevailing colors, not only yellow, but also red and *blue* (!) were conspicuous. In accordance with this custom the church was colored red, whence its name "Lál Grijah," or red church. Subsequently it had large white squares painted on it to resemble stones.

In 1768, Father Bento de Silvestre, a Romish priest, who had been "a Popish missionary in Bengal upwards of fifteen years," renounced Romanism and joined the church; and the next year, another priest, named Da Costa, followed his example: these two men were of great assistance in the Mission. In 1771, two more priests, Hanson and Ramalheté became convinced of the errors of popery and joined Mr. Kiernander. The number of converts became increasingly great, and the heart of Mr. K. was greatly refreshed. In June, 1773, Mr. K. lost his second wife, after a six months' illness.

Mr. Kiernander, feeling the importance of his sphere of labour, and that as he stood alone, the Mission might in the event of his death, fall away,—had again and again written to the Society in England, entreating them to send him a colleague. But it was not till 1775 that a colleague arrived, and with him Mr. Kiernander's two sons, who had been to Europe for their education. The new missionary was Mr. J. C. Diemer. He proved himself an active man, was soon able to preach in English, and occasionally visited Chinsurah and preached in German. Meanwhile, in order to make the Mission as efficient as possible, Mr. K. pulled down his own house near the church, and rebuilt it on such a scale that it might be large enough for two missionaries, as he designed that the church, school-room and mission-house should be near each



which he had previously set apart for a burial ground. He also erected seventeen houses for widows and other poor of the Mission congregation.

The Mission had been very prosperous hitherto, but in the vicissitudes to which earthly things are subject, those placed over it now became unfit for duty. Mr. Diemer became consumptive, and was compelled to retire for twelve months to Chinsurah. Mr. Bento was often sick and laid aside from labour: and at length Mr. Kiernander also lost his sight. His eldest son, Robert, who had come out with Mr. Diemer, and was now about twenty years of age, had from the time of his arrival assisted in the school: and it was judged best, by Mr. Chambers and others, that during the present weak state of the Mission, he should read prayers and a sermon in his father's place. Application for help was made at the same time to Tranquebar, and two missionaries, first M. Koenig and then M. Gerlach, came thence to Calcutta, to take charge of the native congregation. In 1781, Mr. Kiernander recovered his sight. The surgeon of an Indiaman removed the cataract from which he suffered, and he was able to see with the help of glasses. Mr. Diemer's health too, somewhat improved, and he again took charge of the school. In 1783, however, he was compelled to return to Europe. In the same year the Military Orphan Asylum was founded on the proposal of Captain Kirkpatrick. In 1785, Mr. Bento died: and thus Mr. Kiernander was left, at the age of seventy-four, and unfit for active duty, to take charge of the Mission alone. He engaged a teacher, Mr. Franzel, for the Portuguese congregation, and gave as much assistance himself as he could.

In the year 1787, Mr. Kiernander's part in the Calcutta Mission closed. Mr. K. became bankrupt; and the sheriff in seizing his property, seized among other things on the Mission church, house, school, and burial ground. The circumstances under which the bankruptcy occurred are not widely known. The family papers give the following account, and the story which Bishop Corrie heard accords with it. Mr. Robert Kiernander seems to have had charge of his father's property, during his three years' blindness. He was very young and inexperienced, and was drawn by various parties, in accordance with the spirit of the times, into schemes for making himself rich.\* In 1782, he especially

\* To show the state of feeling at that time, even among the clergy, we quote the following entry in Mr. Kiernander's "Almanac," which he commenced shortly before his death:—"January 30, 1797. The Rev. Mr. Blanshard is preparing to go to England upon an American ship in about a fortnight, worth five lakhs. Mr. Owen, two and a half lakhs, Mr. Johnson, three and a half lakhs." Mr. Blanshard had been in Calcutta twenty-three years, Mr. Owen ten years, Mr. Johnson thirteen years. It will be seen from this that chaplains, as well as other



began to speculate in building houses, then thought to be a sure investment for money. Ready money was necessary to a considerable amount, and this was raised by bond. To these bonds Mr. Kiernander the elder put his name as security; and thus the safety of his own property depended upon the success of his son's projects. Mr. K. had in his hands 80,000 rupees belonging to a ward of his. The ward married an attorney, who at once demanded his wife's fortune, and refused to wait for it. It was shown distinctly that if he waited three months, all the houses, finished and unfinished, with the materials, could be sold, and that after paying the above sum, with all other debts, two lakhs and a half would be realized for Mr. Kiernander's estate. He still refused, other creditors were alarmed, and the whole property was attached by the sheriff. It was sold at a ruinous loss. The Mission property, which cost one lakh of rupees, was valued at one-tenth of that sum; and was bought by Mr. Charles Grant for that sum, as has been already stated in the notice of his life; the house at Bhowanipore, which cost Rs. 30,000, was sold to Mr. Charles Weston for 5000, and so on. No writ was issued against the persons of Mr. Kiernander and his son. But, as it was expected, they left the whole of their property (except that settled on Mrs. R. Kiernander,) in the hands of their creditors, and retired to Chinsurah.

Admitting the strict accuracy of this explanation, there can be little excuse for the old man's encouraging the speculations of his wild son, and unnecessarily involving all his own property in these equivocal enterprizes, and exposing the house which "he had built to God, and not to fame," to the remotest risk of the hammer. It is to be feared that his missionary ardour must have been not a little cooled, before he could bring himself to expose the establishment he had created, with such unexampled generosity, from his own funds, and watched over with paternal solicitude for a quarter of a century, to the chance of dissolution—not to liberate his son from embarrassments, but to foster his ambitious extravagance. There is still less excuse to be offered for the appropriation of the trust property in his hands to this object, which, he must have been aware, would lay him open to the just and bitter censures of the world. Had not the 80,000 rupees which he held for the orphan been absorbed in these speculations, the signature on the bonds would scarcely have led to the breaking up of his Mission. But there is reason to fear that Mr. Kiernander was not so entirely a passive agent in these transactions, and that he embarked in these speculations in a measure for his own benefit. The Rev. John Owen, who was a chaplain in Calcutta, in writing of him, says, "I knew two missionaries of excellent learning and in

the suggestions of interested natives into such vexations as ended only with their lives." Dr. Marshman, in the brief memoir of Kiernander published about thirty-three years ago, the materials of which were drawn chiefly from conversations with the Rev. D. Brown, who was in Calcutta when the catastrophe happened, says: "And that Kiernander, caressed by the great and the rich around him, should lose something of that gravity and weight of character so desirable in a Christian missionary; nay, that while thus standing alone, he should be in some degree borne away by the general torrent of manners, will be matter of wonder, chiefly to those not deeply read in the deceitfulness of the human heart. 'Let him that standeth take heed lest he fall,' was the advice of one who was no mean proficient in the school of Christ. It is certain that Mr. Kiernander was not a man of sordid mind; but that on the contrary, if he freely received from the hand of friendship, he as freely gave to religion and to suffering humanity: and that a man of this disposition, with an income, though large, yet occasional and fluctuating, should not be sufficiently provident respecting the future; yet that he should, possibly from estimable motives, (such as a desire of increasing the capital of orphans confided to his care,) engage in those speculations which overwhelmed him with adversity in his old age, and even caused that house to be sold to satisfy his creditors, which his generous mind would have devoted for ever to the cause of religion, will indeed be matter of the deepest regret, but with the candid will furnish no reason for divesting him wholly of the Christian character."

Mr. Kiernander, with his son and his son's family, were received very kindly at Chinsurah by an excellent lady there, Mrs. Spiegle, and lived in her house. Up to the coming of this family to Chinsurah, religion had been but little attended to. There had been no regular chaplain at the Dutch settlement: only a reader was employed, who, on the Sabbath read a sermon and the Dutch Psalms. On Mr. K.'s arrival, the governor, Mr. Titsingh, appointed him chaplain, on a salary of fifty rupees per month.

In the wreck of the family fortunes, the lakh of rupees (£10,000) settled on Mrs. Robert Kiernander was of course saved. This was invested in houses, and yielded a good annual income, probably not less than 800 rupees per month; considering the high interest of those days. Upon this the whole family lived very comfortably. In 1790, Mr. Robert Kiernander died, leaving his widow with the care of six children, five boys and one girl. Upon his death she removed to Calcutta. The old man, however, remained, provided with many comforts suitable to his age by his affectionate daughter-in-law.

new chancel to the eastward being added. Mr. Kiernander was invited by the Rev. Mr. Brown, his successor in the church, to be present and to administer the Lord's supper on the occasion. He did so, and was rejoiced to find so large an attendance. Mr. Brown in writing of the circumstance to the Society in London, spoke of Mr. Kiernander's poverty; and the Society in return very kindly sent him a present of £40.

In 1795, Chinsurah was taken by the English; and Mr. Kiernander became a prisoner of war. He, however, remained at liberty, and the salary given him by the Dutch was continued during the period of English rule, also, by Mr. Commissioner Birch. But he was growing weaker and more infirm. Next year he was eighty-five years of age, and being unable to discharge the duties of his office, he resigned it, and left Chinsurah altogether. He came to his daughter-in-law's house at the close of the year, and was welcomed by the family most affectionately.

His time was now taken up almost solely in superintending the tuition of his grandchildren. He often attended the Mission church, and was constantly visited by its worthy minister; this was the quiet tenor of his life during its last three years. His spirit, chastened by afflictions, had greatly profited by them. His heart was full of gratitude and overflowing with love. His character was just such as we love to see an old man exhibit, and which none can bear, but he whose treasure is laid up in heaven. His fortune was gone, he had had many trials, but he was full of peace. Strange it is that such trials should be met with such calmness. But it is the Christian law that "all things work together for good to them that love God."

But the time for the departure of the aged saint at length arrived. On the 28th of April, 1799, one of his old flock called to request that Mr. K. would baptise his child. He was desired to come next morning at 7 o'clock. On rising that morning from his bed, Mr. Kiernander suddenly slipped, and fell. The fall broke his thigh. Medical skill was of little avail, and after lingering for a few days, he died on the 10th of May, aged upwards of eighty-eight years.

## ROBERT CATHCART. X

---

ROBERT CATHCART was the sixth child, and only surviving son of Robert Cathcart, of Drum, Writer to the Signet. He was born at Edinburgh on the 9th of October, 1806. The elder Mr. Cathcart, who was an estimable and amiable character, died on the 18th of November, 1812, and the subject of this memoir was thus, at the early age of six, cast upon his mother's care, whose affections were naturally centred on him in an especial degree ; and by her he was brought up in the fear of the Lord.

When eight years of age, he was placed in the family of Mr. Stark, minister of Dirleton, under whose kind and Christian care he remained eighteen months ; he then went to the High School of Edinburgh ; and afterwards he continued his studies at the College there until 1824. After he left College, it was at first proposed that he should follow his father's profession. But at this time he received an offer of an appointment in the East India Company's Civil Service, which he at once accepted, having indeed wished to obtain it, principally from the desire of being able more readily to provide for his mother and sisters. He went to Haileybury College in January, 1824, and entered on his studies with steadiness and alacrity.

Shortly after going to Haileybury he was much struck with the death of a near relative, to whose family he was attached, and with whom he had been residing just previous to leaving Scotland. By this, in the good providence of God, he was led to reflect more seriously on his everlasting interests. And just at the time when his heart was softened by this event, one of his companions at College was brought under deep concern for his soul, which issued in his finding peace through the blood of the everlasting Covenant. Robert Cathcart was aware of all that happened to his friend ; and these events were the means whereby the Holy Spirit made him not only to know, but to *feel* that he was a sinner ; and after a short period of anxiety under this conviction, as much from a sense of his own deadness to the love of God, and formality in his service, as from that of the burden and evil of sin, he was led to flee with joy to lay hold on the hope set before him in the gospel, and to cast himself unreservedly on the Saviour. The anxieties of his mind at this time, as well as those of his friend, (Henry Gordon,) were communicated to his mother and sisters, and from them and other friends he received such counsel as led him to find a peace of mind which he had never before experienced.



This blessed change did not in any way interfere with the diligent performance of his duties at College, but rather, as it always should, quickened him to a more faithful discharge of them all, so that, at the conclusion of each term he received some prize or other testimonial for his attention and advancement.

At the close of 1825 Mr. Cathcart left College. He had a second time gained the prize in Bengalee, and he was placed in the honorable rank of first student for the session on the Madras establishment,—a reward given “for his meritorious conduct during the whole course of his residence at Haileybury.” Mr. Cathcart, after a brief visit to his family, embarked on board the *Rose*, for India, on the 20th of May, 1826. The voyage though long was a very pleasant one. The vessel arrived at Madras in the end of September. On his arrival Mr. Cathcart resided with a near relative, and continued his studies at the College. Having intimated to the heads of that Institution, that he had made some progress in one of the native languages during the voyage, he underwent an examination, which, to quote the words of the Report, “reflected great credit on his unassisted labours,” and he was found entitled to the first increase of allowance.

In July, 1827, he was found fit for public service, and received an appointment to Tanjore. Here his employment was often of a harassing and delicate nature, being connected both with the revenue and judicial departments; in every part of it he conducted himself with great judgment, and commended the name of Christian to all with whom he came in contact. At the very outset of his labours, he stood up for the sanctity of the Lord's-day, and his conduct on that point received no opposition. Even in this early part of his career, he seems to have been anxious about the condition of the people around him, perishing for lack of knowledge, and gladly to have embraced every opportunity of making known to them in any way the glad tidings of salvation.

In June, 1828, Mr. Cathcart went to Madras, on his appointment to the Assistant Collectorship at Dharwar, in the Doab or Southern Mahratta states. He had applied to be appointed to this station, that he might enjoy the company of an intimate Christian friend, and was proportionally grieved to hear of the death of that friend, after his application had been granted. At Dharwar he spent nearly four years, which passed away very happily in the society of other Christian friends who were raised up to him, and in the enjoyment of health, the climate being much cooler than that of the low country near Madras. His life during this period exhibited the same union, as hitherto, of a devoted Christian walk, with the diligent performance of all duty. He was earnest



of making known Christ to both Europeans and Natives. For these ends, he helped to institute various meetings for prayer ; and, besides his own instructions to his servants, he contributed largely to the support and encouragement of teachers and missionaries, both Native and European. In the course of his duties about this period, during which he sometimes did not see a European's face for a month, he had often to perform the very unpleasant one assigned him, of attending the execution of natives convicted of murder. This and similar opportunities he diligently improved, by endeavouring, along with some missionaries from the neighbourhood, and a converted Bráhmaṇ, to instruct these unfortunate men in the truths of the gospel.

In 1829 a Judge was appointed to Dharwar, in whom Mr. Cathcart found a very dear friend, having community of sentiment on the most important subjects ; they joined hand in hand in whatever tended to promote their own growth in grace, and made known the mercy of God to those around them. They commenced weekly meetings for prayer and reading the Scriptures, on the evenings of Thursday, and on the first Monday of every month, from which they derived great pleasure and benefit during their stay at Dharwar.

Mr. Cathcart remained at Dharwar till the middle of 1832, when being promoted he proceeded to Salem, to which station he had been appointed. Shortly after his arrival there, he received an order to expend fifty rupees in each of the three Talooks or districts under him for the invocation of rain. Rain had been much required, the first crops having been almost all lost in consequence of the deficiency. Mr. Cathcart called the Talook servants to give a report of what was usually done on such occasions. They stated that some Bráhmans were to engage in prayer to one of their gods for ten or twelve days, standing up to their necks in water, that others were to be employed to avert the anger of certain planets ; and some to propitiate other gods, the whole to be fed at the expense of Government, to be superintended by Government servants, and to be, in every respect on the part of Government, seeking for the attainment of its revenue by these means. Hearing this, Mr. Cathcart says—"I could not order it. It does seem to me most gratuitous to engage in such an open violation of the laws of God ; while the money belonging to pagodas is regularly paid to them, and not appropriated to any other object, which would be esteemed robbery, while no obstruction is offered to natives in worshipping what they choose, it seems sinning without a cause, when we thus uphold other gods. The Revenue Board sanctions disbursements to be made on this account in every collectorate when required ; well may we

ing is God, in ever again granting rain after such idolatry and worshipping of gods, to whom the subsequent goodness of the Lord will be attributed!" Mr. Cathcart, having these conscientious views, wrote privately to the Collector that he could not issue such orders. The Collector, therefore, issued them himself.

A short time after this, Mr. Cathcart met with an accident which injured his right arm. In riding to a friend's house his horse took fright at a stuffed tiger on the lawn, and rushed under the low branches of a banyan tree; he had only time to raise his arm to protect his head, when he was struck against the tree and thrown to the ground; his head was only slightly grazed, but his elbow was dislocated, together with a compound fracture of the arm. This accident deprived him of the use of his arm for some time. Though he was able to write afterwards with his right hand, contraction of the sinews of the arm had taken place, which prevented the arm being straightened or bent as formerly.

In May, 1833, Mr. Cathcart left Salem, having been appointed to another department at Chingleput, to the south of, and near Madras. In expectation of his departure from Salem the Rev. Mr. Walton, missionary, thus wrote of the subject of these memoirs, and the letter shows the estimation in which he was held there: "He (Mr. C.) is one of the most pious gentlemen I was ever acquainted with, nor do I expect to see his like on this side of the grave; his excellence is, that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame, and a father to the fatherless. It would astonish you to see in what veneration this young saint is held at Salem by all classes of the people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this child of God. Deadness to the world in a Christian is the method of gaining triumph over sin and Satan, which I see exemplified in the life of Mr. Cathcart. His self-denial, fasting and abstinence amaze me; the grace of God is truly magnified in him."

From this period, in his letters there was more of an expression of his desire to depart and be with Christ, to be released from this present evil world; and his longings after the heavenly rest were constantly breaking forth.

Shortly after this Mr. Cathcart received the appointment of Acting sub-Collector of Nellore, and proceeded there. His sister and her husband were at that station; and as he expected another of his sisters from Britain, he looked forward with much pleasure to the prospect of meeting and being with them. On setting out on his journey, he

been fed at Madras, on account of the scarcity. He called afterwards on one of the officers commanding the troops attending them. "He was a pleasing young engineer, named Power, and I soon found he was a brother in good things." They met afterwards in most interesting circumstances. His official duties continued to be of the same constant and harassing nature; and during the time he was at Nellore, he was much out in the district, attending to their performance.

The zeal of Mr. Cathcart for the preaching of the gospel in India was always very great, and his singular liberality in the support of the different missionaries employed in this, has found few equals. While at Salem, he was known to have contributed about a thousand rupees to one Mission, and to the Scottish Missionary Society he gave £150 per annum, to enable them to have another missionary at Madras; at Belgaum also, the Mission shared his liberality; and in other ways, as by printing tracts, &c. he contributed greatly to the spread of Christ's cause among the people.

Mr. Cathcart's time, which he was employing so diligently, was now indeed to be short. He was unexpectedly ordered away on a particular service to the district of Ganjam, about 700 miles to the north of Madras. This removal was much against his feelings; but, ready to go wherever God led him, he never sought to alter the decision of his superiors. He had previous to this been attacked by fever, which had weakened him considerably; and he had never entirely recovered from its effects. He was always averse to these sudden changes of the civil servants of Government, thinking it injurious to the service, by removing them from places just when they began to understand the wants of the natives, and to be able effectually to conduct the details of the courts. The part of the country to which he was sent had been lately in a state of rebellion, and was then occupied by troops, and under martial law; this increased the difficulty of many of Mr. Cathcart's duties. A short time after his arrival he met with Mr. Power of the Engineers, whom he had previously seen at Madras. The meeting and acquaintance with Mr. C. was a providential one for Mr. Power; for he was almost immediately after this attacked fatally with fever, and sent for Mr. Cathcart, who was much with him, and soothed his last moments with the most unremitting care and tenderness.

Immediately after this Mr. Cathcart made a circuit to see the country and the public servants, seeking to speak a word in season on all opportunities, and finding his God a "little sanctuary" wherever he came. He was then engaged in a delicate and important matter regarding some disputes between the Government and the zemindar of Zelluntra. He felt greater interest in the matter than in any other, and

his judicious firmness, he eventually succeeded in making good the rightful claims of the Government.

Shortly subsequent to the above important settlement, Mr. Cathcart was sent out into the district, along with another gentleman of the Civil Service, to endeavour to gain information of one of the rebels. It was on this expedition that the hand of death came upon him. Mr. Cathcart, on the 24th May, 1834, was very unwell; and, as from the nature of the country their palankeens had been left behind, he and his companion having only a *tonjon*\* with them, he walked the greater part of that day's march. This he did contrary to the wishes of the other, who pressed him to use the *tonjon*; but Mr. Cathcart declined to do so, as his companion was also unwell; they, therefore, used it alternately. When they came to their resting-place at night, he seemed completely worn out; but during the 25th, which was Sabbath, he read to his companion the whole of the Church service. In the afternoon of that day he became much worse, and his friend, who thought it cholera, pressed him to return in his palankeen, which had now arrived; he, however, refused to deprive him of this conveyance, but agreed to go back in the *tonjon*, until he met his own palankeen. Mr. Cathcart left the place about five o'clock on the evening of the 25th, and according to the information of the servants who were with him, continued very unwell all that night. He arrived on the morning of the 26th at a tent pitched at Podomaire, from which he had started some days before, and where he had left some of his servants; and told his butler that he was very tired, very unwell, and had cholera. Having had no medicine with him he wrote to the medical attendant at Berhampore, stating the nature of his illness, and requesting that bearers might be sent to meet him. While halting during the heat of the day, at Podomaire, he called his servants to him, paid them all their wages up to the end of the month, settled their accounts, and spoke to them of the salvation of their souls, telling them that he was a dying man, and being at the same time in this lonely and trying situation, "perfectly resigned and contented."

He left Podomaire for Berhampore about three in the afternoon of that day, (26th May,) and his butler who rode beside his palankeen, said he repeatedly asked for water; and that soon after dark, on giving him some, he expired. He was only in the twenty-eighth year of his age.

---

\* A *tonjon* is constructed like an arm-chair, with a hood; it is carried like a pal-

## BHAICHAND NARSAIDAS.

---

BHAICHAND NARSAIDAS was born in Surat, of Hindoo parents, belonging to the Koonbee or cultivator's caste, and spent about thirty-seven years of his life in walking according to the course of this world, and in the practice of the various religious rites of his forefathers. When he was a mere youth his father died, and by this dispensation he and the other members of the family were left in circumstances of comparative poverty. By prudence, economy, and perseverance in that line of business to which he had been brought up, he, however, in the course of time became possessed of something more than a mere competence, and when the missionaries became acquainted with him he had obtained a considerable establishment for embroidery, was the owner of several houses which had come into his hands either by purchase or mortgage, and being naturally of a shrewd and active turn of mind, was frequently employed in cases of difficulty as an arbitrator among his countrymen.

The first time he was seen at a public religious service, was on the afternoon of a week day, in one of the Mission school-rooms, about the end of the year 1831. The subject chiefly discussed was, "the state of man after leaving this world." A friend introduced him to Mr. A. Fyvie's notice after service. On asking him what he thought of the truths he had heard, he plainly told him that all might be correct, but that he entertained very strong doubts in regard to the soundness of the whole. Mr. F. requested him to call at the mission-house, when convenient, and they would talk over the subject at some length. To this he consented, and some days after he and a few of his acquaintances called. Several subjects were discussed, and objections answered. On his departure some tracts were given to him for perusal, and he was particularly invited to attend regularly on Sabbaths in the Mission chapel to hear the gospel.

From that period he occasionally called on week days and sometimes attended on the Sabbaths, but his manner of disputing in favour of heathenism and against Christianity, often manifested great obstinacy of mind, and a settled determination not to be convinced of the truth of the latter, or of the falsehood of the former, but on the fullest evidence, and after the most careful examination. Light, however, appeared to break in gradually on his mind, so that by September, 1832, he had become a regular hearer of the gospel on the Sabbath, and of his own accord declared before the congregation that he would not in future allow



however, sufficient reason to conclude that he had obtained, at this period, correct scriptural views of the character and government of the true God, nor of his own state before Him as a sinner, nor of the way of salvation through the Lord Jesus Christ. Only he seemed to have become very uneasy in his mind, and to doubt the correctness of many of the sentiments he had formerly held, and even to say that Christianity had many strong evidences in its favour, and Hindooism very few, and those of a doubtful kind. The moral character of the Hindoo gods, as developed in their own shasters, seemed particularly to stagger his belief in the whole system; but the pride of caste, the supposed wisdom of ancestors, the connexion of the British Government with the Hindoo religion, and his natural obstinacy of mind, and love of disputation, appeared to present great obstacles to his embracing the humbling truths of the gospel.

Being necessitated on account of the health of himself and family, to take a voyage to England, Mr. Fyvie left him in this state of mind in October, 1832, and Mr. F.'s brother having returned to Surat from his temporary stay at Kaira, Bhaichand and others came under his particular instruction and advice. A little before his departure Mr. F. translated into Goojuratee "The Exposure of the Hindoo Religion, in reply to Mora Bhatta Dandekara, by the Rev. J. Wilson," and a manuscript copy of it was given to Bhaichand for perusal. He read it attentively several times, and soon became convinced that it was unanswerable. In the course of time he began to take it with him to melas, &c.—to read it in large companies—to comment on its statements, and to hold up Christianity as God's best gift to mankind.

As he continued regularly to attend the public means of grace, and to read the scriptures and tracts with attention, his progress in Christian knowledge soon became considerable; but his anxiety to make Hindooism and Christianity agree with each other, the terror of losing caste, and the opposition of his family and relatives, together with a desire which on certain occasions manifested itself of becoming the head of a sect, which should bear indeed the name of Christianity, but be in its peculiar principles and precepts, mere Hindooism, with a few of its excrescences lopped off,—kept him for about eighteen months in an undecided state, and plainly shewed that nothing but the omnipotence of divine grace could transform such a haughty and obstinate individual into a meek and teachable disciple of Jesus Christ. The working of conflicting sentiments in his mind during this period seems to have been of the same nature, making allowance for his small degree of knowledge, and the untutored state of his mind, as what is recorded in that interesting English publication by

however, always appeared anxious in all his mental struggles to adopt just premises, and to draw correct inferences from them, and to follow truth to its legitimate consequences, whatever sacrifices he might be called to make. Bhaichand on the other hand wished to mix error with truth, so as to neutralize the influence of the latter, and make Christianity assimilate with his own preconceived opinions and that of his fellow-creatures. On this account the premises he adopted in argument were often grossly incorrect—sometimes his inferences were false, and more frequently both his premises and inferences were alike erroneous; and when he found his arguments overcome and his schemes blasted, he often appeared much annoyed and even chagrined. One stronghold after another was, however, demolished, by the force of scriptural truth, and the agency of the Holy Spirit, and about July, 1834, he mentioned to Mr. Fyvie his full conviction of the truth of Christianity, his hope that as a guilty and hell-deserving creature, he had received Christ by faith, his earnest wish to be baptised in the name of Father, Son, and Holy Spirit, and his determination, in the strength of divine grace, to walk henceforth as a disciple of Jesus, whatever he might have to endure from the world.

The reading of a manuscript copy of a translation into Goojuratee of "The Bráhma's Claims, by Rev. R. Nisbett," appears to have aided considerably in bringing him to that state of mind and feeling, as he has been heard frequently to express his gratitude to God for the perusal of that work, and declare that it particularly convinced him, that the Hindoo religion was never intended to promote the spiritual good of any of its votaries, but to increase the pride and fill the hands of the privileged few—the Bráhmans. After being more fully instructed respecting the duties which devolve on those who have thus devoted themselves to God, he was baptised in his own house, before many witnesses, on the 4th of November, 1834, and immediately after he devoted his two children to the Saviour in the same ordinance; but no arguments could persuade his wife to follow his example, and she continued to persist in her attachment to the superstition of her ancestors and associates.

As he had been in the habit for some considerable time of conducting Christian worship, morning and evening, with his family and domestics, and of not allowing any part of the Lord's-day to be devoted to worldly business, but of spending all its sacred hours in the service of God, he had to encounter no new opposition, after his baptism, on these points: but he soon found that all who will live godly in Christ Jesus must in some way or other suffer persecution. If he fell into a difficulty, or a

near relatives would advert to his apostacy from his former faith, as the procuring cause of all their trials ; and his workmen in various ways endeavoured to annoy him ; while the finger of scorn was frequently pointed at him by his former caste and by the people generally. Amidst many failings, some of which arose from ignorance and previous associations, and others into which he plunged himself from the remaining obstinacy and ruggedness of his mind, he was enabled to go forward in the path of Christian duty, notwithstanding all opposition, and in many instances to "overcome evil with good."

On Mr. A. Fyvie's return from England in the latter part of 1835, he was, generally speaking, esteemed by many for his upright conduct, and particularly admired by the really poor and needy for his kindness to them ; though some of his former associates and acquaintances still continued to load him with opprobrious names, and the Bráhmans and religious beggars, who had in his state of heathenism fed on his bounty, but were now refused their former allowance of good fare, ceased not to imprecate the vengeance of heaven on him and his family. He continued, however, to seek the present and eternal good of his countrymen of every class, and his influence was at all times especially exercised in favor of the Christian instruction of his family and the people in his immediate employment. Public worship was regularly performed by the missionary every Sabbath afternoon in one of the rooms of his house, which he particularly devoted to that purpose.

In the latter part of 1836 both he and his family were much afflicted, but the spirit he manifested under that trial was of the most scriptural and edifying nature. His liberality to the blind, lame, and diseased poor was often very extensive, and his benevolence to sufferers by the fire and flood in 1837 was far beyond anticipations. In distributing tracts, commenting upon them, and recommending the gospel at melas and other places of public concourse, he fully performed the labors of a reader or teacher, without any remuneration from man ; and his house was the general resort of all who had any love to the truth, as well as an asylum to those who were persecuted for righteousness sake.

In the spring of 1837, a circumstance occurred, which deeply pained his mind. His wife, whom he had taught to read, and who had for a long period attended to Christian instruction, had, for several months, excited considerable hopes, that she was about to come out from the world, and cast in her lot with the followers of the Lamb. The baptism of their third child, had been delayed by the father's request, beyond the usual period, in order that the ordinance might be administered to it and the mother at the same time. All scriptural means were used to

lightened decision on the subject. For several months divine truth appeared to make considerable impression on her mind, and her knowledge of the leading principles of the gospel seemed to increase; but her attention was soon diverted from these important matters, and she finally told her husband, that she had for the present, fully decided against making a profession of Christianity. At his request the child was baptised, but the mother's refusal to enter into the church of Christ continued for a time deeply to affect the mind of the father, and to perplex and depress his spirits. In the course of time his mind assumed its wonted energy, but from that period he appeared to have obtained a more humbling view of human depravity than before, to see the great spiritual danger to which he, and especially his family, were exposed by associating with idolaters, and more fully to feel the entire inefficiency of all outward means to change the heart and fully reform the conduct, without the influences of the Holy Ghost.

At his baptism Bhaichand Narsaidas publicly expressed, before many witnesses, his ardent wish that whenever removed by death, his body might be buried according to the general custom among Christian people, and not on any account be reduced to ashes by fire, as is usual among Hindoos. Being fully convinced of the debasing influence of the burning system on survivors, and finding so many examples in the scriptures of the worshippers of the true God, having their bodies committed to the dust by interment, he concluded that it was the will of God that the bodies of the disciples of Christ should, after the departure of the immortal spirit, be committed to the grave, in the certain hope that what was sown in corruption, the Saviour would at the last day raise in incorruption. His sentiments on this point were decided.

During the first five months of 1839, he did not in several respects manifest so much of the Christian temper as was to be expected from former professions. There was no positive departure from the principles of the gospel in sentiment; but in conduct there was an evident meeting of the world half-way, a disregard of the authority of scripture, and a hankering after worldly enjoyments and the applause of his fellow-creatures. The appearance of this spirit grieved Mr. Fyvie much, and led him to increased faithfulness in warning him of his danger, and in beseeching him to beware of the snares in which he seemed about to be caught, both from his own ignorance and recklessness of consequences, and the blandishments and machinations of those who in heart were his most deadly enemies, though, to accomplish their own ends, they had assumed the garb and the speech of his most devoted friends. The betrothing of his third child, a boy of about three years of age, to a

girl something younger, of rich Hindoo parents, and to which his wife wished him fully to consent according to native custom, and to go through with all the pomp of Eastern manners, was the chief cause of this melancholy departure from the simplicity of Christian temper and conduct. Whether the agreement was on his part fully consummated, is not known, as a circumstance occurred about the beginning of June, which led away the minds of the missionaries from that subject, effectually roused him from the lethargy into which he had fallen, shewed him that the friendship of the world is enmity with God, and convinced him that the path of Christian duty, however rugged and thorny, is the only path which leads to glory, honor, and immortal life. Almost from the period of his baptism both he and his family had been considered by his caste as lost to it, and he, at least, did not join in any of its meetings, either for feasting or business ; but no public expulsion had been formally made. About the period referred to, a child of one of the native Christians died, and was buried according to Christian custom. The father's former caste (the same to which Bhaichand had belonged) used all their influence to get the body of the child burned, which the father did not permit. This roused their indignation—they held meetings on the subject—influenced his wife to forsake him—declared they would not allow her to return unless he renounced Christianity—publicly intimated that he, Bhaichand and his family, and all others who had professedly embraced Christianity, and had formerly belonged to that class, were expelled from the caste, and had become unfit associates for any Hindoo, and threatened with the same punishment all who should in any way assist them, or should even have a Christian book in their possession, or go to a place of Christian worship. Many who had till that period been loud in their declarations of esteem for Bhaichand and the religion he had embraced, now shewed the hollowness of their professions by openly joining the opposite party, and by every means in their power annoying him, and all other natives who in any measure named the name of Christ. These things opened his eyes, and perceiving the cloud which was ready to burst on all who professed to love the Saviour, he opened to them his heart, his hand, and his house.

From that day he appeared clad in all the armour which the gospel supplies, he encouraged the timid, warned the unruly, visited all the melas which occur during the rainy season in the neighbourhood of Surat, to distribute tracts, and to speak of what he had tasted and handled of the word of life to the assembled crowds ; invited and encouraged many to attend on the preaching of the gospel in the Mission chapel and in his own house and daily seemed to increase in his labors.



and self-denial in behalf of the really poor, the sick, and the dying. Making allowance for human infirmities, he literally went about doing good, and regarded no service too laborious or mean if he could benefit a fellow-creature. At the same time his private conversation became much more savoury, and his whole demeanour such as indicated a deep acquaintance with the evils of his own heart, the temptations of Satan, and the snares of an ungodly world; and also manifested a clear view of the way of salvation, as originating in the sovereign mercy of God, flowing to us through the merits of his Son, and applied by the agency of the Holy Spirit. On these themes he delighted peculiarly to dwell in private conversation, and his discourses in public with the poor and others, were generally interesting and appropriate. There was a softening or mellowing of his whole character, which was very pleasing, and gave vivid indications of rapid growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

About the 20th of September, 1839, he was attacked with fever, and during the remaining ten days of the month, he called several times at the civil hospital and received the requisite medicines. He seemed to be convalescent, though in a weak state, and no fears were entertained respecting his recovery. On the morning of Sabbath the 29th, he was not present at worship in the Mission chapel, but appeared improving in health and lively in mind at the afternoon's service in his own house. On the 1st of October, in the evening he became suddenly very ill, and during the following night frequently manifested symptoms of delirium. Early on the morning of the 2nd the missionaries were informed of the change. Immediately Mr. A. Fyvie went to see him, and concluded that though the fever was high, and his speech somewhat indistinct and incoherent, yet there was no instant danger, and that his duty was to get a native assistant doctor to visit him with as little delay as possible. In order to accomplish this he returned, and having obtained the desired individual, set off again at half-past eight o'clock. Bhaichand, however, had died before they reached.

---

## EMILIE ROYCE BRADLEY.

---

EMILIE BRADLEY, only daughter of Phinehas and Deborah Royce, was born in Clinton, Oneida county, New York, on the 12th of July, 1811. She was educated at Clinton Female Seminary,—became hopefully pious in the nineteenth year of her age and joined the Congregational Church of Clinton, in May of the same year, 1830. She early became interested in the cause of Missions, and expected for a time, to spend her life simply as a teacher, in connection with the American Mission at Bombay: but God ordered otherwise. She was married to Mr. Daniel Beach Bradley, M. D. on the 5th of June, 1834,—embarked for Siam on the 2d of June of the same year—arrived in Bangkok on the 18th of July, 1835,—and died of pulmonary consumption on the 2d of August, 1845.

The piety of Mrs. Bradley consisted more of practice than of theory; more of principle than of feeling. Its raptures, few and moderate, Its joys, uniform and consoling. In trials and afflictions, it enabled her to commit her way unto the Lord; and in the near prospect of death, it caused her to mourn over her sins like a penitent, and to rejoice in her Saviour like a child of God. Her Bible and her closet seem to have occupied more and more of her time as the period of her departure drew near.

As a missionary, she may be regarded as one, who having put her hand to the plough, looked not back. And this was uniformly true of her, during the ten years that she was permitted to spend on heathen ground. When she left her home, and country, and friends, it was to make her home in a heathen land, to spend her life with the heathen, to labour for their good, and to die among them. It was her lot to commence her labors in Bangkok while the field was comparatively new, and, in common with her fellow-pioneers in the work, she experienced trials of anxiety, fear, labor and disappointment.

In her attempts to benefit the heathen, she seems to have directed her efforts to the instruction of the young, till loss of health and the increasing cares of her family, compelled her to desist. Being thus shut out from personal intercourse with native children, she then, as she was able, prepared reading matter for them; her attainments in the Siamese language, and particularly her ability to speak it, were very great and were, not unfrequently, commended by some of the Siamese nobles themselves.

## BENJAMIN SCHULTZE.

---

**BENJAMIN SCHULTZE**, with two fellow-labourers, Nicholas Dahl, and John Henry Keistenmacher, all three German missionaries, after a short visit to England, where they were received by the Christian Knowledge Society with great kindness, and encouraged by their munificence, embarked at Deal, on the 20th of March, 1719, on one of the East India Company's ships, and reached Madras on the 24th of July. They proceeded without delay to Tranquebar, where Mr. Grundler received them with grateful joy. Under him they immediately commenced to study the native languages, and to prepare for their arduous missionary labours. Within seven months, however, after their arrival, they had to lament the removal of Mr. Grundler by death.

Schultze now became the superior of the Danish Mission, and proved himself a worthy follower of his admirable predecessors. The severe losses which the Mission had recently sustained, excited the hopes of its Roman Catholic adversaries in India, that it must be abandoned, and awakened the apprehensions of many even of its European friends.

The piety and energy of Schultze and his fellow-missionaries were, however, fully equal to this trying emergency. They laboured diligently in the acquisition of the Native languages, in which they were soon able to catechise and preach; and instead of yielding to despondency, they enlarged the sphere of their labors. Aided by the liberal contributions of the governors of Madras and Fort St. David, and of other friends both in India and Europe, they increased the number of their schools, and of their publications from the press, and resumed the visits that their predecessors had been in the habit of making to the neighbouring towns and villages. Within five years from the death of Ziegenbalg, one hundred and fifty converts were added to the church.

Though the missionaries confined themselves, for the present, to Tranquebar, yet their fame was not so circumscribed, the report of their activity being spread abroad in all directions, and having reached even to the palace of the Rajah of Tanjore, where a more favourable regard towards the Mission was beginning to appear. In the month of November of this year, Telunguraja, one of the Tanjore princes, and first cousin to the Rajah, sent a Bráhmau to Tranquebar to enquire into the state of their different institutions. This led to the opening of a friendly intercourse between them; and not long after they were permitted freely to preach the gospel in the kingdom of Tanjore.

About this time many members of the congregation had their houses destroyed by fire ; but the liberal contributions raised in India, and a very seasonable supply of money arriving from Europe, enabled the missionaries to relieve the poor people in their distress.

In 1722, Schultze was deprived of his friend and Tamul colleague, Keistenmacher, whom, on the 16th of February, it pleased the Lord to call from the service of the church below in the midst of his labors. Mr. Schultze, after this bereavement had almost the entire Tamul department on his hands ; but his faith supported him under the augmented burden. He remitted none of the usual services, and continued to keep the press constantly at work.

In the month of September they began to resume the duty of preaching abroad to the heathen, which had been discontinued since Ziegenbalg's death. It commenced with the catechists, who frequently went out with some of their pupils, for the purpose ; and after a short time Schultze accompanied them once a week. It was his practice, on these occasions, to begin the service with a hymn, in which the scholars joined. This generally attracted a company of listeners from the crowds passing by ; and when two or three hundred were assembled, he prayed with his attendants and all who would join them, and then preached to the people. The sermon ended, he answered any questions proposed by the auditors, and entered into discussions with them, much after the manner of Ziegenbalg.

The missionaries were not left long without opposition. Seeing that people of all castes flocked to hear the word of God, the Romish vicar, and the Mohammedan priests began to take the alarm, and to use their utmost endeavours to hold back their respective disciples ; but the heathen offered them little or no resistance : indeed they were generally gratified when Schultze went amongst them.

About this time Tranquebar and the neighbouring ports were visited by one of those tremendous hurricanes which occasionally prevail on the Coromandel coast. The Christians suffered severely, the greater part of their houses being destroyed. But the gracious Providence which raised up kind friends for them in their late disaster from fire, did not forsake them in this ; and their losses appear to have been soon repaired by the liberality of the Christian public at home and abroad. This year they succeeded, after much difficulty, in establishing a school for female children, which was then, and for many years after, a rare thing in India.

In the year 1724, three additional missionaries, Messrs. Bosse, Pressier and Walther who had been selected by Professor Francke



tian Knowledge, arrived at Tranquebar. They were charged with a letter to Mr. Schultze from Archbishop Wake, in which the venerable Primate, after expressing his satisfaction at this augmentation of the Mission, recommended him to select from the native converts those who might appear to be the best qualified, and to associate them in case of necessity in his evangelical labours.

Among the objects to which Schultze had directed his most earnest attention, was the continuation of the translation of the Old Testament into Tamul, which Ziegenbalg had conducted only as far as the book of Ruth. He commenced this arduous undertaking early in the year 1723, and regularly devoted to it six hours every day. Schultze was well acquainted with the original Hebrew, and consulted most of the European versions. He was assisted by a learned Bráhma and other well informed natives, and the translations underwent a careful revision by his colleagues. This important work was concluded in 1725, and the first part of it was immediately committed to the press. In 1727 the printing was completed, when the delight of presenting to the native converts the whole Bible in their own language, amply compensated him for all the toil and pains which it had cost him; while in common with every other laborer in this sacred service, he had been abundantly repaid during its progress by those copious communications of divine wisdom and strength, with which a more intimate acquaintance with the word of God had enriched his mind.

We have now to record the establishment of the first English Mission at Madras. The settlement of Madras was founded, and Fort St. George built, in the year 1620; but sixty years were suffered to elapse before the English inhabitants erected a temple to the worship of the true God. On the 28th of October, 1680, Mr. Streynsham Masters, the governor, laid the first stone of St. Mary's Church in Fort St. George, for the use of the factory, and completed the building "without any aid or countenance of the Company, in order thereto." In 1712 the Society for Promoting Christian Knowledge wrote to the chaplain, the Rev. George Lewis, for information regarding the erection of institutions for the religious instruction of the Europeans and Natives in the British settlements in India. The substance of his recommendation was "that the Company would erect two large hospitals or nurseries, one for boys, another for girls, to bring them up in the Protestant religion." The governor communicated this report to the Company, who answered that "they would consider of it." Mr. Lewis left India shortly after, and was succeeded in his chaplaincy by the Rev. William Stevenson, whose exertions in behalf of the Tranquebar Mission, and in giving instruction to the poor children of Madras, were very great.



In December, 1716, Mr. Stevenson wrote to the Christian Knowledge Society at some length, with a view to induce them to enter more generally into the missionary work, which they were patronizing at Tranquebar. After pointing out the difficulties in their way, he stated his reasons, notwithstanding, for anticipating success in due time, and proposed various methods for the prosecution of the undertaking. His view of the subject was so comprehensive, and he gave so much information respecting the state of India, which at that time was new in England, that the Society printed his letter for general circulation ; but the good effect produced was too limited to enable them immediately to act upon its suggestions. In the same year the Danish missionaries, with the sanction and encouragement of the English, opened a Tamul school at Madras for the native children, which they visited from time to time, when they never failed to preach to the heathen of the place. On these occasions they were always welcomed by the English, and in 1726, Mr. Schultze makes special mention of the encouragement he received from the governor and other friends. The chaplain, the Rev. Mr. Leek, invited him to become his guest, and took a lively interest in his proceedings. He preached to all classes, heathen and Christians, in Portuguese, German, and Tamul, and distributed the Scriptures and other books among those who were willing to receive them. Mr. Leek accompanied him to Pulicat, and to several places in the vicinity of Madras, where he was allowed to examine the native schools, to preach the gospel freely, and to hold friendly discussions with the people.

Thus encouraged, Mr. Schultze ventured, on the 2d of July, to set out on a longer and more perilous excursion, into the territories of the great Mogul. In those days a missionary journey was no easy undertaking. On this occasion part of the road lay through a thick jungle infested by snakes, and with tigers prowling about night and day. Mr. Schultze was accompanied by a few native Christians, who were not a little alarmed on hearing that the tigers had recently carried off a man and some cattle ; but animated by his undaunted courage, and taking his precautions, they followed whithersoever he led the way. To avoid the heat of the sun they travelled by night, when they were often exposed to heavy rains. A great part of the way Mr. Schultze walked bare-foot, like the natives, his shoes being soon worn out, when his feet were sorely lacerated and covered with blood ; and at last he dislocated one of his ankles. Yet none of these things moved him from his determination to carry the glad tidings of salvation wherever he was permitted to pass. No pioneer could encounter greater difficulties than he did, in preparing the way for the Lord in this dark land.

one hundred and forty miles along the coast, and several miles into the interior; and besides the towns where Christianity was already introduced, he is said to have preached, on this last journey alone, in about one hundred places for the first time. But all this fatigue and exposure threatened to terminate his useful life; for on his return to Madras he was seized with an alarming sickness, from which he with difficulty recovered.

The two native schools, established ten years before at Madras and Cuddalore, had been discontinued, for want of a person on the spot to superintend them; and Mr. Schultze purposed to re-open them, and place them on a more permanent footing. For this purpose his presence was required on the spot. He therefore went to Tranquebar, to consult his brethren upon the propriety of his remaining longer at Madras. With their concurrence, he returned; and having with the governor's sanction and pecuniary assistance, hired a house in the midst of Black Town, near Fort St. George, on the 5th of September he gave public notice of his intention to re-open the school. Immediately he was visited by several respectable natives, anxious to ascertain what was to be the character and order of the proceedings. Others, with more confidence in his intentions, sent their children as soon as the school was opened; and he commenced with twelve scholars, which number was increased to thirty-five before the end of the year. They began with English and Tamul, to which Teloogoo was afterwards added: this language, which is spoken in the Northern Circars, being much used at Madras. Having no native Christians to take charge of the school, he engaged heathen masters, under his personal superintendence. He allowed them, however, to use no books but such as he provided or approved; and they seemed to enter cordially into his plan.

The Teloogoo master was a Bráhmaṇ, under whom Mr. Schultze himself began to study that language; and such was his progress, that in two months, with the Bráhmaṇ's help, he was able to begin the translation of the Shorter Catechism, and not long after, the gospel of St. John. He availed himself of these opportunities to explain to his teacher the leading incidents and the doctrines of the New Testament, until the man seemed to be much impressed, especially with the Baptist's description of Christ as the Lamb of God. He soon began to express himself like one convinced of the truth of Christianity, and attended, of his own accord, upon the preaching of the gospel. But in the midst of these promising indications, God was pleased to remove him from this world of tuition and probation, to that world where we shall know, even as we are known. Before he died he avowed his

belief in the Lamb of God to atone for his sins ; and we may hope that he did believe to the salvation of his soul.

Encouraged by the apparent effect of his discourses on this man, Mr. Schultze now devoted an hour daily to the religious instruction of his two Tamul masters ; another hour he gave every morning to all who came to him at the appointed time, when, seated at his door, he expounded to them the word of God. Besides this he held public worship three times on the Lord's-day, both in Tamul and Portuguese ; to which in the following year, he added a fourth service in Teloogoo. Besides all these exertions he carried on an extensive correspondence with friends in Europe and India, with a view to promote the interests of the Mission.

For some time matters went on harmoniously, until one of the heathen masters, either from imprudence or design, excited a suspicion that the scholars were to be compelled to embrace the Christian religion, upon which their parents immediately removed them. The Romanists, with their usual malignity, seized upon this opportunity to obstruct the progress of the gospel, and endeavoured to confirm the people in their suspicion, by asserting that the Protestants entertained other similar designs against them and their religion. But they were soon convinced to the contrary ; and three days after they showed their confidence in the missionary's rectitude of intention by sending their children back to school. This disturbance appears to have tended to the furtherance of the gospel. Many adult heathen, Armenians, and others came to Mr. Schultze for conversation on the scriptures ; and notwithstanding the violence of their priests, many Romanists were seen among them.

At the commencement of the year 1726 died the learned and pious Professor Francke, of Halle, who had contributed materially to the establishment of the Danish Mission, and, who more than any other person in Europe, had laboured zealously and successfully in its support. On the death of this able and excellent man, the Mission College at Copenhagen requested his son, who succeeded him in the professorship at Halle, to continue the correspondence which his father had so beneficially carried on in behalf of the Missions. About the same time, His Majesty King George I. addressed a second most gracious and encouraging letter to the missionaries at Tranquebar, who also received a considerable present in money, together with paper for the printing of the Tamul translation of the Bible, from the Society for Promoting Christian Knowledge.

In 1727, Mr. Schultze having received intimation from the Society in

his Mission, now proceeded with greater confidence, assured that, with God's protection, his work would become permanent.

In the mean time an opening had been providentially afforded for the introduction of Christianity into the kingdom of Tanjore, by means of a subaltern officer in the service of the Rájá of that country, named Rajánaiken. This young man's memoir we have already given. The example of Rajánaiken was soon followed by that of others. Surappen, a native, who had been converted to the Roman Catholic faith, and was at that time employed as a catechist, perceiving the errors of the Romish Church, sent his son Sattianaden to Tranquebar, to be instructed in the purer principles of the gospel. Surappen was in the mean time actively engaged, notwithstanding the opposition of the Roman Catholic missionaries, in making proselytes to the Protestant faith. A few months afterwards Sattianaden conducted more than fifteen converts to be baptized at Tranquebar; and having offered his services in the propagation of the gospel, the missionaries established him as a catechist in the kingdom of Tanjore. Though no undue means were resorted to by the Danish missionaries or their catechists in the exercise of their Christian ministry, the jealousy of the Roman Catholics was so much excited by their progress, that they persecuted the father of Sattianaden till they compelled him to return to the communion of their Church, and even refused the rites of sepulture to his grandmother, though she died in the Roman Catholic faith.

The access to the kingdom of Tanjore, which had been closed against Ziegenbalg, was thus effectually opened, and a journey shortly afterwards undertaken by Mr. Pressier into that country was attended by the happiest effects. At the same time Mr. Schultze and Messrs. Walther and Bosse preached with success along the coast of Coromandel.

In the course of the year 1729 died Malejappen, the schoolmaster, who had accompanied Ziegenbalg to Europe. He was an excellent translator, and much attached to the interests of the Mission. Several other natives, who died about the same period, gave the most satisfactory evidences of their faith in the gospel.

The progress of the Missions, both at Tranquebar and Madras, now requiring additional help, two new missionaries, Messrs. Worm and Reichsteig, were appointed to the former, and a third, Mr. Sartorius, was taken under the immediate patronage of the Society for Promoting Christian Knowledge for the service of the latter station. They arrived at Madras in August, 1730, and were received by Mr. Schultze with cordial delight and joy. Messrs. Worm and Reichsteig, after a stay of three weeks, pursued their journey to Tranquebar; Mr.



Sartorius remained at Madras, and applied with such diligence to the study both of the Portuguese and Tamul, that he soon acquired a facility in speaking those languages, and was able to converse with the natives of the neighbouring villages.

The Madras Mission, which had been supported by the late governor, Macrae, was equally favored by the protection of his successor, Mr. Pitt; and towards the end of the year 1731, Mr. Schultze received a most encouraging letter from the Archbishop of Canterbury, accompanied by a present of 420 pagodas, which enabled him to establish a second school for native children. In acknowledging this liberal donation, Schultze took occasion to solicit of the Society for Promoting Christian Knowledge, still further assistance in the work of the Mission. Mr. John Ernest Giesler, of Halle, was in consequence recommended to the Society, and together with Mr. Cnoll, who was appointed to act as physician to the Mission, embarked at Deal in March, 1732, and safely reached Madras on the 26th July.

Thus strengthened, the missionaries at that Presidency proceeded with fresh vigor in their various labors, and the blessing of God evidently accompanied them. Amongst other undertakings in conjunction with their brethren at Tranquebar, they visited Mr. Engelbert, the chaplain at Negapatam, and assisted him in his zealous endeavours to promote Christianity in the Dutch settlements on that coast. In these attempts Mr. Worm was particularly distinguished by the ability with which he conversed with the natives, convinced them of their errors, and conciliated their confidence, and in many instances he was successful in persuading them to embrace the gospel.

The missionaries having long derived essential assistance from the labors of the native catechists, and the number of converts in the neighbouring districts being now very considerable, deemed it highly expedient to appoint one of their own countrymen to the ministerial office. For this important purpose they selected one of the catechists named Aaron, a man of respectable family, who had been baptized by Ziegenbalg, and who had for many years been distinguished both by his personal piety, and by his talents and usefulness as a teacher. He was the first native preacher among his countrymen. At the close of the year 1733, the missionaries from Madras united with their brethren at Tranquebar and the chaplains of the Danish factory, in ordaining him to the work of the ministry according to the forms of the Lutheran Church. He was at this time about thirty-five years of age, and his long white pastoral robe, like that of the Syrian clergy, corresponded with the mild and amiable character



had also embraced Christianity. The duty of the new minister was to preach and administer the sacraments alternately in a district of Tanjore, containing several generations of Christians; and such was the success with which he labored that in the course of the following year he was the instrument of converting no less than fifty of his countrymen to the faith of the gospel. The services of the catechists, particularly of Rajánaiken, had been at the same time eminently beneficial.

Besides Aaron there were at this period no fewer than twenty-four of the converts employed in the Tranquebar Mission, either as catechists, schoolmasters, or assistants. Of these sixteen belonged to the town, the other eight to the country congregations.

The translation of the Bible into the Teloogoo language, which had been completed in 1732, by the learning and diligence of Mr. Schultze, though not printed till some years afterwards, was a work from which the missionaries anticipated much advantage in their labours in that quarter.

Mr. Sartorius having in his late journey to Tranquebar, spent some days at Fort St. David, the governor expressed his readiness to assist in forming a Mission in that neighbourhood. On communicating this intelligence to the Society for Promoting Christian Knowledge, Mr. Schultze was directed in the next despatch to take measures for that purpose. That zealous missionary having at the same time reported the want of adequate accommodation for preaching the word of God in the only house then occupied by the Mission at Madras, the Society immediately obtained the consent of the Court of Directors to build a church and two schools at that Presidency, under the superintendence of the governor of Fort St. George and the agents of the Society. Instructions were accordingly sent to their correspondents to commence those buildings, in the hope that though their present remittance would not be sufficient for so considerable a work, the providence of God would enable them to complete it in the following year.

The attention of the missionaries at Tranquebar was, in the year 1735, directed to the practicability of extending their Christian labors to Bengal, and they had written to request the assistance of their friends in England in carrying this design into execution, and had received their cordial acquiescence, when it was painfully interrupted by the premature loss of two of their number, Messrs. Reichsteig and Worm. These excellent men had been companions on the voyage to India, and had during nearly five years been zealous and indefatigable in the discharge of the laborious and self-denying duties of the Mission. They died at Tranquebar within three weeks of each other, leaving a

powerful testimony to the truth and value of the principles and promises of the gospel. Mr. Worm, who had been a pupil of the celebrated Buddæus, professor of divinity at Jena, was a man of superior talents and acquirements, and admirably qualified to promote the cause of Christianity in India. His loss was, therefore, severely felt by his colleague; but amidst the regret of being thus early called from the service of his Lord on earth, and of being separated from an affectionate wife and an infant daughter, he expressed in striking terms the peace which he enjoyed, and his lively hope of future happiness. His widow and child, however, survived him only a few weeks. At the same time most of the other missionaries were visited with various trials. In the beginning of the year Mr. Pressier was attacked by a most violent dysentery; about the time of Mr. Worm's death, he and Mr. Bosse, and Mr. Walther, were all three seized with a fever, and not long after Mrs. Walther was removed by death. All these circumstances threw the congregation into great alarm, but the missionaries were mercifully brought through all.

Among the literary labours of the missionaries at this period, besides the printing of the Portuguese Bible, were a grammar in Tamul and German, a Portuguese and Tamul vocabulary of the New Testament, by Mr. Sartorius, and a History of the Church, composed by Mr. Walther in Tamul, and printed in 1735. This latter work was occasioned by a request of the catechist Rajánaiken, to be informed as to the origin and progress of the errors of the Church of Rome, in order that he might be better prepared to reply to the objections, and to refute the false opinions of the Roman Catholics. This ecclesiastical history, which overturned the pretended antiquity of the Romish Church, and which was extremely useful to the country catechists, was particularly designed for the instruction of the pupils of the seminary, who were to be educated as catechists and school-masters. About the same time Mr. Sartorius completed the Tamul dictionary, which had been commenced by Ziegenbalg.

The Mission which the governor of Fort St. George had promised to support, was in the year 1737 established by Messrs. Sartorius and Giesler, at the neighbouring town of Cuddalore. The missionaries had often preached there; and though at first the native inhabitants were indisposed to hear them, great numbers were in process of time persuaded to embrace the gospel. This branch, however, of the Madras Mission did not long enjoy the benefit of Mr. Sartorius' labours. That active and valuable missionary died the next year, and was buried at Cuddalore: all the English there attending his funeral. His loss was

guage; the most learned natives acknowledging that he spoke it like a Bráhma. The death of Mr. Sartorius was followed by that of Mr. Pressier, at Tranquebar, after twelve years of faithful and effective service in that Mission. The loss however of these pious men was happily repaired, by the arrival of three new missionaries, viz. Mr. Wiedebröeck, and Messrs. Obuch and Kolhoff, who had studied for some years at Halle. The mission was farther strengthened, by the embarkation, in the year 1739, of Mr. Kiernander, who had been a teacher in the Orphan House, and was recommended by Professor Francke, to succeed Mr. Sartorius in the Mission at Cuddalore. He was accompanied by Messrs. Fabricius and Zeigler, from the Royal Mission College at Copenhagen, whose immediate destination was Tranquebar.

In the year 1740, Mr. Schultze, in addition to the preparation of some native youths for the service of the Mission, as catechists and schoolmasters, accomplished the important point of commencing a Tamul school for the children of heathen parents, under a Christian schoolmaster. He began with eight boys, sons of Merchants and tradesmen at Cuddalore, and indulged the hope that this measure would not only lead to a more intimate acquaintance with the inhabitants, but, by the blessing of God, tend to the introduction of Christianity among the natives. In this year the missionaries and catechists at Tranquebar were remarkably favored by the numbers added to their congregations. They also nearly completed their new school buildings; while at Cuddalore the Mission under the care of Mr. Giesler was gradually prospering.

With the approbation of the Mission College at Copenhagen, they at the close of the year, ordained the catechist, Diogo, who had long been most diligently and faithfully engaged in that humble but useful employment, to assist the native preacher, Aaron, who was now become infirm, and unable to perform his ministerial duties to a large congregation.

In the year 1742 the Mission was deprived of the services of its founder, Mr. Schultze, whose infirm state of health, compelled him to return to Europe. He had resided twenty-three years in India, and spent the whole period in unwearied exertions to promote the knowledge of Christianity in the country. Fifteen years of this time were devoted to the Madras mission, which through the divine blessing on his energy, piety, and learning, he had brought to its present state of efficiency. But his incessant exertions, together with his recent anxiety for the very existence of the Mission, pressed so heavily upon him, as to weigh him down; and after some struggle of feeling, he was at last

try. The Society, in expectation of this decision, had requested Mr. Fabricius, of Tranquebar, to take charge of the Mission, until they should be able to send a missionary to relieve him. The Danish missionaries, glad of this, and of every opportunity to show their gratitude to a Society on whose bounty they so largely depended, cheerfully acceded to this request: at the same time, however, they expressed a hope, that as their own harvest was great, more laborers might be sent to Madras as soon as practicable, that Mr. Fabricius might return to them again. He set out on November 23, 1742, and reached Madras on the 4th of December.

Having made the best arrangements he could for the continuance of operations after his departure, Mr. Schultze set out for Tranquebar, accompanied by his faithful assistant, Mr. Hutteman; and shortly after their arrival they embarked together on a Danish vessel for Europe. Mr. Schultze spent the remainder of his days at Halle, in Saxony, where, as far as the state of his health would permit, he continued for nearly twenty years, to promote the cause of Christianity in India. Besides interesting the public mind with varied information on the subject, he instructed several missionary students in the Tamul language, and otherwise prepared them for their work. He also carried through the press several useful publications for the Christians of India, where his thoughts and affections were concentrated to the last.

Before leaving Madras, he made over to his successor, for the use of the Mission in perpetuity, a house near St. Thomas' Mount, which he was accustomed to occupy in his visits to the Christians in that neighbourhood.

## KRUPA SINDU SIHU.

---

KRUPA SINDU was born in an obscure village about six miles north of Cuttack, on the borders of the Athgara Raja's territory. His parents were of the weaver caste. He was married while he was a lad to Dabika, a neighbour's daughter, then about nine years of age. When she reached the age of fifteen, she removed from the house of her parents to live with her husband. From the testimony of Krupa it appears that the wife was of a cheerful disposition, and very attentive to her domestic duties. "In prosperity and adversity she adhered faithfully and lovingly to him." The young couple, however, were severely tried in the premature birth and death of their children. One after the other was born but to die. The Bráhmans and astrologers were consulted, who prescribed various gifts and penances, but without any beneficial result. At length it was sagely concluded that there was some error in the performance of the marriage ceremony, and they were re-married with all due care, but still their affliction continued.

While in this state of distress and bereavement, Krupa became acquainted with Sundra Dás Babajec, the old gooroo or teacher, who was the unwitting means of bringing the first disciples to Christ from among the Ooriyas.

Sundra Dás was in early life a warrior under the Athgara Raja, and if ever he was taught to read, he soon lost the ability to do so. He was naturally of a shrewd character, and possessed a large share of mother-wit. He soon felt his superiority, though untaught, over his rustic associates, and assumed the character first of a devotee, and then of a spiritual guide. He knew how to make use of the learning of others, and early enlisted in his service several persons well versed in the writings of Kubeer, Chaitanya, and especially of an Ooriya reformer, who lashed the vices of the age most unmercifully. The old man had picked up a number of striking predictions respecting the speedy dawn of what we may term "the millennial age." Piety and peace were to pervade the earth; discord, falsehood, and violence to cease; and all were to live happily in the bonds of fraternal affection. In this reformation he was to have a conspicuous share. The Sahibs who had just entered Orissa, were to make him their spiritual guide; and indeed he at length gave himself out to be an incarnation of Jesus Christ.

Krupa Sindú's connexion with the old gooroo commenced ere he had proceeded thus far. He then taught his disciples to abstain from cer-



offering of ghee which he carried to a great extent, and to live as brethren together, regardless of the strict observance of caste. He also promoted promiscuous night revels, called *sat-sang*, or communion with the true. In these night meetings all castes met and revelled together, but laid the finger on the lip when they met by day.

Krupa and his wife soon became disciples of Sundra Dás, and gave up their regard for the Bráhmans. Their devotion to the old gooroo was confirmed by the successive births of three children, who all survived. Day and night did they obey the gooroo's behest, and waited at his feet. They observed all his precepts and practised all his injunctions. Never had teacher more devoted disciples.

About the year 1824, the gospel first began to penetrate the dark region where the old gooroo and his disciples resided. Some of these disciples, on their visits to Cuttack, obtained various tracts, which were eagerly read, and at length communicated to the old gooroo. Among others was a small catechism containing the Ten Commandments. This peculiarly attracted the attention of the old man, and he resolved to adopt the decalogue as his creed. His disciples had passed through a preparatory course, which fitted them, at once, to unite with their gooroo. But, it is said, "the entrance of thy word giveth light, it giveth understanding to the simple," and this the old man found out when it was too late. His approval of our tracts encouraged his disciples to read them, and they soon grew beyond the narrow limits to which the old teacher would fain have confined them.

Krupa Sindú soon learned from his favorite catechism that the "living God was his heavenly Father," that "Jesus Christ came from God to seek and save the lost;" that "he went about doing good, that he gave most beautiful instruction," that "he triumphed over death, and now at God's right hand he liveth, interceding for us." This is Krupa's recorded creed, and from this time, he adds, "I steadfastly regarded the Lord Jesus Christ as my Saviour."

"After having steadfastly embraced the gospel," says Krupa, in a memoir of his wife, "I instructed her also, and we soon being of one mind, both believed. Day by day did I with Dabika pray to God, and keep retired in our own home. I thus gradually gave up Sundra Dás, and worshipped the true God alone."

In October, 1826, while having worship on the Sabbath, a deputation was sent from the old gooroo to ask the advice of the missionaries at Cuttack in a novel and interesting affair. It appears that he had appointed some of his leading disciples to promulgate the *das ágyá*, or Ten Commandments, in the neighbouring villages, and also to collect

they got into trouble, were beaten and abused, and now wished for advice how to act. The senior missionary at the station at once determined to pay a visit to the old man and talk the matter over, and accordingly next morning set out upon the mission. It was as the first dawn of the Sun of Righteousness upon that region of the shadow of death.

The missionary's first interview with the gooroo was affecting. He had prepared for the reception by spreading cloths under a wide-spreading banyan tree, and as soon as the missionary arrived, hastened to greet him. He appeared to be about 50 years of age, rather below the middle stature and corpulent. Save a chain round his waist to which was attached a shred of cloth, he was naked. He was not, however, smeared with ashes, but his complexion was fair and his countenance mild and prepossessing. He at once prostrated himself at the missionary's feet, but was raised up and shaken by the hand. The whole interview raised the hopes of the missionaries, and though they were eventually disappointed in the old man's professing himself a follower of Christ, many of those seen that day have since been added to Him as the first fruits of the gospel in Orissa.

Within a year Krupa Sindú desired to put on Christ by baptism; two of the leading disciples had already been baptised. His wife at first opposed the public profession, saying, "Why should we expose ourselves to loss of caste, and endless trouble? Let us regard this religion in private." She soon, however, cast off this fear, and urged her husband to go forward to baptism. At length, putting up provisions for several days, she said to him, "Go to Cuttack, observe what the Christians are, and what we must do." He returned and told her the Christian profession involved loss of caste. "Can you," he asked, "submit to this for Christ's sake?" She answered, "Yes, I will assume the sign of discipleship." Thus was Krupa, after a little further anxiety, brought into the fold of Christ, and in a short time was followed by his wife.

It is due to the memory of this amiable woman that we should here record a short anecdote of her. She was consumptive, and soon after her baptism was removed to the church above. While, however, she was a candidate, two missionaries went to her village, to examine her, and other applicants for the sacred ordinance. After other questions which were answered very satisfactorily, one of the missionaries enquired, "And how do you feel toward the Lord Jesus Christ?" She, with singular feeling replied, "Ah! his name yields to me a sweet perfume, like the breaking open of the fruit of the Tál tree." What a precious

Krupa proved a worthy member of the church of Christ. His talents were small. He could indeed read tolerably, and had a good share of common sense, but he was not fitted to shine as a speaker or teacher. He was, however, for a great part of his time employed as an assistant preacher, and finished his course in this capacity. But he was chiefly honoured in the church as a deacon. His steady habits, with his peculiarly mild and peaceful disposition, at once pointed him out as the man prepared for this honourable post. During his whole course of sixteen years' discipleship, he never came under the least censure from the church or his brethren.

A few years after he became a Christian, he was appointed by a benevolent gentleman at the station, to the office of superintendent, or overseer of a gang of coolies at work upon the road. It appears to have been the practice of each superintendent to take a pice or more, weekly, from each of the men composing his gang. Krupa fell in with this custom, and took from his party about ten rupees. For several years this lay with intolerable weight upon his mind. At length, when visited by a missionary during a severe attack of asthma, he said he had a confession to make, and wished his advice. He was quite broken down while he stated the above case, and proceeded to give its aggravations—"I was paid well," he said, "and had no need of it. I was a Christian, and ought to have set a better example to these heathen; and now, since I have been in the deacon's office, I feel worse than ever, yet ashamed to confess it, lest I should bring reproach on the cause of Christ; nor have I courage to speak to Mr. B. Here," he said, "is the money (bringing out a little bundle which appeared to have been long laid by); will you kindly settle the matter for me, and return the money to Mr. B.?" The missionary stated the case to the party concerned, and he agreed with him that although Krupa might have done better as a Christian by refusing such "gains," yet as it was the universal custom, it was not a matter that need press heavily on his conscience.

Krupa married for his second wife a Bengali Christian widow who survived him. Both he and his wife had for several years charge of the Cuttack Female Asylum, and were well qualified for the office in many important respects.

He had at this time two sons, both of whom were placed in the male department of the Asylum. The oldest, Anunta, was the first fruits of that institution, from which many since have been gathered to Christ. Anunta partook largely of his father's quiet demeanour, but was of a more ingenious turn of mind. He became a good carpenter, was sometime engaged as a copyist, and finally was employed as compositor in

Cuttack. While in Calcutta, in 1842, he was suddenly attacked by the fatal cholera, and removed to the eternal world. He died in peace and faith, rousing up from a deep lethargy as he breathed his last, and singing the funeral hymn, "We die all alone."

This was a severe blow both to Krupa and his wife. He bowed his head in peaceful resignation to the will of God, but it was evident that the trial, in connexion with growing infirmity of body, pressed very heavily upon him. He struggled on, however, till the close of 1844, growing in meekness for the inheritance of the saints in light; when he went out for a short missionary excursion, with a native brother into the neighbourhood of his old home. After being out four or five days, he began to feel poorly. He subsequently had fever, and stated his conviction that this would be his last journey. He appeared remarkably serious and spiritual, and anxious to proceed with his errand of mercy, but was obliged to return home. He seemed pretty well when he arrived; but the next day at noon, he was taken ill with fever. Two days after he could not speak. He went to his rest on new year's eve. He was speechless from nearly the first of his illness, and apparently insensible. He gave signs, however, of being in possession of his reason just before he died—throwing off the cloth that was about his hands, he spread them out, and lifting his eyes toward heaven appeared to pray, and thus yielded up his soul to be borne by angels to Abraham's bosom.



## NATHAN S. BENHAM.

---

NATHAN BENHAM was born on the 23rd of August, 1811, in the state of New York, United States of America. In 1830, during a revival of religion in Byron, Genessee county, where he was then residing, he made a public profession of attachment to Christ. Soon after this he commenced studying with a view of qualifying himself to labor as a foreign missionary. He received his collegiate and theological education at Hudson, Portage county, Ohio, where also he officiated as tutor for one year. During the summer of 1835, he offered himself to the American Board of Commissioners for Foreign Missions as a foreign missionary, and was accepted.

On the 4th of March, 1839, he was married to Miss Maria H. Nutting, of Groton, Massachusetts, and on the 6th July of the same year, Mr. and Mrs. Benham accompanied by four other ordained missionaries and their wives, and two young ladies, sailed from Boston for Siam. The vessel arrived at Singapore on the 23d of October.

Mr. Benham reached the field of his destined Mission operations on the 3d of March, 1840, and soon after resolved to devote his labors to the evangelization of the Chinese, in connection with the Rev. Mr. Johnson. He had obtained a teacher, and was just entering with interest upon the study of the Fuhkeën dialect of the Chinese language, when suddenly he was taken to the bosom of his Saviour.

The circumstances of his death are as follows ;—On the 6th of April, 1840, he had been attending the monthly concert of prayer, at the house of a Christian friend situated up the river Bangkok about two miles from the place of his residence. He left at a quarter before 9 p. m. with three boatmen. The boat was driven by the current against the cable of a junk which they were passing, and upset, and Mr. Benham was drowned.

Mr. B. possessed a mind much above the common rank, endowed by his Creator with unusual powers for the acquisition of languages. His knowledge of the Bible in the original languages was far beyond, as to extent and accuracy, what is commonly attained by those in similar circumstances. He was a cheerful, humble, devout and consistent Christian, and his loss to the Siam Mission was greatly felt by his colleagues.



## ANN HASSELTINE JUDSON.

ANN HASSELTINE was the daughter of John and Rebecca Hasseltine. She was born on the 22d December, 1789, at Bradford, Massachusetts. She was educated at the Academy in Bradford, a seminary which has become hallowed by her memory and by that of Mrs. Newell. Here she pursued her studies with much success. Her perceptions were rapid, her memory retentive, and her perseverance indefatigable. Here she laid the foundation of her knowledge, and here her intellect was stimulated, disciplined, and directed. Her preceptors and associates ever regarded her with respect and esteem; and considered her ardent temperament, her decision and perseverance, and her strength of mind, as ominous of some uncommon destiny.

Her religious character, however, is of the most importance in itself, and in connexion with her future life. During the first sixteen years of her life, she very seldom felt any serious impressions. She was early taught by her mother the importance of abstaining from those vices to which children are liable—as telling falsehoods, disobeying parents, taking what is not one's own, &c. The first circumstance, which in any measure awakened her from the sleep of death, was the following. “One sabbath morning,” says she, “having prepared myself to attend public worship, just as I was leaving my toilet, I accidentally took up Hannah More's *Strictures on Female Education*; and the first words that caught my eye were, ‘She that liveth in pleasure is dead while she liveth,’ and they struck me to the heart.” She resolved to amend and live a new life; but all her resolutions being based on her own strength, she soon fell away, became the gayest of the gay in all places of public amusement, and never thought of her good resolutions.

In the spring of 1806, there appeared a little attention to religion in the upper parish of Bradford. Religious conferences had been appointed during the winter, and Miss Hasseltine began to attend them regularly. “I often used to weep,” wrote she, “when hearing the minister and others press the importance of improving the present favourable season, to obtain an interest in Christ, lest we should have to say, ‘The harvest is past, the summer is ended, and we are not saved.’ I thought I should be one of that number; for though I now deeply felt the importance of being strictly religious, it appeared to me impossible I could be so while in the midst of my former habits.”

were held, lest others should observe the emotions I could not restrain ; but frequently after being much affected through the evening, I could return home, in company with some of my light companions, and assume an air of gaiety very foreign to my heart. The Spirit of God was now evidently operating on my mind ; I lost all relish for amusements ; felt melancholy and dejected ; and the solemn truth, that I must obtain a new heart, or perish for ever, lay with weight on my mind. My preceptor was a pious man, and used frequently to make serious remarks in the family. One Sabbath evening, speaking of the operations of the Holy Spirit on the heart of sinners, a subject with which I had been hitherto unacquainted, he observed, that when under these operations, Satan frequently tempted us to conceal our feelings from others, lest our conviction should increase. I could hear him say no more ; but rose from my seat, and went into the garden, that I might weep in secret over my deplorable state. I felt that I was led captive by Satan at his will, and that he had entire control over me. And notwithstanding I knew this to be my situation, I thought I would not have any of my acquaintance know that I was under serious impressions, for the whole world. •

“ The ensuing week I had engaged to be one of a party to visit a young lady in a neighbouring town, who had formerly attended the academy. The state of my mind was such that I earnestly longed to be free from this engagement, but knew not how to gain my end, without telling the real reason. This I could not persuade myself to do ; but concluded, on the morning of the appointed day, to absent myself from my father’s home, and visit an aunt, who lived at some distance, and who was, I had heard, under serious impressions. I went accordingly, and found my aunt engaged in reading a religious magazine. I determined she should not know the state of my mind, though I secretly hoped, that she would tell me something of hers. I had not been with her long before she asked me to read to her. I began, but could not govern my feelings, and burst into tears. She kindly begged to know what thus affected me. I then for the first time in my life, communicated feelings which I had determined should be known to none but myself. She urged the importance of my cherishing those feelings, and of devoting myself entirely to seek an interest in Christ, before it should be for ever too late. She told me, that if I trifled with impressions which were evidently made by the Holy Spirit, I should be left to hardness of heart, and blindness of mind. Her words penetrated my heart and I felt resolved to give up everything and seek to be reconciled to God.”

and nourished these right feelings, until she obtained peace of mind and the confidence of hope in the merits of her Lord. On the 14th of September, 1806, she publicly professed herself a disciple of Christ, and became a member of the congregational church in Bradford.

Miss Hasseltine, early in her religious life, showed her desire to be useful to her fellow-men. Her active mind was not satisfied without some effort to benefit those around her. She accordingly engaged, soon after this period, in the occupation of instructing a school in New England, impelled mainly by the desire to be useful. She was afterwards engaged for several years in teaching schools in Salem, Haverhill and Newbury.

The event which determined the nature of her future life, was her marriage with Mr. Judson on the 5th of February, 1812, with whom she at once decided on traversing the wide ocean, and leading the way for American females, carrying the glad tidings of the gospel to the perishing heathen. On the 19th of February, Messrs. Judson and Newell, with their wives, sailed from Salem in the brig *Caravan* for Calcutta, and after a prosperous and pleasant voyage, arrived at their destination on the 18th of June. They were met and welcomed to India by the venerable Dr. Carey, who immediately invited them to Serampore, to reside in the mission family, until the other missionaries expected from America in the *Harmony* should arrive. The invitation was accepted, and they accordingly spent the first period of their residence in India at that town.

After they had been here about ten days, Messrs. Judson and Newell were summoned to Calcutta, and an order of Government was read to them, requiring them immediately to leave the country, and return to America. This order was a very alarming and distressing one. The thought of returning, without accomplishing, in any degree, their object, was insupportable. The instructions of the Board of Commissioners when they left America, directed them to fix the seat of their Mission in the Burman empire, unless circumstances should render it inexpedient to attempt it. All the missionaries, however, thought it impracticable to establish a Mission there, and the idea for the present was abandoned. They therefore petitioned for leave to go to the Isle of France, which was granted; and Mr. and Mrs. Newell sailed about the 1st of August; as the vessel could accommodate but two passengers, Mr. and Mrs. Judson remained in Calcutta two months longer.

An event occurred, at this time, which it is necessary to state. Mr. and Mrs. Judson and Mr. Rice, whose minds were led, during the voyage from America, to a consideration of the subject of baptism,

sentiments were unscriptural. They accordingly adopted Baptist principles, and were baptised by immersion in Calcutta. This change is interesting in itself and in its consequences; for it resulted in the establishment of the Burman Mission, and in the formation of the Baptist General Convention in the United States of America.

The Bengal Government being offended by the stay of the missionaries at Calcutta, issued a most peremptory order for their being sent immediately on board one of the Company's vessels, bound to England. Messrs. Judson and Rice having ascertained that a ship would soon leave for the Isle of France, applied for a pass to go in her, but it was refused. They then communicated to the captain of the ship their circumstances, and asked if he would venture to take them on board without a pass. He replied that he would be neutral, that there was his ship, and that they might do as they pleased. Thus encouraged, the missionaries determined to risk discovery. In the dead of the night they got their families and baggage on board, and the next morning the *Creole* sailed. She had proceeded down the river for two days, when a Government dispatch arrived, forbidding the pilot to go further, as passengers were on board who had been ordered to England. The missionary party were constrained to leave the ship immediately, and go to a tavern which was then existing a considerable distance down the river. "I entered the tavern," wrote Mrs. Judson, "a *stranger, a female, and unprotected.*" (Mr. J. and Mr. Rice had gone to Calcutta to make an effort to obtain a pass.) "I called for a room, and sat down to reflect on my disconsolate situation. I had nothing with me but a few rupees. I did not know that the boat which I sent after the vessel would overtake it, and if it did, whether it would ever return with our baggage; neither did I know where Mr. J. was, or when he would come, or with what treatment I should meet at the tavern. I thought of *home*, and said to myself,—*These are some of the many trials attendant on a missionary life, and which I have anticipated.*

"In a few hours Mr. Judson arrived, and toward night our baggage. We had now given up all hope of going to the Isle of France, and concluded either to return to Calcutta, or to communicate our real situation to the tavern-keeper, and request him to assist us. As we thought the latter preferable, Mr. J. told our landlord our circumstances, and asked him if he could assist in getting us a passage to Ceylon. He said, a friend of his was expected down the river the next day, who was captain of a vessel bound to Madras, and who he did not doubt, would take us. This raised our sinking hopes. We waited two days; and on the third, which was the Sabbath, the ship came in sight, and anchored directly before the house. We now expected the time of our deliver-



ance had come. The tavern-keeper went on board to see the captain for us; but our hopes were again dashed, when he returned and said the captain could not take us. We determined, however, to see the captain ourselves, and endeavour to persuade him to let us have a passage at any rate. We had just sat down to supper, when a letter was handed us. We hastily opened it, and with our great surprise and joy, in it was a *pass* from the magistrate, for us to go on board the *Creole*, the vessel we had left. Who procured this pass for us, or in what way, we are still ignorant; we could only view the hand of God, and wonder. But we had every reason to expect the *Creole* had got out to sea, as it was three days since we left her. There was a possibility, however, of her having anchored at Saugor, seventy miles from where we then were. We had let our baggage continue in the boat into which it was first taken, therefore it was all in readiness; and after dark we all three got into the same boat, and set out against the tide, for Saugor. It was a most dreary night to me; but Mr. J. slept the greater part of the night; the next day we had a favorable wind, and before night reached Saugor, where were many ships at anchor, and among the rest we had the happiness to find the *Creole*. She had been anchored there two days, waiting for some of the ship's crew."

After a lengthened passage the party arrived in safety at the Isle of France on the 17th of January, 1813, and the first intelligence that they received on arrival was of the death of Mrs. Newell, who with her husband had preceded them to the island.

Messrs. Judson and Rice commenced preaching to the soldiers, and to the patients in the hospitals, and continued doing so till the beginning of March, when it was thought expedient that Mr. Rice should return to America for the purpose of exciting the missionary zeal of the Baptist churches in that country. He accordingly sailed for the United States in March, 1813. He was welcomed on his arrival with great affection, and was successful in a very short time, in awakening such a spirit of missionary exertion in the Baptist churches, that a large number of missionary societies were formed in various parts of the country; and in April, 1814, the Baptist General Convention, since termed "the General Convention of the Baptist Denomination in the United States, for Foreign Missions and for other important objects relating to the Redeemer's kingdom,"—was formed in Philadelphia. One of the first acts of the Convention was to appoint Mr. and Mrs. Judson as their missionaries, leaving it to their discretion to select a field of labor.

In the meanwhile, after a long and



tion, Mr. and Mrs. Judson resolved to attempt a Mission at Penang, or Prince of Wales' Island, situated on the coast of Malacca, and inhabited by Malays. As no passage to that island could be obtained from the Isle of France, they resolved to visit Madras with the hope of obtaining a passage thence to Penang. They accordingly sailed for Madras in May, 1813, and arrived there in June. They were kindly received and entertained by Mr. and Mrs. Loveless, English missionaries stationed there, and by other friends of Christ in that city. But they were disappointed in the object of their search. No passage for Penang could be procured. Fearful that the English Government in Bengal would, on learning of their arrival, send them to England, they resolved to take passage in a vessel bound to Rangoon. Accordingly after a stay at Madras of a few days, they sailed for Rangoon on board the *Georgiana*, and arrived there in July.

Thus by a wonderful series of providential occurrences, they were impelled contrary to their expectations and plans to the Burman empire. "We cannot expect," wrote Mrs. J. "to do much in such a rough uncultivated field; yet if we may be instrumental in removing some of the rubbish, and preparing the way for others, it will be a sufficient reward. I have been accustomed to view this field of labor with dread and terror; but I now feel perfectly willing to make it my home the rest of my life."

Rangoon is the principal seaport of the Burman empire. It is situated thirty miles from the sea, on the Rangoon river, one of the outlets of the Irrawaddy. It lies in  $16^{\circ} 47'$  N. latitude and  $96^{\circ} 9'$  E. longitude, and is 670 miles south-east of Calcutta. The town stretches about a mile along the bank of the river. In 1795 it contained 5000 taxable houses. In 1812 they had been reduced to 1500 by fire and bad government. The number of inhabitants was stated by Mr. Judson to be 40,000. Some of the inhabitants were of Portuguese extraction, and had two or three churches and priests. The Armenians also had one church. The first Protestant missionaries who visited Burmah were Messrs. Chater and Mardon, who went thither from Serampore in 1807. Mr. Mardon after a few months, left the station, and Mr. Chater was joined by Mr. Felix Carey, the eldest son of Dr. Carey. Soon after Messrs. Pritchett and Brain, from the London Missionary Society, arrived; but Mr. Brain soon died, and Mr. Pritchett, after a year's residence, removed to Vizagapatam. Mr. Chater remained four years, and made considerable progress in the language. He translated the gospel by Matthew, which was revised by Mr. Carey and afterwards printed at Serampore. At length Mr. Chater relinquished the Mission and removed to Ceylon.

who soon quitted the station. When Mr. Judson arrived, Mr. Carey had gone to Ava by order of the King. Thus had every attempt of the English missionaries failed, and God seems to have reserved for the American Baptist churches, the privilege of establishing and sustaining the Burman Mission.

Mrs. Carey still resided at Rangoon, in the mission house, which Mr. Chater had erected, in a pleasant rural spot, half a mile from the walls of the town. In this quiet abode on the 30th July, 1813, Mr. and Mrs. J. found a home, and felt that at last they had reached a place where they could labor for the Saviour. They immediately commenced the study of the language, which Mrs. J. found very difficult, having none of the usual helps in acquiring a language, except a small part of a grammar, and six chapters of St. Matthew's Gospel translated by Mr. Carey. In August, Mr. Carey and family embarked in a brig for Ava; the vessel was upset in the river, and he alone with difficulty saved. He then proceeded on to Calcutta, thus leaving the Judsons without Christian friends, in a strange land, to prosecute their arduous undertaking.

After the first twelve months of their residence in Rangoon, Mrs. J.'s health had been on the decline, and as there was no medical aid in the country, she felt the necessity of going to some foreign port for its restoration. She, therefore, embarked in January, 1815, for Madras, at which place she entirely recovered, and returned in the April following. On the 11th of September, Mrs. J. was made the happy mother of a little son, who became their solace in their lonely condition; but he was not long left with them; on the 4th May, 1816, he was removed by death, and the parents' hearts were wrung with distress.

In October, 1816, Mr. and Mrs. Hough arrived from America to reinforce the Mission; they brought with them a printing press, which had been presented to them by the Serampore missionaries, with which they at once commenced printing tracts, &c. In December, 1817, Mr. Judson left Rangoon on a visit to Chittagong in Arracan, for the purpose of benefiting his health, and of procuring one of the native Christians residing there, who spoke the Burman language, to assist him in his first public attempts to preach the Gospel. He designed to be absent but three months; but the vessel was detained by contrary winds, and becoming unmanageable in the difficult navigation along the coast, her direction was changed for Madras, and Mr. Judson had the unspeakable anguish of being borne away from the scene of his missionary labors, to a distant part of India, which he had no wish to visit. The vessel

obliged to travel by land. Here he endeavored to obtain a passage for Rangoon, but was unsuccessful; and he was detained at Madras, till July 20th, when he sailed for Rangoon in an English ship.

During his absence, very alarming incidents occurred at Rangoon, which threatened, for a while, to destroy the Mission. Nothing indeed but the special providence of God, and the firmness of Mrs. Judson, prevented an abandonment of the station, which might have been final. Mrs. Judson thus describes the events to which we allude:—"Three months of Mr. Judson's absence had nearly expired, and we had begun to look for his return, when a native boat arrived, twelve days from Chittagong, bringing the distressing intelligence, that neither Mr. Judson nor the vessel had been heard of at that port. \* \* \* Two or three days after the arrival of the above intelligence, Mr. Hough received an order, couched in the most menacing language, to appear immediately at the court house, to give an account of himself. This, so unlike any message we had ever received from Government, spread consternation and alarm among our teachers, domestics and adherents; some of whom followed Mr. Hough at a distance, and heard the appalling words, from some of the petty officers, that a royal order had arrived for the banishment of all foreign teachers." Mr. Hough was detained at the court house for three days, subjected to constant questioning on the most trivial matters. It appeared in the issue, that the object of the Burman officers was to extort money from him. An order had been received from the King, that the Portuguese priests, three in number, should leave the country. To ascertain who they were, the viceroy had issued an order that all the foreign priests should appear at the court house, not intending that any but the Portuguese should be examined, further than to ascertain that they were not Portuguese. Mr. H. and Mrs. J. drew up an appeal to the viceroy, which Mrs. Judson herself presented, with some of the feelings, and of the intrepidity, of Estlin. The viceroy immediately commanded that Mr. Hough should receive no further molestation.

Mr. Hough was now desirous that Mrs. Judson, Mrs. Hough and children should return to Bengal, as it was six months since aught had been heard from Mr. J. She after very great reluctance, embarked: but God did not intend that the Mission should be thus abandoned.—"My disinclination," wrote she, "to proceed in the course, commenced and increased to such a degree, that I was on the point of giving up the voyage myself; but my passage was paid, my baggage on board, and I knew not how to separate myself from the rest of the Mission family. The vessel, however, was several days in going down the river; and

tained she was in a dangerous state, in consequence of having been improperly loaded, and that she must be detained for a day or two at the place in which she then lay. I immediately resolved on giving up the voyage, and returning to town. Accordingly the captain sent up a boat with me, and engaged to forward my baggage the next day. I reached town in the evening—spent the night at the house of the only remaining Englishman in the place, and to-day have come out to the Mission house, to the great joy of all the Burmans left on our premises. Mr. Hough and his family will proceed, and they kindly and affectionately urge my return. I know I am surrounded by dangers on every hand, and expect to see much anxiety and distress; but at present I am tranquil, and intend to make an effort to pursue my studies as formerly, and leave the event with God.”

Thus did this noble-minded woman resolve to remain alone at Rangoon, and confront all the perils which might beset her; although it was entirely uncertain whether her husband was yet alive. The event justified her courage, and rewarded her constancy. In a few days Mr. Judson returned to Rangoon, and the apprehensions of his wife were at once dispelled. On the 19th of September, 1818, a few weeks after the return of Mr. Judson, the Mission was strengthened by the arrival of Messrs. Colman and Wheelock with their wives.

The Mission had now been established several years, and something had been done by private conversation and through the press, to convey the knowledge of salvation to the natives. But it was thought that the time had arrived for more public and enlarged efforts. Mr. Judson was sufficiently master of the language to preach publicly. A preaching place (*zayat*) was therefore erected, and in April, 1819, preaching in Burmese commenced to a congregation of fifteen persons only, besides children. It was not long before hopeful enquirers came in, and on

27th of June the first baptism occurred in the Burman empire. It was a day of unutterable joy to the missionaries, who had so long been “going forth weeping, bearing precious seed.” Mrs. J. also had several attentive assemblies of native females. The operations of the Mission thus proceeded, with many encouraging indications of divine favor, and of the effect of truth on the minds of several of the Burmans.

A new king, having recently ascended the throne, and it appearing evident to the missionaries that it would be impossible to proceed in their missionary labors, unless the favor of the monarch could be obtained, Messrs. Judson and Colman paid a visit to Ava, and had an interview with his majesty, whom they presented with the Bible, in six volumes, covered with gold leaf in the Burman style, and each volume enclosed in a rich wrapper. They failed, however, to obtain the desired



their visit; their present was returned, and the missionaries were hurried out of the palace gates. On the 18th of February they arrived at Rangoon.

In June, 1820, Mrs. Judson's health being so low that her recovery was despaired of, a voyage to Bengal was undertaken. They arrived in Calcutta on the 8th August, and continued at Serampore, till the close of the year. On the 5th of January, 1821, they arrived at Rangoon, though Mrs. J.'s strength had but little benefited by the change. In the commencement of August, she was again laid low by liver complaint, which at last obliged her to undertake a voyage to England. She therefore embarked for Bengal, and thence for Europe. She arrived in safety: and, after remaining in England till August, 1822, she proceeded on to the United States, where she was welcomed by her friends on the 25th of September, 1822.

X While Mrs. J. was in Washington, the Baptist General Convention held a session in that city. A committee was appointed to confer with her respecting the Burman Mission; and at her suggestion several important measures were adopted. Her conversation and statements produced, on the members of the Convention, the same effect which had resulted from her intercourse with other individuals since her arrival—a deeper concern in the interests of the Mission; a more lively conviction of the duty of the American Baptist churches, to sustain and enlarge it; and a stronger disposition to pray for its prosperity, and to contribute liberally for its support. About this time, her *History of the Burman Mission* was published, the copyright of which she presented to the Convention, which was the means of doing much good both in England and America.

Mrs. Judson, accompanied by the Rev. Mr. and Mrs. Wade, who were intended to strengthen Mr. Judson's hands, set sail from America on board the *Edward Newton* on the 22d June, 1823, for India. After a prosperous voyage they arrived in Calcutta on the 19th of October, and sailed in a few weeks for Rangoon. Thence, leaving Mr. and Mrs. Wade with Mr. Hough and family at Rangoon, Mrs. Judson went on to Ava to join her husband, who was then with Dr. Price on a visit to the king of Burmah.

Rumours of approaching war with the Indian Government had, for some time, disturbed the public mind. It has been well ascertained that the Burman emperor cherished the ambitious design of invading Bengal. He had collected in Arracan an army of 30,000 men. The Indian Government, however, resolved to anticipate the blow, by a sudden irruption into the Burman empire. In May, 1824, an army of



Sir Archibald Campbell, arrived at Rangoon. So entirely unexpected was this attack, that no resistance was made, except a few shots from the fortifications along the river. Previous to the arrival of the English fleet, Messrs. Hough and Wade were bound with chains, imprisoned by the Burmese, and subjected to much suffering and insult, from which the arrival of the English alone freed them.

After the capture of Rangoon, the British troops marched on and penetrated to Yandaboo, about forty miles from the capital. The Burmese Government had hitherto haughtily refused to comply with the terms proposed by the British commander. But the near approach of the English troops, and the prospect of the speedy capture of the "golden city," so operated on the fears of the monarch, that he yielded, and signed a treaty of peace, in which he ceded a large portion of his territory, and agreed to pay a crore of rupees in four instalments. He was required, moreover to liberate all the English and American missionaries. Mr. and Mrs. Judson and Dr. Price were thus rescued from the grasp of their oppressors; and on the 24th of February, 1826, they were received with the kindest hospitality at the British camp.

The sufferings of the missionaries, during this long and disastrous period, surpassed all that the most alarmed and fertile imagination had conceived. Of the dreadful scenes at Ava, a minute account was written by Mrs. Judson, which though slightly abridged, we must insert here.

"For several weeks, nothing took place to alarm us, and we went on with our school. Mr. J. preached every Sabbath, all the materials for building a brick-house were procured, and the masons had made considerable progress in raising the building.

"On the 23d of May, 1824, just as we had concluded worship at the Doctor's (Price) house, on the other side of the river, a messenger came to inform us that Rangoon was taken by the English. The intelligence produced a shock, in which was a mixture of fear and joy.

\* \* The government were now all in motion.

"On the 8th of June, just as we were preparing for dinner, in rushed an officer holding a black book, with a dozen Burmans, accompanied by one who, from his spotted face, we knew to be an executioner, and a 'son of the prison.' 'Where is the teacher?' was the first enquiry. Mr. Judson presented himself. 'You are called by the king,' said the officer; a form of speech always used when about to arrest a criminal. The spotted man instantly seized Mr. Judson, threw him on the floor, and ordered the executioner to kill him."

Take her too, said the officer: she also is a foreigner! Mr. Judson with an imploring look, begged they would let me remain till further orders. The scene was now shocking beyond description. The whole neighbourhood had collected—the masons at work on the brick-house threw down their tools, and ran—the little Burman children were screaming and crying—Bengalee servants stood in amazement at the indignities offered to their master—and the hardened executioner, with a kind of hellish joy, drew tight the cords, bound Mr. Judson fast, and dragged him off I knew not whither. In vain I begged and entreated the spotted face to take the silver, and loosen the ropes, but he spurned my offers, and immediately departed. I gave the money, however, to Mounng Ing to follow after, to make some further attempts to mitigate the torture of Mr. Judson, but instead of succeeding, when a few rods from the house, the unfeeling wretches again threw their prisoner on the ground, and drew the cords still tighter, so as almost to prevent respiration.

“The officer and his gang proceeded on to the court house, where the governor of the city and officers were collected, one of whom read the order of the king, to commit Mr. Judson to the death prison, into which he was soon hurled; the door closed, and Mounng Ing saw no more. What a night was now before me! I retired into my room, and endeavoured to obtain consolation from committing my case to God, and imploring fortitude and strength to suffer whatever awaited me. But the consolation of retirement was not long allowed me, for the magistrate of the place had come into the verandah, and continually called on me to come out, and submit to his examination. But previously to going out, I destroyed all my letters, journals, and writings of every kind, lest they should disclose the fact, that we had correspondents in England, and had minuted down every occurrence since our arrival in the country. When this work of destruction was finished, I went out and submitted to the examination of the magistrate, who enquired very minutely of every thing I knew, then ordered the gates of the compound to be shut, no person to be allowed to go in or out, placed a guard of ten ruffians to whom he gave a strict charge to keep me safe, and departed.

“It was now dark. I retired to an inner room with my four little Burman girls, and barred the doors. The guard instantly ordered me to unbar the doors and come out, or they would break the house down. I obstinately refused to obey, and endeavoured to intimidate them by threatening to complain of their conduct to the higher authorities on the morrow. Finding me resolved in disregarding their orders, they

very painful position. I could not endure this, but called the headman to a window and promised to make them all a present in the morning, if they would release the servants. After much debate, and many severe threatenings they consented, but seemed resolved to annoy me as much as possible. My unprotected, desolate state, my entire uncertainty of the fate of Mr. Judson, and the dreadful carousings and almost diabolical language of the guard, all conspired to make it by far the most distressing night I have ever passed. You may well imagine, my dear brother, that sleep was a stranger to my eyes, and peace and composure to my mind.

“The next morning I sent Mounng Ing to ascertain the situation of your brother, and give him food if still living. He soon returned, with the intelligence, that Mr. Judson, and all the white foreigners were confined in the death prison, with three pairs of iron fetters each, and fastened to a long pole to prevent their moving. The point of my anguish now was, that I was a prisoner myself, and could make no effort for the release of the missionaries. I begged and entreated the magistrate to allow me to go to some members of government to state my case, but he said he could not dare to consent, for fear I should make my escape. I next wrote a note to one of the king’s sisters, with whom I had been intimate, requesting her to use her influence for the release of the teachers. The note was returned with this message—she ‘did not understand it;’ which was a polite refusal to interfere: though I afterwards ascertained, that she had an anxious desire to assist us, but dared not, on account of the queen. The day dragged heavily away, and another dreadful night was before me. I endeavoured to soften the feelings of the guard by giving them tea and cigars for the night, so that they allowed me to remain inside of my room, without threatening, as they did the night before. But the idea of your brother being stretched on the bare floor, in irons and confinement, haunted my mind like a spectre, and prevented my obtaining any quiet sleep, though nature was almost exhausted.

“On the third day, I sent a message to the governor of the city, who has the entire direction of prison affairs, to allow me to visit him with a present. This had the desired effect; and he immediately sent orders to the guards to permit my going into town. The governor received me pleasantly, and asked me what I wanted. I stated to him the situation of the foreigners, and particularly that of the teachers, who were Americans, and had nothing to do with the war. He told me it was not in his power to release them from prison or irons, but that he could make their situation more comfortable; there was his head officer, with whom I must consult, relative to the

The officer who proved to be one of the city writers, and whose countenance, at the first glance, presented the most perfect assemblage of all evil passions attached to human nature, took me aside, and endeavoured to convince me, that myself, as well as the prisoners were entirely at his disposal; that our future comfort must depend on my liberality in regard to presents, and that these must be made in a private way, and unknown to any officer in the government? 'What must I do,' said I, 'to obtain a mitigation of the present sufferings of the two teachers?' 'Pay to me,' said he, 'two hundred tickals (about a hundred dollars), two pieces of fine cloth, and two pieces of handkerchiefs.' I had taken money with me in the morning, our house being two miles from the prison; I could not easily return. This I offered to the writer, and begged he would not insist on the other articles, as they were not in my possession. He hesitated for some time, but fearing to lose sight of so much money, he concluded to take it, promising to relieve the teachers from their most painful situation.

"I then procured an order from the governor, for my admittance into prison, but the sensations produced by meeting your brother in that wretched, horrid situation, and the affecting scene which ensued, I will not attempt to describe. Mr. Judson crawled to the door of the prison (for I was never allowed to enter); gave me some directions relative to his release; but before we could make any arrangement, I was ordered to depart, by those iron-hearted jailers, who could not endure to see us enjoy the poor consolation of meeting in that miserable place. In vain I pleaded the order from the governor for my admittance; they again harshly repeated, Depart, or we will pull you out? The same evening, the missionaries, together with the other foreigners, who paid an equal sum, were taken out of the common prison, and confined in an open shed in the prison enclosure. Here I was allowed to send them food, and mats to sleep on, but was not permitted to enter again for several days.

"My next object was to get a petition presented to the queen, but no person being admitted into the palace who was in disgrace with His Majesty, I sought to present it through the medium of her brother's wife. I had visited her in better days, and received particular marks of her favour. But now times were altered: Mr. Judson was in prison, and I in distress, which was a sufficient reason for giving me a cold reception. I took a present of considerable value. She was lolling on her carpet as I entered, with her attendants around her. I waited not for the usual question to a suppliant 'What do you want?' but in a bold, earnest, yet respectful manner, stated our distresses, and our wrongs, and begged her assistance. She partly



raised her head, opened the present I had brought, and coolly replied, 'Your case is not singular, all the foreigners are treated alike?' 'But it is singular?' said I; 'the teachers are Americans, they are ministers of religion, and have nothing to do with war or politics, and came to Ava in obedience to the king's command. They have never done any thing to deserve such treatment, and is it right they should be treated thus?' 'The king does as he pleases,' said she; 'I am not the king, what can I do?' 'You can state their case to the queen, and obtain their release,' replied I. 'Place yourself in my situation,—were you in America, your husband, innocent of crime, thrown into prison, in irons, and you a solitary, unprotected female,—what would you do?' With a slight degree of feeling, she said, 'I will present your petition—come again to-morrow.' I returned to the house with considerable hope, that the speedy release of the missionaries was at hand. But the next day Mr. Gouger's property, to the amount of fifty thousand dollars, was taken and carried to the palace. The officers on their return, politely informed me, they should visit our house on the morrow. I felt obliged for this information, and accordingly made preparations to receive them, by secreting as many articles as possible, together with considerable silver, as I knew, if the war should be protracted, we should be in a state of agitation lest it should be discovered, and cause my being thrown into prison, and had it been possible to procure money from any other quarter, I should not have ventured on such a step.

"The following morning the royal treasurer, the governor of the north gate of the palace, who was in future our steady friend, and another nobleman, attended by forty or fifty followers, came to take possession of all we had. I treated them civilly, gave them chairs to sit upon, tea and sweetmeats for their refreshment; and justice obliges me to say, that they conducted the business of confiscation with more regard to my feelings, than I should have thought it possible for Burmese officers to exhibit. As soon as they had finished their search and departed, I hastened to the queen's brother to hear what had been the fate of my petition; when alas, all my hopes were dashed by his wife's coolly saying, 'I stated your case to the queen, but her majesty replied, *The teachers will not die; let them remain as they are.*' My expectations had been so much excited, that this sentence was like a thunder clap to my feelings. For the truth at one glance assured me, that if the queen refused assistance, who would dare to intercede for me? With a heavy heart I departed, and on my way home, attempted to enter the prison gate to communicate the sad tidings to my husband;



notwithstanding my daily efforts, I was not allowed to enter. We attempted to communicate by writing, and after being successful for a few days, it was discovered; the poor fellow who carried the communications was beaten and put into the stocks; and the circumstance cost me about ten dollars, besides two or three days of agony, for fear of the consequences.

“For two or three months following I was subject to continual harassments, partly through my ignorance of police management, and partly through the insatiable desire of every petty officer to enrich himself through our misfortunes.

“Notwithstanding the repulse I had met in my application to the queen, I could not remain without making continual effort for my husband's release while there was the least probability of success. Time after time my visits to the queen's sister-in-law were repeated, till she refused to answer a question, and told me by her looks I had better keep out of her presence. For the seven following months, hardly a day passed, that I did not visit some one of the members of government or branches of the royal family, in order to gain their influence in our behalf; but the only benefit resulting was, their encouraging promises preserved us from despair, and induced a hope of the speedy termination of our difficulties, which enabled us to bear our distresses, better than we otherwise should have done.

“The war was now prosecuted with all the energy the Burmese Government possessed. New troops were continually raised, and sent down the river, and as frequent reports returned of their being all cut off. But that part of the Burmese army stationed in Arracan, under the command of Bandoola, had been more successful. Three hundred prisoners, at one time, were sent to the capital, as an evidence of the victory that had been gained. The king began to think that none but Bandoola understood the art of fighting with foreigners; consequently His Majesty recalled him with the design of his taking command of the army that had been sent to Rangoon. On his arrival at Ava, he was received at Court in the most flattering manner, and was the recipient of every favor in the power of the king and queen to bestow. He was, in fact, while at Ava, the acting king. I was resolved to apply to him for the release of the missionaries, though some members of Government advised me not, lest he, being reminded of their existence, should issue an immediate order for their execution. But it was my last hope, and as it proved my last application.

“Mr. Judson wrote a petition privately, stating every circumstance that would have a tendency to interest him in our behalf. With fear

flatterers ; and one of his secretaries took the petition, and read it aloud. After hearing it, he spoke to me in an obliging manner—asked several questions relative to the teachers—said he would think of the subject—and bade me to come again. I ran to the prison to communicate the favorable reception to Mr. Judson, and we both had sanguine hopes that his release was at hand. But the governor of the city expressed his amazement at my temerity, and said he doubted not, it would be the means of destroying all the prisoners. In a day or two, however, I went again, and took a present of considerable value. Bandoola was not at home ; but his *lady*, after ordering the present to be taken into another room, modestly informed me that she was ordered by her husband to make the following communication—that he was now very busily employed in making preparations for Rangoon ; but that when he had retaken that place, and expelled the English, he would return and release all the prisoners. Thus again were all our hopes dashed ; and we felt that we could do nothing more, but sit down and submit to our lot. . . \* \* \*

“When my Maria was nearly two months old, her father one morning sent me word that he and all the white prisoners were put into the inner prison, in five pairs of fetters each, that his little room\* had been torn down, and his mat, pillow, &c. been taken by the jailers. This was to me a dreadful shock, as I thought at once it was only a prelude to greater evils. I should have mentioned before this, the defeat of Bandoola, his escape to Danooyboo, the complete destruction of his army and loss of ammunition, and the consternation this intelligence produced at court. The English army had left Rangoon, and were advancing towards Prome, when these severe measures were taken with the prisoners.

“I went immediately to the governor’s house. He was not at home, but had ordered his wife to tell me, when I came, not to ask to have the additional fetters taken off, or the prisoners released, for *it could not be done*. I went to the prison gate, but was forbidden to enter. All was as still as death—not a white face to be seen, or a vestige of Mr. J.’s little-room remaining. I was determined to see the governor, and know the cause of this additional oppression ; and for this purpose returned into town the same evening, at an hour I knew he would be at home. He was in his audience room, and, as I entered, looked up without speaking, but exhibited a mixture of shame and affected anger in his countenance. I began by saying, ‘Your lordship has hitherto treated us with the kindness of a father. Our obligations to you are

\* This was a small bamboo room in the prison, and was called Mr. J.’s little room.

very great. We have looked to you for protection from oppression and cruelty. You have in many instances mitigated the sufferings of those unfortunate, though innocent beings, committed to your charge. You have promised me particularly, that you would stand by me to the last, and though you should receive an order from the king, you would not put Mr. J. to death. What crime has he committed to deserve such additional punishment?' The old man's heart was melted, for he wept like a child. 'I pity you, Tsa-yar-ga-dau, (a name by which he always called me,) I knew you would make me feel; I therefore forbade your application. But you must believe me when I say, I do not wish to increase the sufferings of the prisoners. When I am ordered to execute them, the least that I can do is, to put them out of sight. I will now tell you (continued he) what I have never told you before, that three times I have received intimations from the queen's brother, to assassinate all the white prisoners privately; but I would not do it. And I now repeat it, though I execute all the others, I will never execute your husband. But I cannot release him from his present confinement, and you must not ask it.' I had never seen him manifest so much feeling, or so resolute in denying me a favor, which circumstance was an additional reason for thinking dreadful scenes were before us.

"The situation of the prisoners was now distressing beyond description. It was at the commencement of the hot season. There were above a hundred prisoners shut up in one room, without a breath of air excepting from the cracks in the boards. I sometimes obtained permission to go to the door for five minutes, when my heart sickened at the wretchedness exhibited. The white prisoners, from incessant perspiration and loss of appetite, looked more like the dead than the living. I made daily applications to the governor, offering him money, which he refused; but all that I gained was permission for the foreigners to eat their food outside, and this continued but a short time.

"It was at this period that the death of Bandoola was announced in the palace. The king heard it with silent amazement. Who could be found to fill his place? At length the Pakan Woon, who a few months before had been so far disgraced by the king as to be thrown into prison and irons, now offered himself to head a new army that should be raised on a different plan from those which had hitherto been raised; and assured the king in the most confident manner, that he would conquer the English, and restore those places that had been taken, in a very short time. \* \* \* One of the first exercises of his power was to arrest Lonsago and the Portuguese priest, who had hitherto remain-

Portuguese and Bengalees to the most menial occupations. The whole town was in alarm, lest they should feel the effects of his power; and it was owing to the malignant representations of this man, that the white prisoners suffered such a change in their circumstances, as I shall soon relate.

“After continuing in the inner prison for more than a month, my husband was taken with a fever. I felt assured he would not live long, unless removed from that noisome place. To effect this and in order to be near the prison, I removed from our house and put up a small bamboo room in the governor’s enclosure, which was nearly opposite the prison gate. Here I incessantly begged the governor to give me an order to take Mr. J. out of the large prison and place him in a more comfortable situation; and the old man, being worn out with my entreaties, at length gave me the order in an official form; and also gave orders to the head jailer, to allow me to go in and out, at all times of the day, to administer medicines; I now felt happy indeed, and had Mr. J. instantly removed into a little bamboo hovel, so low that neither of us could stand upright, but a palace in comparison with the place he had left.

“Notwithstanding the order the governor had given for my admittance into prison, it was with the greatest difficulty that I could persuade the under jailer to open the gate. I used to carry Mr. J.’s food myself, for the sake of getting in, and would then remain an hour or two unless driven out. We had been in this comfortable situation but two or three days, when one morning, having carried in Mr. Judson’s breakfast, which, in consequence of fever, he was unable to take, I remained longer than usual, when the governor, in great haste, sent for me. I promised him to return as soon as I had ascertained the governor’s will, he being much alarmed at this unusual message. I was very disagreeably disappointed, when the governor informed me that he wished to consult me about his watch, and seemed unusually pleasant and conversible. I found afterwards, that his only object was to detain me until the dreadful scene about to take place in the prison, was over. For when I left him to go to my room, one of the servants came running, and with a ghastly countenance, informed me that all the white prisoners were carried away. I would not believe the report, and instantly went back to the governor, who said, he had just heard of it but did not wish to tell me. I hastily ran into the street, hoping to get a glimpse of them before they were out of sight; but in this was disappointed. I ran first to one street, then into another, enquiring of all I met, but no one would answer me. At length an old woman told me, the white prisoners had gone to a little distance from the prison, and

carried to Amarapoora. I then ran to the banks of the little river, about half a mile, but saw them not, and concluded that the old woman had deceived me. Some of the friends of the foreigners went to the place of execution, but found them not. I then returned to the governor, to try and discover the cause of their removal, and the probability of their future fate. The old man assured me that he was ignorant of the intention of Government to remove the foreigners, till that morning; that since I went out he had learned, that the prisoners were to be sent to Amarapoora, but for what purpose he knew not. 'I will send off a man immediately,' said he, 'to see what is to be done with them. You can do nothing more for your husband, continued he, take care of yourself. With a heavy heart I went to my room, and having no hope to excite me to exertion, I sunk down almost in despair. For several days previous, I had been actively engaged in building my own little room, and making our hovel comfortable: my thoughts had been almost entirely occupied in contriving means to get into the prison. But now I looked towards the gate with a kind of melancholy feeling, but no wish to enter. All was the stillness of death; no preparation of your brother's food, no expectation of meeting him at the usual dinner hour; all my employment, all my occupation seemed to have ceased, and I had nothing left but the dreadful recollection that Mr. Judson was carried off, I knew not whither. It was one of the most insupportable days I ever passed. Towards night, however, I came to the determination to set off the next morning for Amarapoora, and for this purpose was obliged to go to our house out of town.

"Never before had I suffered so much from fear in traversing the streets of Ava. The last words of the governor, 'Take care of yourself,' made me suspect there was some design with which I was unacquainted. I saw, also, he was afraid to have me go out into the streets, and advised me to wait till dark, when he would send me in a cart, and a man to open the gates. I took two or three trunks of the most valuable articles, together with the medicine chest, to deposit in the house of the governor, and after committing the house and premises to our faithful Mounng Ing and a Bengalee servant, who had continued with us, (though we were unable to pay his wages,) I took leave, as I then thought probable, of our house in Ava for ever.

"On my return to the governor's, I found a servant of Mr. Gouger who happened to be near the prison when the foreigners were led out, and followed on to see the end; who informed me, that the prisoners had been carried before the Lamine Woon, at Amarapoora, and were to be sent the next day, to a village he knew not how far distant. My



alive, but still I knew not what was to become of him. The next morning I obtained a pass from Government, and with my little Maria, who was then only three months old, Mary and Abby Hasseltine (two of the Burman children), and our Bengalee cook, who was the only one of the party who could afford me any assistance, I set off for Amara-poor. The day was dreadfully hot; but we obtained a covered boat, in which we were tolerably comfortable, till within two miles of the government house. I then procured a cart; but the violent motion, together with the dreadful heat and dust, made me almost distracted. But what was my disappointment on my arriving at the court house to find that the prisoners had been sent on two hours before, and that I must go in that uncomfortable mode four miles further with little Maria in my arms, whom I held all the way from Ava. The cartman refused to go any further; and after waiting an hour in the burning sun, I procured another cart, and set off for that never-to-be-forgotten place, Oung-pen-la. I obtained a guide from the governor, and was conducted directly to the prison yard. But what a scene of wretchedness was presented to my view! The prison was an old shattered building, without a roof; the fence was entirely destroyed; eight or ten Burmese were on the top of the building, trying to make something like a shelter with leaves; while under a little low projection outside of the prison sat the foreigners, chained together two and two, almost dead with suffering and fatigue. The first words of Mr. Judson were, 'Why have you come? I hoped you would not follow, for you cannot live here.'

"It was now dark. I had no refreshment for the suffering prisoners, or for myself, as I had expected to procure all that was necessary at the market of Amarapoor, and I had no shelter for the night. I asked one of the jailers, if I might put up a little bamboo house near the prison; he said, 'No, it is not customary.' I then begged he would procure me a shelter for the night, when on the morrow I could find some place to live in. He took me to his house, in which there were only two small rooms—one in which he and his family lived—the other, which was then half full of grain, he offered to me, and in that little filthy place I spent the next six months of wretchedness. I procured some half-boiled water, instead of my tea, and, worn out with fatigue, laid myself down on a mat spread over the paddy, and endeavoured to obtain a little refreshment from sleep. The next morning Mr. J. gave me the following account of the brutal treatment he had received on being taken out of prison.

"As soon as I had gone out at the call of the governor, one of the jailers rushed into Mr. J.'s little room—roughly seized him by the

—pulled him out, stripped him of all his clothes, excepting shirt and pantaloons—took his shoes, hat, and all his bedding—tore off his chains—tied a rope round his waist, and dragged him to the court house, where the other prisoners had previously been taken. They were then tied two and two, and delivered into the hands of the Lamine Woon, who went on before them on horseback, while his slaves drove the prisoners, one of the slaves holding the rope which connected two of them together. It was in May, one of the hottest months in the year, and 11 o'clock in the day, so that the sun was intolerable indeed. They had proceeded only half a mile, when Mr. J.'s feet became blistered, and so great was his agony, even at this early period, that as they were crossing the little river, he ardently longed to throw himself into the water to be free from misery. But the sin attached to such an act alone prevented. They had then eight miles to walk. The sand and gravel were like burning coals to the feet of the prisoners, which soon became perfectly destitute of skin; and in this wretched state they were goaded on by their unfeeling drivers. Mr. J.'s debilitated state, in consequence of fever, and having taken no food that morning, rendered him less capable of bearing such hardships than the other prisoners.

“ When about half way on their journey, as they stopped for water, Mr. J. begged the Lamine Woon to allow him to ride his horse a mile or two, as he could proceed no farther in that dreadful state. But a scornful malignant look was all the reply that was made. He then requested Captain Laird, who was tied with him, and who was a strong healthy man, to allow him to take hold of his shoulder, as he was fast sinking. This the kind-hearted man granted for a mile or two, but then found the additional burden insupportable. Just at that period, Mr. Gouger's Bengalee servant came up to them, and, seeing the distresses of Mr. J., took off his head-dress, which was made of cloth, tore it in two, gave half to his master, and half to Mr. Judson, which he instantly wrapped round his wounded feet, as they were not allowed to rest even for a moment. The servant then offered his shoulder to Mr. Judson, who was thus almost carried by him the remainder of the way.

\* \* \* \* All this time the foreigners were entirely ignorant of what was to become of them; and when they arrived at Oung-pen-la, and saw the dilapidated state of the prison, they immediately all as one, concluded that they were there to be burned, agreeably to the report which had previously been in circulation at Ava. They all endeavoured to prepare themselves for the awful scene anticipated; and it was not until they saw preparations making for repairing the prison, that they had the least doubt that a cruel lingering death await-

Here Mrs. Judson's personal bodily sufferings commenced. Her children were attacked with the small-pox, which required her almost incessant attention for nearly three months, and during that time she was herself attacked, but recovered. All the children were restored to health, but the watchings and fatigue to which Mrs. J. had been subjected, together with the miserable food, and more miserable lodgings, brought on her one of the diseases of the country, which is almost always fatal to foreigners. Her constitution seemed to be destroyed, and in a few days, she became so weak, as to be hardly able to walk to Mr. J.'s prison. In this debilitated state she set off in a cart for Ava to procure medicines, and some suitable food, leaving the cook to supply her place. "I reached the house in safety," she writes "and for two or three days the disorder seemed at a stand; after which it attacked me so violently, that I had no hopes of recovery left, and my only anxiety now was, to return to Oung-pen-la, to die near the prison. It was with the greatest difficulty that I obtained the medicine chest from the governor, and then had no one to administer medicine. I however got at the laudanum, and by taking two drops at a time for several hours, it so far checked the disorder, as to enable me to get on board a boat, though so weak that I could not stand, and again set off for Oung-pen-la. I just reached Oung-pen-la, when my strength seemed entirely exhausted. The good native cook came out to help me into the house; but so altered and emaciated was my appearance, that the poor fellow burst into tears at the first sight. I crawled on to the mat in the little room, to which I was confined for more than two months, and never perfectly recovered, until I came to the English camp. At this period, when I was unable to take care of myself, or look after Mr. Judson, we must both have died, had it not been for the faithful and affectionate care of our Bengalee cook.

"The time at length arrived for our release from the dreary scenes at Oung-pen-la. A messenger from our friend, the governor of the north gate of the palace, informed us that an order had been given, the evening before, in the palace, for Mr. Judson's release. On the same evening an official order arrived; and with a joyful heart I set about preparing for our departure early the following morning. But an unexpected obstacle occurred, which made us fear that I should still be retained as a prisoner. The avaricious jailers, unwilling to lose their prey, insisted that as my name was not included in the order, I should not go. In vain I urged that I was not sent there as a prisoner, and that they had no authority over me—they still determined I should not go, and forbade the villagers from letting me a cart.

house, where by promises and threatenings he finally gained their consent, on condition that we would leave the remaining part of our provisions we had recently received from Ava. It was noon before we were allowed to depart. When we reached Amarapoora, Mr. Judson was obliged to follow the guidance of the jailer, who conducted him to the governor of the city. \* \* \* He was crowded into a little boat where he had not room sufficient to lie down, and where his exposure to the cold damp night, threw him into a violent fever, which had nearly ended all his sufferings. He arrived at Maloun on the third day, where, ill as he was, he was obliged to enter immediately on the work of translating.

“My health, which had never been restored, since that violent attack at Oung-pen-la, now daily declined, till I was seized with the spotted fever, with all its attendant horrors. I knew the nature of the fever from its commencement; and from the shattered state of my constitution, together with the want of medical attendants, I concluded it must be fatal. The day I was taken with the fever, a Burmese nurse came and offered her services for Maria. This circumstance filled me with gratitude and confidence in God; for though I had so long and so constantly made efforts to obtain a person of this description, I had never been able; when at the very time I most needed one, and without any exertion, a voluntary offer was made. My fever raged violently, and without any intermission. I began to think of settling my worldly affairs, and of committing my dear little Maria to the care of a Portuguese woman, when I lost my reason, and was insensible to all around me. At this dreadful period Dr. Price was released from prison; and hearing of my illness, obtained permission to come and see me. I was then so far gone, that the Burmese neighbours who had come in to see me expire, said ‘She is dead; and if the King of angels should come in, he could not recover her.’

“The fever, I afterwards understood, had run seventeen days when the blisters were applied. I now began to recover slowly; but it was more than a month after this before I had strength to stand. While in this weak debilitated state, the servant who had followed Mr. Judson to the Burmese camp, came in and informed me that his master had arrived, and was conducted to the court house in town. I sent off a Burman to watch the movements of Government, and to ascertain if possible, in what way Mr. Judson was to be disposed of. He soon returned with the sad intelligence that he saw Mr. Judson go out of the palace yard, accompanied by two or three Burmans, who conducted him to one of the prisons; and that it was reported in town that he



ill tidings of any kind ; but a shock so dreadful as this, almost annihilated me. \* \* \* \* In the meantime the governor of the north gate presented a petition to the high court of the empire, offered himself as Mr. Judson's security, obtained his release, and took him to his house, treated him with considerable kindness, and thither I was removed as soon as returning health would allow."

A treaty of peace was afterwards concluded between the English and Burmese, and Mr. and Mrs. Judson safely reached the mission house at Rangoon, after an absence of two years and three months.

At the close of this long and melancholy narrative we may appropriately introduce the following tribute to the benevolence and talents of Mrs. Judson, written by one of the English prisoners, who was confined at Ava with Mr. Judson. "Mrs. Judson was the author of those eloquent and forcible appeals to the Government which prepared them by degrees for submission to terms of peace, never expected by any, who knew the hauteur and inflexible pride of the Burman court. And while on this subject, the overflowings of grateful feelings, on behalf of myself and fellow-prisoners, compel me to add a tribute of public thanks to that amiable and humane female, who though living at a distance of two miles from our prison, without any means of conveyance, and very feeble in health, forgot her own comfort and infirmity, and almost every day visited us, sought out and administered to our wants, and contributed in every way to alleviate our misery. While we were all left by the Government destitute of food, she, with unwearied perseverance, by some means or other, obtained for us a constant supply. When the tattered state of our clothes evinced the extremity of our distress, she was ever ready to replenish our scanty wardrobe. When the unfeeling avarice of our keepers confined us inside, or made our feet fast in the stocks, she, like a ministering angel, never ceased her applications to the Government, until she was authorized to communicate to us the grateful news of our enlargement, or of a respite from our galling oppressions. Besides all this, it was unquestionably owing, in a chief degree, to the repeated eloquence and forcible appeals of Mrs. Judson, that the untutored Burman was finally made willing to secure the welfare and happiness of his country, by a sincere peace."

Neither did the severe sufferings, nor the appalling dangers which she had experienced, at all abate Mrs. Judson's love to the souls of the Burmese, nor diminish her desire to go onward with the Mission. On the 9th of April, 1826, Mr. Judson left Rangoon in company with Mr. Crawford, the Commissioner of the Governor General of India, on an exploring expedition to a part of the territories ceded by the Burmese to the British. They proceeded to the mouth of the Sal



Martaban river, where they fixed on the site of a town, on the eastern bank, which they called Amherst, in honor of the Governor General.

It was during the absence of Mr. Judson that the subject of our memoir was seized at Amherst with the fatal disorder which terminated her life. Early in the month of October she was attacked with a most violent fever, but her friends had no reason to apprehend the fatal result till the 20th. From the first she herself felt a strong presentiment that she should not recover, and accordingly set her house in order. On the morning of the 23d, she spoke for the last time. The disease had then completed its conquest, and from that time up to the moment of dissolution, on the 24th of October, 1826, she lay nearly motionless, and apparently quite insensible. The shocks which her constitution had received, from previous attacks of disease, and during the scenes at Ava, rendered her incapable of withstanding the violence of this last attack. She died—died in a strange place—and surrounded by strangers. Such was God's will. It would be consoling to know more of the state of her mind during her sickness, and of her feelings in prospect of death. But she is gone. Her life was a series of proofs, that she loved the Saviour; and we may believe with entire confidence that she has entered into the joy of her Lord.

---

## PITAMBARA SINGHA.

---

PITAMBARA SINGHA, a Hindoo of the writer caste, was born at Jagoolee in the district of Virooe. His father's name was Nidhiram Singha, and his mother's Menuka. They had three sons, and one daughter: Pitambara was the eldest: the others died young. When Pitambara was six years old, his mother died; and when he was twelve, his father. They both died in a state of idolatry.

When about the age of sixteen, Pitambara married. Before he was twenty, he entered into service, and for some time was what is called a daroga, a native officer under the Judge of the district. He afterwards spent some months with a gosayn, that is, a leader among the biragees.\* While with him he read the Bengalee translations of several popular Hindoo books, as the Ramayana, the Mahabharata, &c.

God seems to have given Pitambara wisdom to judge of persons by their fruits, even from his youth: hence his knowledge of the quarrels, adulteries, and other evil deeds related of the Hindoo gods in the pooranas, the covetousness of the religious guides, and the pride and general depravity of the Bráhmans, shook his veneration for the religion of his ancestors: and the effect which was produced in his mind is, probably, a specimen of the ideas which prevail among many thinking people, even though they continue idolaters. A view of these things will not change their dispositions; but it may prepare the way for the gospel, in the same manner as the ignorance and ungodly lives of the Romish clergy, accelerated the progress of the Reformation.

Pitambara, however, before he heard the news of the gospel, lived in a state of perfect uncertainty respecting the way of salvation. He felt within himself a complete distaste for the muddy waters of heathenism; but where to obtain the water of life he knew not.

During the latter part of the time in which he continued an idolater, he had a house in Virooe, about fifty miles to the north of Calcutta; but wandered about as a biragee, holding conversations with such as were supposed to have some peculiar knowledge of God, or some revelation made known to them of the right way. Nor is this peculiar to him: many of the Hindoos talk of some manifestation of the Deity, which they are in the habit of expecting; and seek after men who, like

---

\* Biragee literally means a person without passions. The mendicants who are called by this name are very numerous, and, wearing the marks of the sect on their forehead, arms, &c. wander from one sacred place to another, and may be seen begging in every town. They are in general very profligate in their manners. Beside the mendicant biragees, great numbers of the

Simon Magus, are reported to be "the great power of God." Thus they seem to be "feeling after God, if haply they may find him."

Amidst all this uncertainty respecting the true way, many become teachers of others; and thus the blind lead the blind. Among the big-  
ragees there are numbers of quacks, who abound with religious nostrums, and pretend to have the key of the kingdom of heaven suspended to their girdles: yet while Pitambara despised the generality of these men for their pride and covetousness, he himself, being accounted a man of deep knowledge, and clear judgment, became a kind of teacher, and had disciples who listened to his discourses, prostrated themselves at his feet, and deemed him their oracle.

In this situation the gospel found him. A journey which Mr. Ward took with a friend, through the Soondurbuns, in the year 1801, was the means of his getting a tract, which made known to him the way of salvation. A copy of this tract, in his own handwriting, was found among Pitambara's papers after his decease. Such was his attachment to a paper which had conveyed to him the news of a Saviour. The person who first got the pamphlet shewed it to Pitambara, but the latter told him with disdain to "take it away;" he had no idea of holiness coming from an Englishman. In the night, however, he reflected how foolish it was to send the book away without looking at it, and in the morning he went and obtained it.

He had no sooner read this tract, than he declared to all, that *this was the true way of salvation; and that he would certainly go and find the European who had given it away.*

Seeing the word "Serampore" printed at the end of it, he took the first opportunity in his power to visit that place. On his arrival at the mission house, he said, holding the book in his hand, that he was come to see the person who had given that book away. After some conversation, respecting the truths of the gospel and the Mission to this country, he seemed pleased, and retired with Krishna, a native convert, at whose house he was accommodated. At this time he was a very good looking man, neatly dressed, and seemed not to have felt the approach of age.

After hearing and examining farther, he declared to Krishna, that he would be baptised. He ate with him without regarding his caste, and seemed to be decided from the beginning, let the consequences be what they might, to embrace and publicly profess the gospel.

After staying for some time he left Serampore, that he might communicate what he had seen and heard to his wife and friends, promising however to return in seven days. He came before the time appointed, and after a short time was baptised. This was in January 1801.

After his baptism he was appointed teacher of the Bengalee charity school, at Serampore, in which situation he behaved with great prudence, and manifested a continued concern to advance the interests of religion.

About this time he wrote a piece in verse, called *The Sure Refuge*. The good effects of this book are, and, it may be hoped will continue to be, extensively felt. Three persons who have been baptised, dated their convictions of the truth of Christianity from reading it.

It was thought by the missionaries that it might be attended with good effects, if Pitambara were stationed at a place at some distance from them, in order to try what could be done by such a native teacher alone. On its being proposed to him, he cheerfully consented; and Sooksaugor, a town on the Hooghly, about twenty-five miles from Serampore, was chosen as a suitable situation.

Pitambara went to this place, and mentioned his design to the inhabitants. They argued with him in favour of their god Krishna in opposition to Christ; and at the close of the debate resolved not to give him a place in their village. At last, however, he got a situation, through the servant of a Portuguese gentleman, built a house, and received and talked to all who came to him.

Pitambara's character for integrity was soon so established in this village, that a person might have obtained any thing at any of the shops in his name; but though he proclaimed to the inhabitants the unsearchable riches of Christ, for nearly three years, few persons of that place received his message.

While Pitambara was at Sooksaugor he wrote two other pieces; the one called *Good Advice*, and the other *The Enlightener*. These, with his former piece, hold up the gospel as the certain way of salvation; and as proving its own divine origin by the perfect character of its Great Founder, and by its holy effects upon the hearts and lives of depraved men.

While Pitambara was seeking the salvation of the people of Sooksaugor, he was not unmindful of his own daughter, who was married, and lived in that neighbourhood. By conversation, and every other means in his power, he tried to bring her and her husband to the knowledge and love of Christ, but in vain.

During his residence at this place, an asthmatic complaint, some symptoms of which had appeared before, increased upon him exceedingly. This, with other circumstances, induced him to wish to return to Serampore. Nor could the missionaries, under such circumstances, refuse to comply with his request. In January, 1804, he returned to his old charge, the superintendence of the Bengalee school.

At this time the Bengalee school declined ; and if men had not come for instruction, instead of children, the school must have been given up. But it was so ordered, that at this time there were many enquirers about the gospel from different parts of the country. The school, therefore, assumed a new aspect ; and the master, instead of teaching children the alphabet, was employed in shewing to men the way of salvation.

Pitambara from this period, however, never recovered his former strength ; and rather instructed mankind by his patient sufferings, his firm faith, and edifying conversation, than by his active labors. Nor did his patience consist in the carelessness of apathy : he often lamented his inability to itinerate, and carry the message of salvation to places which he wished to visit. His affliction was of long continuance, and in that respect distressing ; but it gave opportunity for the display of that religion which had evidently its seat in his heart.

During this part of his life, Pitambara, on one or two occasions, manifested his earnest concern for the peace of the church. In these cases he took the parties at variance aside, and endeavored to explain, to soften, and to heal. He had learnt that love was of the essence of religion. He would often say to his brethren, “ If we had all walked in love and purity, what multitudes ere this (we might have hoped) would have embraced the gospel ! ” He was much beloved of his brethren, who frequently consulted him, and constantly treated him with the greatest respect.

In his conversation with such of his brethren as were cold or irregular in their conduct, he was generally very faithful, endeavoring to bring them up to a walk corresponding with the holy religion which they had embraced. More than once, at meetings of the society, when it was found necessary to admonish or exclude any one who walked disorderly, Pitambara was disposed to keep the society pure, even when these acts, in the sight of some, had the appearance of severity.

He would often caution his brethren against launching out into those things, which, though not immoral, would prejudice their countrymen against the gospel. No one who had newly forsaken Hindooism could be more free than he was from all superstitious regard to diet, dress, customs, &c. yet he was aware of the great importance of acting wisely with regard to things which were merely national. He saw that a needless stumbling-block would be cast before his countrymen by a convert's appearing in an English dress ; and he, therefore, warned his younger brethren against all approaches to such changes, and against every thing which might become a hindrance to others. On these subjects he seemed to enter into the spirit and advice of the apostle



"becoming all things to all men, that he might by all means save some." No person, however, could charge him with dissimulation. His temper was naturally rather too unbending than otherwise; and his abhorrence of falsehood and dishonesty was manifest in the whole of his deportment. In the cases of some who came to enquire about the gospel, but whose insincerity he evidently perceived, the missionaries could scarcely give him credit for taking sufficient pains to instruct them, so marked was his dislike of a hypocrite.

Whilst he was able, he was a diligent reader of the Scriptures. He read the New Testament through several times, and evidently understood much of its genuine meaning. Notwithstanding the difficulties of the epistles, especially to a new convert who had not read the Old Testament, yet by many parts of these epistles he was greatly instructed. He comprehended their meaning to the surprise of the missionaries, and the doctrines which they taught seemed to be the food of his mind. He would sometimes enter into the reasonings of Paul with great clearness. At other times a single sentence, or turn of expression, would arrest his attention. He more than once intimated, that there was more to be found in this book than many Christians were aware of.

In his conversation, writings, and sermons, he had a happy talent at forcible reasoning. His understanding was naturally clear, and his judgment solid; and when God opened to him the sources of truth, he was more than a match for the most subtle of the Hindoo pundits: of this they were aware, and therefore commonly avoided an encounter with him. There was a keenness in his words which they could not bear.

During his long sickness, though he was fully sensible of the value of health, yet he steadily refused every remedy connected with idolatry. The Rev. Mr. Ward was with him one day, when a man brought something which he assured him would certainly accelerate his recovery. On enquiring into this nostrum, Pitambara found that the efficacy was supposed to lie in some god, in whose name it was to be applied, rather than in the thing itself. He thanked the man; but declared it could do him no good, and that at any rate he would not renounce Christ for the sake of his body.

As long as he could hold his pen, he was employed, at the request of Mr. Ward, in writing the Life of Christ in verse. He had gone through a good part of it. This work was left in a state unfit for publication; but it has since been supplied by another hand.

On the 17th of May, Mr. Ward went to visit him. He found him very ill. While Mr. W. was standing by his bed-side, the good old

broke out in the following strains :—"I do not attribute it to my own wisdom, or to my own goodness, that I became a Christian. It is all grace ! It is all grace ! I have tried all means for the restoration of my health. All are vain : God is my only hope. Life is good—death is good : but to be wholly emancipated is better." When he was told of the use of afflictions to wean us from the world, he answered, "I have a wife, a daughter, and a son-in-law. I have tried to induce them to embrace the gospel by every means in my power, but they refused. I am therefore weaned from them all. I can only pray for their salvation !" He considered it as a great honor, he said, that God had given him the love and respect of all his brethren. He spoke with singular regard of Krishna-Prisada, as, of all the native converts, most adorning the gospel by his example. Many of the native converts were standing round his bed at the time, to whom Mr. Ward recommended the dying counsel of the venerable Christian, as most weighty and solemn.

From this time to the 20th of August, (1804,) when Pitambara died, he continued gradually to decline. This last period of his life was truly interesting to all who saw him. It was wonderful to behold his patience and resignation, increasing more and more as his affliction increased. He said once or twice to Mr. Ward, "I am never unhappy that it is thus with me : my spirits are always good." He would say, with a moving and childlike simplicity, "He is my God, and I am his child ! He never leaves me : he is always present !" Alluding to the introduction to several of the epistles, 'Grace be to you, and peace from God our Father, and from the Lord Jesus Christ,' he said several times, "Peace, peace : I now find in my own heart that peace !"

About two months before his death, having perceived in Jagadamba, his wife, a change of mind respecting the gospel, he began earnestly to press upon her to make an open profession of it. He warned her against returning to idolatry, or recurring to a Bengalee spiritual guide ; desired her after his death to reside wherever her spiritual interests would be best secured ; and above all intreated her to make Christ her refuge, that ultimately they might both meet again in heaven ! These last words seem to have made a strong impression on her mind : for she was a very affectionate wife.

Within a few days of his decease he seemed to long for his departure, though without any signs of impatience ; and spoke of his removal with as much composure as though he was already familiar with the place and the company to which he was going.

The missionaries had formerly thought Pitambara less affected with

that he seemed to be more employed in exhibiting the deformity of vice in the gods and the bráhmans, and the beauty of righteousness in Scripture characters, than in holding forth Christ as the source of pardon, and his grace as exciting the soul to universal and perfect excellence. But when his own hope for futurity came to be tried in the fire of his last affliction, he found the Saviour precious to him, and His death and mediation his only support in the prospect of eternity.

The day before he died he was anxious to see his daughter, that he might make a last effort for her conversion. Means were used to accomplish this desire : two native Christians were appointed to take a boat, and fetch her. Before they could depart, however, he became worse, and forbade their going, intimating that she would only disturb his last moments by her sorrow, and that he was too weak to address any thing to her that could be of service. The same day he called the native converts to pray with him, and said he was ready to depart.

On the morning of his death he called them again to come and sing. While they were singing a hymn, the chorus of which runs, "Eternal salvation through the death of Christ," the tears of joy ran down his cheeks ; and at that moment his happy soul departed, leaving such a smile upon his countenance, that it was some moments before his attending friends could convince themselves that he was really dead.

This venerable Christian was about sixty years of age.

---

## JAMES GRAY, A. M.

---

JAMES GRAY was born at Dunse, in Scotland, in the year 1770. His father, an industrious tradesman, was an elder in the Antiburgher congregation in that place.

Young Gray received the early part of his classical education in his native town, under Mr. William Cruickshank, the parochial schoolmaster. Mr. Cruickshank was famous for making excellent scholars, and for what was then thought its indispensable concomitant, severe flogging. James Gray, after spending a few years with Mr. Cruickshank, was apprenticed to his father, who was a shoemaker, latterly, by courtesy, a leather merchant.

Though he steadily followed his proper calling, literary pursuits occupied his leisure time. So bent, indeed, was he upon the acquisition of learning, that when a young man of twenty he was accustomed during his dinner hour, with the view of not losing what he had gained, to repair to the Grammar School, which was then taught by Mr. David White. "Among the earliest things I can remember," says the late James Cleghorn, Esq. Editor of the *Farmer's Magazine*, and Founder of the Scottish Provident Institution, "was the appearance of James Gray in the school, with a leather apron rolled up round his waist. He came in amidst all our staring, and took a seat by himself, not belonging to any class; turned up his books, and in a few minutes after, was upon the floor repeating some Latin author to our master, which he did always easily, and without interruption, and I therefore suppose quite well. Indeed, it was the opinion of us all that he was a better scholar than White himself. When the task was over he left the school, and returned at the same hour to perform the same part the day following."

Gray renounced his trade and became usher to Mr. White. In April, 1794, he was chosen Rector of the Grammar School of Dumfries, and on the 15th of the following month he entered upon his duties. The sons of Robert Burns were his pupils there; and in this way he became acquainted with the bard. The resignation of Mr. Cririe having caused a vacancy in the High School of Edinburgh, Mr. Gray was chosen in his stead on the 2d of September, 1801.

In August, 1820, he was a candidate for the office of Rector of the High School on the promotion of Mr. Pillans to a Professorship; but he was not successful. An arrangement, however, was then made, which it is believed was satisfactory to Mr. Gray. To him



exclusively was now committed the teaching of Greek in that seminary. He had addressed a private letter to the consideration of the patrons, containing the "Sketch of a Plan for the Establishment of a Greek Class in the High School." With the exception of an endowment of a medal by the Town Council in 1814, this was the first time that the Greek language was authoritatively recognized as forming part of the study in the High School. The plan, which was adopted merely by way of experiment, was not found to work so well as was anticipated; and, after a year's trial, the Council rescinded this act, and allowed Dr. Carson and his colleagues to teach Greek, as they had formerly done; but in doing so, it was agreed that Mr. Gray should receive an annuity of £100 from the Rector by way of compensation.

On the 5th of November, 1822, Mr. Gray's scholarship secured for him the office of Principal of Belfast Academy. He accordingly tendered his resignation of his office on the 11th of the following month, and left Edinburgh.

He had not been long in Ireland when his talents and worth, and his high scholarship, especially his knowledge of Greek, recommended him to the notice of several dignitaries of the Established Church of England. Though brought up among Presbyterian Dissenters, and at one time studying for the Church of Scotland, he was induced to enter into holy orders in the Episcopal communion; and on the 21st of December, 1823, at an ordination held at Belfast, he was admitted a deacon by the Lord Bishop of Down and Connor.

In the year 1826 he received an appointment to a chaplaincy in India, and to that distant land he immediately set out.

He had published before his arrival in this country several poems—some of great sweetness. His "Sabbath among the Mountains" will always be a favorite with lovers of sacred poetry. He had begun another on the same subject, during his voyage out, a "Sabbath at Sea," which, however, was never finished. His character as a poet is thus set forth by Hogg in the *Queen's Wake* :—

"The next was bred on southern shore,  
Beneath the mists of Lammermore;  
And long, by Nith and crystal Tweed,  
Had taught the border youth to read:  
The strains of Greece, the bard of Troy,  
Were all his theme, and all his joy;  
Well toned his voice of wars to sing,  
His hair was dark as raven's wing;  
His eye an intellectual glance,  
No heart could bear its searching glance,—



But every bard to him was dear :  
His heart was kind, his soul sincere.

\*       \*       \*       \*       \*

Alike to him the south or north,  
So high he held the minstrel worth ;  
So high his ardent mind was wrought,  
Once of himself he scarcely thought ;  
Dear to his heart the strain sublime,  
The strain admired in ancient time."

A gradual but decided change took place in all his views about the time that he came to India. Soon after his arrival there he was appointed chaplain at the station of Bhooj, in Kutch, to which place he immediately took his departure.

He became a warm friend to evangelical religion ; and though well advanced in years, entered on his duties with all the ardour of youth. The natives shared in his benevolent aspirations ; and to qualify himself for usefulness among them, he studied the Hindoostanee, and the Kutchee, the Patois of the province in which he resided. "I have deserted," wrote he in 1830, "the elegant and the polished languages of Greece and Rome, for the barbarous languages of India. I have submitted to the drudgery of learning two of these languages ; and to this, no motive could have induced me, but the desire of giving to the idolaters of India the scriptures in their own language."

Soon after his arrival there, several respectable natives, driven perhaps by curiosity alone, continually visited him. Mr. Gray observing the freedom from prejudice which characterized the inhabitants of that country, considered it no impossible thing to gain admittance to the young Rao, as his preceptor ;—this he was enabled to do through the instrumentality of Colonel Pottinger. This was a bright opening for his missionary labours, and Mr. Gray was not slow in taking advantage of it. "If I but live," often did Mr. G. exclaim, "to preach the gospel of Christ to the heathen, I shall finish my course with joy." He used to attend at the palace four times each week. The liberality of Government placed in his hand the means of familiarizing the minds of the natives with the elements of astronomy.

He now commenced the laborious task of translating the New Testament into Kutchee and easy Hindoostanee. "In the work of translating," wrote Mr. Gray on the 28th of April, 1830, "I have made some progress, and hope in no long time to print a complete version of the New Testament. I am engaged in other interesting employments, of which the chief is the education of the young king of Kutch. He is a fine young man of about fifteen years of age, modest, unassuming, and with a most kindly heart. In the language of court flattery he is al-

ready represented as a prodigy of learning, yet he has too much good sense to be puffed up by this, and no one is more sensible of his deficiencies, nor more desirous of correcting them. He has already made some progress in the knowledge of the English language, and geography and astronomy. I shall be able, I have no doubt, to make him one of the most learned kings that ever were in India, as he promises to be one of the most humane. Oh! that I may be enabled in the course of his education, to impart to his mind a portion of that wisdom that cometh down from above, and that alone maketh wise to salvation. These are the subjects that engross my thoughts, that are the theme of my evening, and morning, and midnight prayers."

These subjects, as they formed the theme of his thoughts and his prayers, so they gave ample employment to his hands. His hour for rising was five, and on Sabbath-days four, regularly. He never lost a moment of time. He entirely forsook the pursuits of literature, and excepting an hour every evening, while walking under a blue and cloudless sky, in a peculiarly wild and lovely spot, distant about half a mile from his house, which he spent in composing his last poem, he never devoted his time to any other than the subjects nearest his heart. His chief anxiety, next to the translation of the scriptures, was to establish a school where the Bible only should be read, or easy sentences out of it. He did not meet with warm encouragement in his plan; but firmly believing that he was acting rightly, he at once opened a school for the above purpose. A munificent grant from a celebrated society in England enabled him to do this, and handsome subscriptions were not withheld even by gentlemen who could not fully approve of the measure. The school filled; but in a few days was entirely deserted, and it was thought that the attempt to introduce the sacred volume had failed. But, after a suspension of a day or two, the little school filled again, and prospered until Mr. Gray's death.

The desire of Mr. Gray's heart above all others, was the abolition of infanticide; and as far as his own single aid went, he looked to its consummation through the young Rao's means, and the influence of the British authority: but he was not permitted to see this important measure carried out. Towards the close of his life this active-minded and excellent man was usefully employed in translating the Four Gospels into the Kutchee, which was never before a written language; and with great pains he completed a vocabulary of that tongue.

The young Rao had contracted an affectionate regard for his tutor, and during the sickness of Mr. Gray which followed shortly after, he showed his interest and deep concern in the progress of the fatal disease.

And after his death His Highness erected a handsome monument to the memory of his former tutor.

Mr. Gray had felt his strength sensibly affected latterly, and about the middle of 1830, was forced to remit his laborious exertions. Swellings in his feet and hands were the symptoms of a breaking constitution, and at his age ominously alarming. Yet did he to the very last day of his life, keep his wonted spirits. In several of his letters he spoke of great gloom at times, when he thought of his country and friends he had left behind, and the darkness, moral darkness around him, and the apparently little hopes, to mortal eye, of that darkness being dispelled; his sorrow at not being able to finish his labors or do more for the glory of God on earth; but these feelings ceased latterly to depress him, and his own personal interest in the wonderful work of salvation bore him up strongly against all fear or anxiety. He was now obliged to cease from any exertion. His days were numbered—like a full shock of corn he was bending ripe for immortal glory over the grave—a long life of strange vicissitude and trial was about to cease. After some food being placed before him, which he could not touch, he wished his feet to be placed on the ground, and while this was being done, he gently leaned forward on his son's shoulder and expired, on the 25th of September, 1830, of water in the chest. Mr. Gray's death was declared by Sir John Malcolm to be "a public loss."

---

## MARY HILL.

---

MARY HILL was born on the 9th of March, 1790. At the age of 14 she was converted to God. The first serious impressions which she received were occasioned by what appeared to her the incongruity of being religious one day and worldly the other. Her friends were alas! ignorant of what real religion is; and insisted that she should join them at cards, and accompany them to theatres, balls and other places of worldly amusement, where God is never thought of, and where the soul is injured. This course she had thoughtlessly pursued, till at last her conscience told her that it was extremely inconsistent, and must be highly offensive to God. And although she had then but indistinct notions of the truth, she determined that she would at least act honestly up to her convictions; and from that moment she felt it her bounden duty to abstain from that which she held to be sinful. This drew upon her the displeasure of her nearest friends, who left nothing undone by upbraidings, and even harsh treatment, to induce her to forsake what they called her foolish notions, and her methodism. And God blessed her sincerity and fidelity, by revealing himself more distinctly to her mind; and step by step, granted her more clear and distinct views of the gospel, till she was enabled in faith, to see him as her reconciled God in Jesus Christ, and with child-like confidence to call him Abba, father! A faithful and evangelical clergyman, who had meanwhile been appointed to the church she attended, was eminently useful to her during this process of spiritual regeneration, by guiding the young convert into the pastures of the Lord, where she found the proper food for her soul. To the period of her death, she cherished the most grateful feelings towards that venerable servant of God, the Rev. Clement Leigh, rector of Newcastle. And she became one of that good man's most active auxiliaries in every scheme for the spiritual and temporal benefit of his parishioners.

Mrs. Hill left England with her husband, the Rev. Micaiah Hill, of the London Missionary Society's Mission, on the 10th of October, 1821, in the ship *Ganges*, and arrived at Calcutta in March, 1822. Two years after their arrival they removed to Berhampore, where Mrs. Hill continued, till her subsequent removal to Calcutta, with the exception of a visit to England. She was thus a laborer for Christ in Bengal twenty-five years and a half, and was, at the time of her death, in 1847, the oldest female missionary in the country. During the period of her labors

her more peculiar charge, but of the European community likewise. To all alike her faithfulness, her mild and gentle manner, her evident desire to profit the soul, rendered her respected and esteemed. And she lived to see the blessing of the Spirit resting in a marked degree upon her quiet yet earnest efforts, and answering her ardent prayers. After her removal to Calcutta in March, 1847, (her husband having removed thither to undertake the pastoral care of the 'Union Chapel,' during the absence of Mr. (now Dr.) Boaz in England, she was very active among the members of the church committed to her husband's pastoral care, and had won their esteem by being "instant in season and out of season" for their spiritual good.

As the wife of a missionary she had an ample sphere of usefulness, and she faithfully and energetically availed herself of the opportunities afforded her. She took the most lively interest in all the concerns and labors of the Mission, with which she was connected, and altogether identified herself with them. As it might suit, she would with the greatest readiness remain alone at home, sometimes for months together, when her husband was itinerating, without a relation or a friend to sympathise with her. At other times she would accompany him on his missionary tours, living for weeks in a tent, sharing his labors wherever she could, and attending to his wants and his comforts. At the station, the orphan asylum and other schools, and the native Christians, especially the females, occupied nearly all her time ; and her attention was directed not only to their instruction, and their spiritual improvement, but also to their temporal wants and to every thing which could benefit them. And in Calcutta, though her residence there was short, she greatly exerted herself for the welfare of the flock entrusted to her partner's care.

As an instance of Mrs. Hill's active disposition and anxiety to do good, it deserves to be noticed, that during the short time she was on a visit to England some years before her death, she originated, with the aid of some other ladies, the Walthamstow institution for the education of missionaries' daughters. Such an institution had been talked of ; but the projectors had been discouraged and had given up the scheme. She roused the latent but expiring zeal, and did not rest till the plan was brought to maturity. Her own two daughters formed the nucleus around which other missionaries' children gathered.

Mrs. Hill's religion was fraught with deep humility, tempered with lively faith in the Redeemer, and accompanied by constant breathings and strivings after holiness. She lived in close communion with God, and exercised a strict watchfulness over her own heart. She was in consequence most regular in her approaches to God, not only at the



ing ;—but she invariably set apart an hour in the middle of the day, for meditation and supplication to the Almighty for herself and others. And many were the gracious answers to prayer which she received, not only in her own soul, which daily became more strengthened and fitted for the mansions above ; but also in the conversion of many over whom her heart yearned ; and among these her aged mother, now in glory, and four of her children.

Her religion was also characterized by a deep feeling for the sufferings of her fellow-creatures. Many are the instances where, in an unostentatious manner, and out of her limited means, she assisted those who were indigent or in trouble ; and when it was not in her power to do so herself, she left nothing undone to induce wealthier individuals to interest themselves on behalf of those whose peculiar circumstances required assistance beyond her means. This benevolent disposition led her, from the moment of her arrival in Calcutta, to take a very active part in the Calcutta Dorcas Society, whose aim it is to furnish the poor with articles of clothing ;—and to the period of her death, she was one of its most efficient members.

The sick chamber and the house of mourning found in her a constant visitor, to comfort and console the suffering and sorrowful inmates, giving counsel in difficulties, and in fact by every mode within her reach, acting the part of a sincere and sympathising friend.

The salvation of the souls of her fellow-creatures was ever near her heart, and hence she exerted herself for the conversion of those committed to the pastoral care of her husband. Only a few days before she was taken ill, as the Rev. Mr. Lacroix happened to be at her house, she came in, after paying some of her visits of love, and with an expression of deep-felt grief, said to him, “ Ah ! Mr. Lacroix, tell me what is the reason, that though my dear husband and myself have been here nearly six months, we see no souls converted ; whilst at Berhampore we were privileged and rejoiced to see at least now and then one turn to the Lord ? ” Mr. Lacroix endeavoured to comfort her by saying that the efforts put forth were not lost, and that God would afterwards cause the seed sown to spring up and to bear fruit. “ May the Lord grant it,” she added.

About six weeks before her death, she met with a severe fall, which apparently inflicted upon her some internal injury. This gradually wrought upon her frame, brought on fever and other disease, which ended in her death on the 7th September, 1847. She died in the full enjoyment of the gospel of God.

The close of her useful and Christian life presents a full view of her

stantly during her last illness. One of them has given the following particulars of that mournful event :—" From the first day of my being with dear Mrs. Hill, it was evident that she was under the impression that her death was approaching. I remember remarking to her, ' We are frail creatures, and yet it is strange that a harp of a thousand strings should keep in tune so long.' To this she replied, ' Yes, we are frail indeed. Many times have I been brought low and again raised up, but now I feel so different from what I did before !—but the Lord does all things well ! I had hoped that I should have been spared to see my Mary (her youngest daughter, then expected)—O my child, if I knew that your heart was given to God I could depart in peace ; but you are coming to a country of temptation. Who will counsel and guide my Mary ? for she is just at a tender age. My sons may not miss me ; but my Mary ! my Mary ! !'

" On another occasion she remarked—" Oh, this dreadful feeling of faintness ;—but it will not be for ever ; I am daily getting weaker.' I answered :—" I hope the Lord has yet much work for you to do—we do not feel as if we could spare you yet. We want your prayers and counsels to animate us to greater zeal.' She replied, ' ME to animate you indeed ! I have been an unprofitable servant. I have done nothing for my Saviour's cause. I have lived too much to myself. Oh ! that I had loved souls more.'

" On the morning of the Sabbath but one before her death, after passing a restless night of pain and suffering, she said ; ' Now I feel easier ; is it not a mercy ?' After a while, she heard a sound of singing, and raised her head and enquired :—" Am I dreaming, or is it music I hear ?—it seems so soft, so sweet and heavenly ?' I answered, ' Service has commenced at chapel,' and added—" what must be the heavenly choir, if on earth it sounds so sweet.' She looked at me with a sweet expression and replied—" Ah ! we must first be there to comprehend its sweetness ! No sin there ; all will be holy ! This world,' added she, ' would be beautiful ; but it suffers from the effects of sin. O to be freed from sin !'

" On another occasion she said : ' My mind seems wandering, I cannot fix my thoughts. I want Christ always present to my mind ; but this suffering body seems to engross my thoughts.' Then suddenly, as if recollecting herself, she exclaimed, ' Lord Jesus ! give me a spirit of resignation and submission. Keep me from repining. What are my sufferings in comparison with thine. Mine are the deserts of my sin ; but thou wert pure and holy, and suffered for fallen guilty sinners,—If ever I am saved, it will be through the sovereign grace of

“Not a single day passed without her breathing after holiness, and complaining of the sinfulness of her heart. On the Sabbath before her death she seemed in an exceedingly sweet frame of mind—her will and affections seemed entirely swallowed up in her Lord’s will. After expressing her wishes with regard to some temporal concerns, relative to her family, she said, ‘Now, I have nothing on my mind. I feel quite happy :—God will take care of my husband and children. O Lord, make Mary a child of grace!’ Then looking at me, she said, ‘I want more holiness : O pray for me that the Lord may not take me away until he has fitted me to enter heaven!’ ”

It seems that shortly before her death, the powers of darkness attempted to distress her and to assault her faith. On this occasion, with mildness in her looks, she said, “Go away, go away ! I do not want to see you ! I want to see the Lord Jesus !” Her husband then knelt down near her bed, and prayed, upon which she said, “They are gone !” “What were they ?” enquired her husband. She said, “Satan, sin !”

As the hour of her departure drew near, the pains caused by her spasms were very severe, and she cried out, “patience, patience.” Her husband then again prayed with her ; and though the pain still seemed excruciating, she said : “It is the Lord, it is the Lord ;”—but could not finish the sentence. As the pain gradually subsided she said, “Lord Jesus, intercede for me.” Her husband then said, “My love, Jesus is praying for you, and his prayer is now being answered—*Father, I will that they whom thou hast given me be with me, that they may behold my glory.* You will soon see that glory, and then you will have no sins, no fears, no doubts.” “*Doubts ! doubts !*” she repeated. “*I have no doubts.*” These were her last words to her surviving friends. Calling upon her Saviour she sank into the arms of death.

---

## JAMES.

---

THE individual of whose life a brief outline is here offered to the reader, was a convert brought into the fold of Christ from among the heathen, who during a space of eighteen years which intervened between his baptism and his death, was a useful, humble and faithful servant of his Lord, not only walking consistently with his holy profession, but by his zeal, energy and steadfastness, becoming a blessing unto many.

James was first brought under the notice of Christians by attending as a pupil in a Bengalee school, under the superintendence of a pious officer in the neighbourhood of Burdwan. He was thence removed into a boarding school, situated in the same gentleman's compound, where English and Persian were taught in addition to Bengalee. After three years' instructions his mind appeared deeply influenced by the truths he had heard and read, and he expressed a wish for Christian baptism. He was accordingly baptised at Burdwan in the year 1820, at the age of fourteen. He continued in the school some time longer, till appointed as an assistant teacher. After this he became, under the direction of the missionary, a superintendent of a number of Bengalee schools, and about the same period he began to preach the gospel to his countrymen.

His relations were at first exceedingly distressed at his conversion, uncommon as such an event then was, but they nevertheless visited him occasionally at the Mission premises. The missionary spoke kindly to them, and explained to them the tenets of Christianity, in which he was warmly seconded by the young convert. He soon perceived with joy that their prejudices were decreasing, and in the course of three years his father, uncle and two brothers were drawn by the constraining love of Christ, to confess Him as their only Saviour, and were baptised in his name.

In 1832, James was stationed at Bancoorah as catechist and superintendent of four Bengalee schools, containing four hundred scholars, and though during the greater part of that time, the station was only occasionally visited by a missionary, yet he fulfilled the trust committed to him very satisfactorily, not only maintaining the schools in a most effective state, but also using every effort by preaching to promote the conversion of souls. In his leisure hours he composed a number of sermons in English, of which language he had a correct and somewhat extensive knowledge, sufficient to have qualified him for a superior situa-

fluence of Divine grace, and that he was in the habit of studying the word of God with care and diligence.

In his family his conduct was most exemplary, both as a husband and a father. He himself instructed his children as well as his wife, had regular family worship, at which those who felt interested in religion were frequently present, and he enjoyed the high esteem of his neighbours, and of the most respectable natives of the station, which is one of the strongest proofs that an upright and blameless conduct was uniformly maintained by him.

This good man was carried off in the midst of his days and the fulness of health, at the early age of thirty-two. During the month of March, 1837, the cholera prevailed greatly in that part of the town where he resided. He seemed to have some anticipation of the danger, and on the 23rd wrote for permission to spend a few weeks with his friends at Burdwan. His letter was immediately answered with an assent to his wishes, but did not reach the place till he was in his grave.

On Easter Sunday he had attended at the place where the small community of Christians at Bancoorah read prayers and a sermon. The following morning he rose unwell; he soon felt it was the cholera, and medical assistance was rendered, but too late. In twelve hours from the commencement of the attack, his course was finished. He was much in prayer during the forenoon, and confessed his sins with contrition, but after 12 o'clock his consciousness returned only at intervals. During one of these lucid moments he said to his afflicted wife, "I am going to leave you; we have been mutual companions for many years; trust in God, live near to your Saviour, and we shall be united again." These were his last words. He died in the evening of the 29th August, 1837.

---



## JOHN MACK. ✓

---

JOHN MACK was a native of Edinburgh in Scotland. He was born on the 12th March, 1797. Of his early life, but little is known; his father was writer to the signet in Edinburgh, but died while he was quite a child; and his mother, a lady of sterling piety, determined to bring up her children in the nurture and admonition of the Lord;—her instructions were blessed; and Mr. Mack, whilst yet but a boy, was not only deeply concerned about his own salvation, but strangely thoughtful about the perishing state of the heathen.

Being designed from his very earliest days, by his friends, for the ministry of the gospel in the Church of Scotland, he was, after the usual routine of education, sent to the University of Edinburgh. Here he gave many indications that he possessed original and strong independent powers of mind. Having passed through a number of the classes in the University, but being as yet too young to enter into the ministry, it was deemed advisable by his relations, that he should, with a view chiefly to his acquiring a thoroughly English style in speaking, spend some time in the southern parts of the kingdom. Accordingly an ushership was procured for him in a classical and respectable school in the west of England, the principal of which was a leading member of the Society of Friends. In the neighbourhood of this gentleman lived a very intelligent Baptist Minister, Mr. Winterbotham, who in the course of years, had drawn around him a very pious and enlightened circle. Having never, whilst in Scotland, attended to what is called the baptismal controversy, he found, when in England, the question thrust upon him, by his quaker friend who on the one hand denied water-baptism altogether, and by his Baptist friends who denied every thing like baptism to infants on the other. For a time, he was sorely perplexed; but resolving to study the controversy thoroughly for himself, the result was his adoption of Baptist sentiments, and his being immersed in the face of a congregation of a thousand people. This change in his views was a sad blow to his relations in Scotland, and particularly to his mother, who regarded him as the flower of her family, and whose heart was set on his being a minister of the Church of Scotland.

Having shortly after this received a call from the church at Shortwood, Gloucestershire, of which he was a member—to preach the gospel to his perishing fellow-sinners, he entered the Baptist College

point of attainments, his only competitor being (the Rev. J. Acworth, A. M.) the present learned president of the Baptist College at Bradford; the two constituting but one class, and that the highest in the institution. His disposition was then, what it ever after continued to be, one of the most frank, open, kind, attached and sympathising that ever possessed a human breast. He was a favourite with all his fellow-students in the very highest degree, sincerely loving all, and being sincerely loved by all in return. Concealment was no part of his nature; nothing being more abhorrent to his mind than hypocrisy on the one hand, and feigned humility on the other.

In 1821, the late Rev. Mr. Ward visited England for the purpose of obtaining an individual, who might with advantage be appointed to the post of professor in Serampore College. After some conversation with the students for the ministry at Bristol, his choice fell upon Mr. Mack, who almost immediately yielded himself up to the call, and was encouraged by all his fellow-students to proceed on his way. Having after this spent some time elsewhere in the study of Chemistry and other branches of Natural Science, he returned to the neighbourhood of Bristol; where in the chapel in which he had been baptised, he was set apart as a missionary to the heathen. The ordination prayer was offered by Mr. Waters of Pershore, and the charge delivered by Mr. Winterbotham, from Acts xxvi. 17—19. The high estimation in which Mr. Mack was held by the church at Shortwood, together with the close and endeared friendship subsisting between him and his pastor, called forth feelings which rendered the service more than ordinarily interesting and impressive. After the congregation had retired, the church having been detained, Mr. Mack took an affectionate farewell, and commended the pastor and flock, with which he had been so happily united, to the Father of mercies, in a solemn and fervent prayer, while they mourned that they should see his face no more.

Mr. Mack arrived in India, on the 15th of November, 1821, and immediately entered upon his duties as professor in Serampore College; and for fourteen years he was actively and successfully engaged in directing the studies of the youth connected with it, and more especially in training up young men for missionary labor in India.

From a congeniality of disposition, he soon contracted a strong attachment to Dr. Carey and his colleagues, and, in addition to his engagements in the College, rendered them every assistance while they lived, and endeavoured to carry forward their labors, as they were successively removed to their eternal reward. In all their trials and difficulties he adhered to them with unshaken fidelity and affection. As to the interest

letter dated January, 1824 :—"Through our native brethren the gospel is now preached around Serampore, to an extent and with a regularity unprecedented here; and we endeavor, in the best way we can, to prepare them for the work of preachers. Every Thursday evening we have a conference upon a text of importance, by which means we are enabled to correct and enlarge their ideas, and at the same time become acquainted with their abilities, and the knowledge which they possess, and so understand how far we can confide in them as preachers. Several of them are men of superior abilities and ready utterance. On Saturday evening they meet at my house, again for instruction. Something like a theological lecture is delivered, and then we enter into a free and full conversation on the subject. \* \* \* We have established seventeen schools, in which there are nearly three hundred girls. Five of the schools are in Serampore, and the rest in the adjoining villages. The children generally get on very well, and we have received much encouragement."

On the 27th June, 1832, he was ordained co-pastor with Drs. Carey and Marshman of the church at Serampore. The prayer was offered by Dr. Carey and the charge delivered by the Rev. W. Robinson, from Acts, xi. 24.

On his return from a tour through the eastern provinces of Bengal, the Cossya Hills, and Assam, in 1836, he was attacked with a fever, from which he recovered with great difficulty, and which rendered a voyage to England indispensable. Mr. Mack returned to India at the beginning of 1839, with a determination to devote his energies to the maintenance of the labors of his deceased colleagues. From his own love of independence, as well as from a hope of usefulness, he took charge of the seminary which the death of Dr. Marshman had left vacant. He soon raised its reputation to the highest degree, and rendered it the first private establishment of education in India. While engaged in the laborious duties of a teacher, he sustained the pastoral charge of the Church at Serampore, both European and Native, directed the missionary efforts of the station and its neighbourhood with the warmest zeal, and gave his cheerful and invaluable aid to the general cause of Missions in India.

Few men have ever come out to this country who appeared to be so eminently fitted for public usefulness, by extraordinary endowments of nature and personal acquirements, as the subject of this notice. He was a well read classic, and an able mathematician, and there were few branches of natural science in which he was not at home, and in which he did not succeed in keeping himself up to the level of modern

which he had cultivated with success under the most eminent professors in London. Soon after his arrival in India, he gave a series of chemical lectures in Calcutta, the first ever delivered in the city; and at a later period, prepared an elementary treatise on this science, and translated it into the Bengalee language for the use of native pupils. It was, however, the originality of his mind, and the solidity of his judgment, by which he was so remarkably distinguished. The depth of his observations on all subjects to which his attention was turned, whether religion or science, or the political, social, and moral condition and movements of society, gave them a peculiar value. He seemed to seize instinctively upon the exact bearings of the most complicated question, and to unravel all its difficulties by the simplest process, and to place it at once in the clearest point of view.

But the energies of his mind, and the strength of his affections, were above all things consecrated to the study of the Sacred Scriptures, and of the system of divine truth revealed in them; and it was in the clear exposition and the forcible inculcation of those truths that he rendered himself so eminently useful. On all subjects, he was a ready and persuasive speaker, and left a strong impression on the mind; but it was in his pulpit ministrations that he attracted the largest share of public attention. There was a uniform elevation of thought in his discourses, which, combined with a lofty train of reasoning and the fervor of pious zeal, not only convinced the judgment but captivated the heart; so that his hearers seemed to be carried irresistibly along with him as he unfolded the doctrines of the gospel, and enforced them on the conscience with all the power of language.

His attachment to the missionary cause was the leading principle of action throughout his Indian career. There was no exertion and sacrifice, which he was not prepared to make for its advancement. To have been associated with the founders of the Protestant Mission in Bengal, with Carey, Marshman, and Ward; to have assisted in their labors and participated in their joys and sorrows, he considered the glory of his life. He had relinquished all idea of returning to his native land, and had resolved to devote himself to the end of his days to the promotion of this cause. In the more immediate sphere of his labors, he gave all the leisure which he could obtain to the superintendence of the native church, and of the missionary efforts connected with it; and his intimate knowledge of the native language and character, and that rare union of firmness, discretion, and kindness, which he possessed, rendered his services invaluable. At the same time, he watched over the general cause of Indian Missions in all parts of the country

interests; and he had just laid down a scheme of more extended usefulness in which he had hoped to take an active share, when he was suddenly removed from his labors.

As a public writer, Mr. Mack had few equals in India. His compositions bore the exact impress of his mind, and were remarkable for their purity, clearness and vigor. He cultivated his style with no little assiduity, and was remarkably happy in clothing his thoughts in the strongest and most appropriate expressions. When the "Friend of India," a weekly journal published at Serampore, was commenced in 1835, he took an active share in its editorial management, and as long as he could command leisure enriched it with his contributions. He had the most perfect contempt for money, except as it could be made subservient to the benefit of others. What he gave, he gave cheerfully and unostentatiously; his liberality was scarcely limited by his means; and it was probable that if he had possessed the most ample fortune, his generosity would still have risen above the level of it. But he had the far more rare and difficult virtue of generosity of feeling.

It only remains for us now to speak of Mr. Mack's end. On the day previous to his death, he had not been quite well; but nothing serious was anticipated. On the morning of the day on which he died, he was out as usual on horseback, and returned in the hope of being able to conduct the duties of his school. A little after 10 A. M. it became very apparent that he had fallen a victim to that dreadful scourge the spasmodic cholera, from which he suffered extremely till about 7 o'clock P. M. and at about half an hour after 10 P. M. he fell asleep. During his illness he spoke but little. Indeed those who were about him were too intimately connected with him to admit of their conversing with him in his last moments, without giving way to their feelings, and this would have distressed him, but they needed no evidence of the sincerity of his faith and repentance.

"The gospel was his joy and song,  
E'en to his latest breath;  
The truth he had proclaimed so long,  
Was his support in death."

He died on the 30th April, 1845.



## DIOGO.

---

DIOGO was the son of Romanists who lived in the vicinity of Tranquebar. He was early educated in the school supported by the Danish missionaries at Tranquebar, where his superior abilities and attention attracted the missionaries' notice, and induced them to train him for the office of school-master.

While performing his duties to their satisfaction, he was attentive to the improvement of his own mind; and after some time, convinced of the errors of Popery, he embraced the Protestant faith.

The missionaries had long observed his consistent behaviour, and having every reason to believe that his motives were sincere in changing his religion, they, in 1727, employed him as Catechist in the Portuguese congregation at Tranquebar. This appointment greatly pleased the people, who had desired to have him for their teacher. He was then twenty-four years of age, and for many years he proved a useful minister of the church.

In 1741, December 28th, Diogo was ordained to the priesthood, and placed at Tanjore, with the charge of all the districts to the south. Shortly after his ordination he removed to Tanjore, and the journal of his first visit, in March, 1742, to that and the other districts placed under his pastoral charge, showed that he was well prepared for his office. His exertions in the country seem to have given general satisfaction. He was known to many of the Christians and other inhabitants of the villages, who had seen him at Tranquebar, when seeking refuge and succour there in times of famine and war.

His uniform kindness to the suffering strangers on those occasions had prepared them to welcome him among them as their pastor; and the increasing number of converts, under his instructions and those of his assistants proved his acceptance with the people. In the first year after his ordination one hundred and forty-eight persons in his district embraced christianity. Pastor Aaron generally accompanied him in his journeys; and they took with them two or more catechists, and were out from two to six weeks at a time, examining the schools and catechumens, instructing the Christians, administering the Lord's supper at the three great festivals of the Church, admonishing and encouraging their flocks to continue steadfast in the faith, and directing the heathen converts to the Christian religion.

Diogo continued his efforts for the evangelization of his countrymen till his infirmities obliged him to desist. He lingered till October, 1781, when, after a period of fifty-three years' service in the Mission, he resigned his soul into the hands of his Redeemer.

---

## WILLIAM CAREY, D. D. ✓

WILLIAM CAREY was born in the village of Paulerspury, in Northamptonshire, on the 17th of August, 1761. Of his family nothing is known, except that his grandfather was master of a free school at the same place. The free school, as well as the house attached to it, were built for him. He had five children, of whom two died in childhood, and the eldest, William, who was a promising young man, and had settled in a school at Towcester, near Pury, was cut off after a short illness in his twenty-second year. This stroke had such an effect on Mr. Carey, that he never got over it, and in about a fortnight after he was removed by death also. By these strokes his wife, a woman of remarkable tenderness, and of a very delicate constitution, was not only deprived of a son and a husband, but soon after of her home also, as she had no child then capable of supplying the father's place. Her two sons Peter and Edmund were very young—Peter was a gardener, and Edmund, the father of the subject of this memoir, was put apprentice to a weaver, which business he followed till 1767, when he was nominated master of the small free school in which his father died.

William Carey's education was that which is generally esteemed good in country villages; his father being schoolmaster, he had some advantages which other children of his age had not. He was always attentive to learning when a boy, and even before he was six years old, he discovered a great aptness for learning, particularly arithmetic. Often was he heard by his mother in the night, when the family were asleep, casting up accounts: so intent was he from childhood in the pursuit of knowledge. Whatever he began he finished: difficulties never seemed to discourage his mind; and, as he grew up, his thirst for knowledge still increased. The room that was wholly appropriated to his use was full of insects stuck in every corner, that he might observe their progress. Drawing and painting he was very fond of, and made considerable progress in those arts, all acquired by himself. His natural fondness for a garden was cherished by his uncle, who was then settled in the same village, and often had his nephew with him, not having any child of his own.

In the first fourteen years of his life he had many advantages of a religious nature. From his infancy he had been accustomed to read the scriptures, and thus was furnished imperceptibly with a large store of general scripture knowledge; but of real experimental religion he had scarcely heard any thing and the

outward ordinances was rather the result of compulsion than of choice. His companions were at this time such as could only serve to debase the mind, and led him into the depths of that gross conduct, which prevails among the lower classes in the most neglected villages. A very painful disease proved the way for young Carey's being brought under the gospel sound. From about seven years of age he was afflicted with a very painful cutaneous disease, which though it scarcely ever appeared in the form of eruption, yet made the sun's rays insupportable to him. This unfitted him for earning his living by labor in the field, or elsewhere out of doors, and induced his parents to put him to some trade.

At about fourteen years of age William Carey was bound apprentice to Clarke Nichols of Hackleton, a shoemaker. Nichols died about two years after, and Carey engaged to pay his widow a certain sum for the remainder of the time for which he was bound, and from that period worked as a journeyman with Mr. T. Old, of Hackleton, till Mr. O.'s death. "My master was a strict Churchman," wrote Mr. Carey when giving an account of his early years to Dr. Ryland,—“and, what I thought a very moral man. It is true he sometimes drank rather too freely, and generally employed me in carrying goods on the Lord's-day morning till near church time; but he was an inveterate enemy to lying, a vice to which I was awfully addicted: he also possessed the qualification of commenting upon a fault, till I could scarcely endure his reflections, and sometimes he actually transgressed the bounds of propriety. A fellow-servant was the son of a Dissenter; and though not at that time under religious impressions, yet frequently engaged with me in disputes upon religious subjects, in which my master frequently joined. I was a Churchman; had read Jeremy Taylor's sermons, Spinker's Sick Man Visited, and other books; and had always looked upon Dissenters with contempt. I had moreover a share of pride sufficient for a thousand times my knowledge: I therefore always scorned to have the worst in an argument, and the last word was assuredly mine. I also made up in positive assertion what was wanting in argument, and generally came off with triumph. But I was often convinced afterwards that, though I had the last word, my antagonist had the better of the argument, and on that account felt a growing uneasiness, and stings of conscience gradually increasing. The frequent comments of my master upon certain parts of my conduct, and other such causes, increased my uneasiness. I wanted something, but had no idea that nothing but an entire change of heart could do me good. There was a small place of worship and a small body of Dissenters in the village; but I never attended it, and thought myself to have enmity enough in

vant, who was about this time brought under serious concern for his soul, became more importunate with me. I was furnished by him now and then with a religious book, and my opinions insensibly underwent a change, so that I relished evangelical sentiments more and more, and my inward uneasiness increased."

Under these circumstances he resolved to attend regularly three churches in the day, and go to a prayer-meeting at the Dissenting place of worship in the evening, not doubting but this would produce ease of mind, and make him acceptable to God. He also resolved to leave off lying, swearing and other sins to which he was addicted, and sometimes when alone he tried to pray; but was as yet unacquainted with the wickedness of his heart and the necessity of a Saviour.

An event, on which Dr. Carey always reflected with a mixture of horror and gratitude, occurred about this time, which though greatly to his dishonor, he thus relates:—"It being customary in that part of the country for apprentices to collect christmas boxes from the tradesmen with whom their masters had dealings, I was permitted to collect these little sums. When I applied to an ironmonger, he gave me the choice of a shilling or a sixpence: I of course chose the shilling, and, putting it into my pocket, went away. When I had got a few shillings, my next care was to purchase some little articles for myself; I have forgotten what. But then to my sorrow, I found that my shilling was a brass one. I paid for the things which I bought by using a shilling of my master's. I now found that I had exceeded my stock by a few pence. I expected severe reproaches from my master, and therefore came to the resolution to declare strenuously that the bad money was his. I well remember the struggles of mind which I had on this occasion, and that I made this deliberate sin a matter of prayer to God as I passed over the fields home. I then promised, that if God would but get me clearly over this, or, in other words, help me through with the theft, I would certainly for the future leave off all evil practices; but this theft and consequent lying appeared to me so necessary that they could not be dispensed with. A gracious God did *not* get me safe through. My master sent the other apprentice to investigate the matter. The ironmonger acknowledged having given me the shilling, and I was therefore exposed to shame, reproach and inward remorse, which increased and preyed upon my mind for a considerable time. I then sought the Lord, perhaps much more earnestly than ever, but with shame and fear I was quite ashamed to go out; and never till I was assured that my conduct was not spread over the town, did I attend a place of worship."

In a village near that in which he lived were a number of people



who had drank deeply into the opinions of Law, and other mystics. Young Carey had heard of these people, but knew none of them. After some time, when by reading and meditation, he had formed what he thought a consistent creed, one of these persons, the clerk of that parish, sent him word that he wished to have some conversation with him upon religious subjects. "I had been informed," wrote Mr. Carey many years afterwards, "that he was a great disputant, and violent in his temper; but I at that time thought every thing in the gospel system, as I had received it, so clear, that I had no hesitation about meeting him; I had also a stock of vanity which, though then unperceived, prompted me to dispute with any one who would dispute with me. I therefore promised to meet him. At the appointed time a heavy rain prevented our meeting; but this only made me the more anxious to embrace another opportunity, which soon occurred. In about six hours' warm dispute, upon various subjects, in which he frequently addressed me with tears in his eyes, in a manner to which I had been unaccustomed, and controverted all my received opinions, (which I still think were in the main, the doctrines of the gospel,) I was affected in a manner which to me was new. He proved to my conviction that my conduct was not such as became the gospel, and I felt ruined and helpless. I could neither believe his system of doctrines nor defend my own. The conversation filled me with anxiety; and when I was alone this anxiety increased. I was by these means, I trust, brought to depend on a crucified Saviour for pardon and salvation; and to seek a system of doctrines in the word of God."

During this time the good people at Hackleton formed themselves into a church, and Carey was one of the members. A considerable awakening very shortly after took place among the villagers, and prayer-meetings were more than ordinarily held—a sort of conference was also begun, where young Carey was sometimes invited to speak his thoughts on a passage of scripture, which the people "being ignorant, sometimes applauded, to my great injury."

Before he was twenty years old, Mr. Carey married a young person, sister to Mrs. Old; and Mr. Old having died about the time, he purchased the stock and business of his late master, and commenced on his own account. This involved him in some pecuniary difficulties, and, notwithstanding that he labored very hard, kept him very poor. After his marriage he settled in a small house at Hackleton. Here he soon cultivated a garden. His first child Ann was born there; she died of a fever in her second year. Mr. Carey was in great danger from the same disorder, but the Lord mercifully spared his life, though his child was taken away. After the fever was removed an ague followed, and for more than a year and a half could not be removed. He was in consequence reduc-

ed to great straits, and was obliged to travel from place to place to dispose of his goods. His brother, then quite a youth, was so concerned for him that he put by small sums out of his own earnings, and other little trifles he had for his own property, and presented the amount to Mr. Carey to relieve his pressing necessities. The money was received with emotions of tenderness and gratitude; and this trifle, with a small collection made by some friends at Pury, afforded him a seasonable relief for a time.

At the Association at Olney, when Mr. Guy preached from "Grow in grace," and Dr. Ryland in the evening from "Be not children in understanding," Mr. Carey, not possessed of a penny, went to hear the sermons. He fasted all day, because he could not purchase a dinner; but towards evening Mr. Chater, in company with some friends from Earl's Barton saw him, and asked him to go with them, where he got a glass of wine. The church at that place had been supplied once a fortnight by Messrs. Perry, Chater, and Raban in rotation. Mr. Chater advised them to ask Mr. Carey to preach to them, in consequence of which, about a fortnight afterwards, three persons came to ask him to preach at Barton. "I cannot tell why I complied," says Mr. Carey, "but believe it was because I had not a sufficient degree of confidence to refuse: this has occasioned me to comply with many things, which I would have been gladly excused from." He went to Barton, and he was asked to go a second time. Having thus begun, he continued to go to that place for three years and a half. Soon after this became known, the few good people at Paulerspury, his native village, asked him to preach to them once a month. This was ten miles distant, but as he thus had an opportunity of visiting his parents, he acceded to the request.

Mr. Carey having had his mind drawn to the subject, after mature consideration applied to the Rev. Mr. Ryland, senior, for baptism, and was immersed at Northampton. He was at this time thirsting for every species of knowledge, without the slightest facility for its attainment, and with scarcely a kindred mind near him interested in his welfare, or in sympathy with his feelings. Yet amidst all this pressure of discouragement, such as would have repressed the ardour and utterly drunk up the spirits of an ordinary man, he made sensible progress in the cultivation of his mind, and strenuously exerted himself in preaching the gospel, in places distant some miles from the village in which he resided. But now incidents occurred, and a rapid, but perfectly easy, succession of events were put in motion, which smoothed his access to ultimate eminence in literature and science, and conducted him to a sphere of religious activity, which for extent and

importance, has seldom been paralleled in the annals of human enterprise.

The people at Barton had a great wish to embody themselves as a church, and wished Mr. Carey to settle with them as their minister; and Mr. Sutcliff was invited to give them his advice and preach a sermon on the occasion. "I staid to hear him," said Mr. Carey, "and he then discoursed with me very affectionately upon the propriety of joining some respectable church, and being appointed to the ministry in a more regular way. I saw the propriety of what he said; but having no acquaintance with any church in particular, I at last concluded to offer myself to that at Olney. This I did and was received; and what I still wonder at, was appointed to the ministry. I perfectly recollect that the sermon which I preached before the church, and on hearing which they sent me out, was as weak and crude as anything could be, which is or has been called a sermon."

Soon after this Mr. Carey removed to Moulton, and when he arrived there, there was a prospect of his being able to have a good school; but the former schoolmaster, contrary to expectation, returning there and recommencing in the same line, frustrated the attempt. The person had some degree of reputation already established, and the village was too small to supply scholars in sufficient number for them both. Mr. Carey's school, therefore, gradually dwindled. To compensate for this failure, he had recourse to his business, but in this also he was not successful. Under all these difficulties, and his family increasing (for he had now three sons), he persevered in the pursuit of knowledge, making considerable progress in the study of Greek. Mr. Fuller relates of him—"I remember on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, &c. The substance of this was afterwards published in his Inquiry." "I have been told that, about this time, some person made him a present of a folio volume in Dutch, and, that for the sake of reading it, he obtained a grammar, and learned that language. This I know, that soon afterwards a Dutch pamphlet was put into his hand, and he actually translated it, and made a present of the translation to me, which I have still by me."

Here also he cultivated a garden, by removing the rubbish of an old barn. It is somewhat remarkable, that as soon as he had brought a

Carey about this period to a friend, just about to enter the ministry, regarding the duties required of one in that high station :—" Paul informs us that a bishop should be 'apt to teach.' Teaching in the pulpit, though one great part of his work, yet is not all. He should keep up the character of a teacher, an overlooker, at all times ; and in the chimney corner, as well as the pulpit. I am conscious that people in general expect the gospel minister to introduce religious conversation ; to keep it up, when begun ; yea, to reprove their sins and iniquities in an honest and faithful manner. Carnal men, as well as spiritual, seem to expect this from us. If we act out of character, therefore, we sink the reputation of the ministerial character, and make it appear mean and contemptible ; we wrong and injure, we deceive and elude the expectations of the world ; we fix guilt upon our own souls ; and, what is worse, imbibe a habit of neglecting this great part of our employ, and of indulging trifling in our discourse. May you and I watch and pray, that we enter not into temptation. The importance of those things that we have to do with, ought always to impress our minds, in our private studies, our addresses to God, and our labors in the pulpit. The word of God ! What need to pray much and study closely, to give ourselves wholly to those great things, that we may not speak falsely for God. The word of truth ! Every particle of it is infinitely precious. O that we may never trifle with such important things. The souls of men ! Eternal things ! all of the utmost moment ; their value beyond estimation, their danger beyond conception, and their duration equal with eternity. These, my dear friend, we have to do with ; these we must give account of. May we take heed to the ministry that we have received of the Lord, that we fulfil it. May we reprove, rebuke, exhort, be diligent, in season and out of season, always abounding in the work of the Lord. For things so great who is sufficient ? Yet we need not be discouraged, since Christ has said, ' Lo ! I am with you always, even to the end of the world ! ' "

His settlement at Moulton, a village a few miles distant from the one in which he had hitherto resided, was beneficial in various ways. He had now a regular charge, and the diligent study of the word of God, with other reading, and the mental effort necessary in publicly ministering to the same people four times every week, made him a rigid economist of time, and was no doubt favorable to that stern and almost sovereign control which he ultimately exercised over his own faculties, commanding them in concentrated force to any object and almost at any time he pleased. Here also he became intimate with other ministers ; with Mr. Fuller, Mr. Hall, Mr. Morris, and Mr. Samuel



Pearce. Mr. Hall was then venerable for age, admired through the denomination to which he belonged for the greatness of his talents, but more so, if possible, for his elevated piety, and the condescension of his deportment. This last feature of his character especially endeared him to his junior brethren. At regular intervals Mr. Morris and Mr. Carey met at Mr. Hall's, to benefit by his conversation and his critical remarks upon their pulpit exercises, the outlines of which they rehearsed to him. Mr. Carey was never heard to speak of his intercourse with Mr. Hall but with the deepest emotion, such as often impeded his utterance. But among his ministerial acquaintance, there was no one with whom he associated so intimately as with Mr. Fuller. That intimate union between them which proved of such important consequence to the cause in which each exerted so mighty an influence, and which continued for nearly thirty years, without abatement and without alloy, commenced at Northampton at a periodical meeting of ministers. The person who was expected to occupy the pulpit failing to fulfil his engagement, Mr. Carey was requested to supply his place. He discoursed from Matt. v. 48—"Be ye therefore perfect, as your Father which is in heaven is perfect." Upon his descending from the pulpit, Mr. Fuller, seizing him by the hand, expressed the pleasure he felt in finding that their sentiments so closely corresponded; and hoped they should know each other more intimately.

X Both the church and congregation at Moulton considerably augmented under Mr. Carey's ministry; the chapel was rebuilt and enlarged for their accommodation. The church were greatly attached to their pastor, but being very poor were able to raise scarcely anything for his support; and often did Mr. Carey and his family live for a month together without tasting animal food, his means being so small. Under these circumstances it cannot be wondered that he should entertain the invitation of the Baptist Church at Leicester to go and settle with them, a connection with which might both enlarge his sphere of usefulness, and somewhat meliorate his outward condition.

Two subjects at this time engrossed the attention and drew forth the energies of Mr. Fuller and Mr. Carey. The first was the duty of all men to believe the gospel to whom it is made known. The other, the duty of the Christian church to publish it throughout the world. A spurious system of Calvinism prevailed so extensively in the churches of the Baptist denomination, through the midland counties of England, as to delude and harden the consciences of the unconverted; whilst it chilled the sympathies, and utterly paralysed the efforts, of professing Christians. The broad common sense principle, that every human soul,



to its mercies, was then but dimly seen by many preachers, and seldom candidly announced. Whilst the errors of this system were detected and exploded by the able pen of Mr. Fuller, and the way was preparing for the more salutary exercise of the ministry at home, the other subject, of equal legitimacy and force, employed the unremitted and anxious attention of his friend. For several years before this Mr. Carey had never engaged in prayer, without interceding for the conversion of the heathen and for the abolition of the slave trade.

The perusal of Cook's voyages, as he himself states, was that which first engaged his mind to think of Missions. But it was while at Moulton in possession of his school, and instructing his scholars in geography, that his attention was drawn, by a transition easy enough to such a mind, from the physical to the religious condition of the tribes inhabiting the regions which passed successively under review. The subject as he pursued it, became more intensely interesting, until at length it was the all-absorbing theme. He then sought opportunities of pressing it upon the attention of his brethren. At a meeting of ministers holden at Northampton about this time, Mr. Ryland, senior, called upon the young ministers to propose a topic for discussion. As no one else obeyed the challenge, after waiting some time, Mr. Carey proposed for consideration, "The duty of Christians to attempt the spread of the gospel among heathen nations." The old gentleman received the announcement of the subject with great surprise. Mr. Ryland called him an enthusiast for entertaining such an idea. But Mr. Ryland's indisposition to encounter the subject had no other effect upon the mind of Mr. Carey, than to quicken his attention to it. It was at this time, during his short residence at Moulton, that he composed his "Inquiry into the obligations of Christians, to use means for the conversion of the Heathen"—one of the leading topics being suggested by the conversation above referred to. In this pamphlet he discusses the perpetuity of our Lord's commission; and recapitulates the efforts made in each century, and in every country, for its fulfilment. He then exhibits a tabular view of the various countries in each quarter of the world, their geographical limits, the number of their respective inhabitants, and their several religious denominations, with the relative numbers included under each. The last section demonstrates the practicability of making further attempts, for the conversion of the heathen than hitherto made. Various objections are then stated and solved, and the work concludes with a judicious and spirited appeal to ministers and people.

Mr. Carey's removal to Leicester, in 1789, gave him increased opportunities for the acquisition of knowledge. Dr. Arnold, a great

lover of polite literature, gave him free access to his library, which enabled him to pursue his studies more effectually than he had hitherto been enabled to do. His temporal circumstances were also somewhat improved; yet here also he found it necessary to increase his income by commencing a school.

Though the church at Leicester was comparatively small, and in much derangement when Mr. Carey succeeded to the pastorate, he restored it to order and greatly increased the number of communicants. But nothing in his present labors, or in the cheering success with which they were crowned, could divert his mind from a design of a Mission to the heathen; and by degrees Mr. Carey succeeded in bringing his ministerial brethren to sympathise with him in his missionary views. Several opportunities were also offered by their periodical meetings for maturing them into some ultimate and feasible plan of operation. The first of these was at Clipston, in Northamptonshire, in the spring of 1791, when Mr. Fuller and Mr. Sutcliff preached sermons appropriate to such a design. After the sermons, Mr. Carey urged his brethren to form themselves into a society, but they wished for time, and requested him to publish his pamphlet, which they knew him to have in manuscript. A second meeting was holden at Nottingham one year afterwards, when further progress was made. It was then he preached his memorable sermon from Isaiah liv. 13. This discourse ripened the convictions of his brethren, that it was imperative upon them, with as little delay as possible, to organize their plan and commence operations. The outline of this plan was offered for acceptance at Kettering, in October of the same year, when a committee was formed, and the first fruits of its benevolence were offered to advance the institution which their piety and zeal originated. This contribution amounted to thirteen pounds two shillings and sixpence! At a fourth meeting, which took place shortly after at Northampton, further deliberations were entered into, and Mr. Pearce, of Birmingham, was added to the original committee. Thus a simple machinery was formed and set in motion, which led the way in that mighty career of Christian benevolence, for which the present generation stands distinguished beyond all precedent. At the Kettering meeting Mr. Carey had signified his willingness to become the first to adventure himself in the enterprize, and had been accepted.

The church at Leicester very reluctantly consented to Mr. Carey's leaving them, but they at length listened to the remonstrances of their minister, and his compassionate entreaty for the heathen; and after suitable devotional exercises, surrendered him for the work "whereunto

in the person of Mr. Thomas, who had been five years in India, and knew the language, and also had been making some efforts for the conversion of the Hindoos. Their passage was taken on board an East Indiaman; and they proceeded to Ryde in the Isle of Wight, to await the summons for embarkation. Mrs. Carey could not be persuaded to accompany her husband. This was a heavy trial to him, but it did not change his resolution to go to India; for he hoped that Mrs. C. might afterwards be persuaded to follow him. Under these circumstances he went on board the *Earl of Oxford* for Bengal, but when they were just ready to sail, difficulties and disappointments befel them, which almost extinguished their hopes and those of the society. An anonymous letter was received by the captain, admonishing him at his peril not to proceed with persons unlicensed by the East India Company. The missionaries were forthwith compelled to disembark.

Mr. Carey and his companion returned to London, depressed and almost overwhelmed with their disappointment. In the course of a few days, however, the scene began to brighten, and their spirits to rally. The elasticity of Mr. Thomas's mind, his alacrity and enterprise, and the self-denial he manifested at this trying juncture, were astonishing, and justly entitled him to the grateful remembrance of all who feel an interest in the welfare of this Mission. And so speedy and evidently propitious were the interpositions of Providence, that before the various friends of the institution could well be apprised of this apparent frustration of their counsels and their hopes, they saw it resolved into one of the most beneficial dispensations that could have been conceived as circumstances then were. Immediately, a ship is heard of, bound to Bengal, under a foreign flag, and therefore not subject to the control of the Company. Mrs. Carey, too, contrary to all expectation, is prevailed upon to accompany her husband. A passage is secured on most advantageous terms; and, in a few days, after being ejected from the English vessel, they re-embark, and actually set sail for the distant East.

On the 13th of June, 1793, the vessel, which was called the *Kron Princessa Maria*, Captain Christmas, "one of the most polite, accomplished gentlemen that ever bore the name of a sea captain," put to sea from Dover. The voyage was, upon the whole, very agreeable and pleasant, though they had some rough weather, and experienced many great deliverances. On the 25th of June, the vessel passed the island of Madeira; on the 21st of July crossed the Line; on the 20th of August, was off the Cape of Good Hope. On the 26th of August a distressing accident happened—the main and fore-topmasts were car-

ried away during the night ; and the sea being very tempestuous, before the wreck could be cleared, the continual crashing of the spars against the side of the vessel made the Captain apprehensive that a hole would have been knocked in and so sunk the vessel—but a merciful Providence preserved them. Four days after, they had a violent gale ; but sustained no danger. In October they were in the Bay of Bengal, where they were detained by contrary winds for several weeks. On the 7th of November they arrived in Balasore Roads. The party enjoyed very good health on the voyage. As regards spiritual exercises on board, Mr. Carey writes—" Family worship has been constantly attended, and every Lord's-day we had preaching twice in our cabin. Our congregation consisted of six people besides our own family : they consisted of Holsteins, Norwegians, Danes, English, Flemish, and French ; or rather one of each. We had some very pleasant seasons ; but have been of no use that I know of. Many private seasons I have enjoyed of great pleasure, and have a growing satisfaction in having undertaken this work, and a growing desire for its success ; though I feel so much barrenness, and so little lively continual sense of divine things upon my mind, that I almost despair of ever being of any use. But in general I feel a pleasure in the thought that Christ has promised to be with his ministers, until the end of the world, and that as our day is, so shall our strength be." Mr. Thomas labored indefatigably in translating the book of Genesis, and before the completion of the voyage had accomplished his task.

Having arrived at Balasore, Mr. Carey and Mr. Thomas immediately commenced operations—" We came in a paunsway\* from the ship, and at slack water we lay-to at a bazar or market, where Mr. Thomas preached to the people. They left their merchandise, and listened for three hours with great attention. One of them prepared us a dinner, which we had on a plantain-leaf for dish and plates ; and instead of knives and forks, we used our fingers. When we left them, they desired us to come again." Here they were met by Ram Boshoo, a Hindoo, who Mr. Thomas hoped was converted by his labors when before in India—but he had been bowing to idols again. He said he had been forsaken by European Christians, and discarded by Hindoos, and had had nothing wherewith to support himself or his family ; " all said Mr. T. would not return. I knew the Roman Catholics worshipped idols ; I thought that I had seen but a small part of the bible ; perhaps the worship of images might be commanded in some part of it ; but it was for a piece of bread, and I still love Christianity the best."



Mr. Carey being much pleased with his conversation, engaged this man's services as a moonshee to teach him the language.

The party arrived at Calcutta on the 11th of November, 1793. The expense of living there being very great, Mr. Carey removed to Bandel, about thirty-five miles north of Calcutta, but finding this a place where they "could not enter into that state which missionaries should live in, namely, a state of similarity to that of the people among whom they labor;" they determined going farther up the country. Arrived at Nuddea, several of the most learned pundits and brahmans besought them to settle there; and as that was then the great place for Eastern learning, and the bulwark of heathenism, they seem to have been inclined to stay. In the meantime several of Mr. Thomas's friends entreated him to settle at Calcutta and follow his profession; and some of the most opulent natives offered to employ him; and at the same time expressed a desire that Mr. Carey would settle there and instruct them, especially as there were 200,000 natives or more in the town, besides the suburbs, which were as populous as the environs of London. While they were hesitating as to the course they were to pursue, Capt. Christmas informed Mr. Carey that he had often spoken of him as a person of botanical taste, and had lent a botanical work of his, to one who was high in the service. He desired that Mr. Carey would call upon him, which he did, when he found that a person of botanical taste had been sought for some time, to superintend a part of the Company's botanical garden, but that a person had lately been put into it. He invited Mr. Carey to dine with him, and offered him considerable kindness, and there was some expectation that Mr. Carey would be able to obtain a situation at the Gardens. This concurring with other circumstances induced Mr. Thomas to determine upon Calcutta for his residence; and Mr. Carey intended to take land of brahmans, or other natives, and settle in the neighbourhood, and wait till he saw how things would turn out. He had already learned so much of the language, as to understand a few phrases and many words.

Hunger and distress were the lot of Mr. Carey and his family, within a very few months after their arrival in the land of the East. In this melancholy condition he applied for a free grant of land in the Soonderbuns, which he must have anticipated clearing and cultivating, in great part with his own hands. On the 15th of January he was informed that he might have as much jungle land as he pleased for three years for nothing, and after that pay a small rent per annum. He, therefore, went to Mr. Thomas, who was the treasurer of their little all, to consult him and obtain money, when he found that his all had been expended, and that Mr. Thomas was already in debt. "I was much dejected at this,"



wrote Mr. Carey, "I am in a strange land, alone, no Christian friend, a large family, and nothing to supply their wants. I blame Mr. T. for leading me into such expense at first, and I blame myself for being led; though I acceded to what I much disapproved of, because I thought he knew the country better, and was in earnest to go and live up the country; and that, for a week or two, while we sold our venture, it would be a greater expense to have a separate house and servants than for us to live together. I am dejected, not for my own sake but my family's, and his, for whom I tremble. He is now at the certain expense of £400 per annum; and unless he has speedy practice, he must be irrecoverably involved. I must borrow five hundred rupees, if I can; with which I intend to build a hut or two, and retire to the wilderness."

Difficulties met the steps of Mr. Carey on every side. His family were anything but "hearty" in the work; his colleague, Mr. Thomas, was also so engrossed with the world, that he had serious thoughts of leaving the Mission altogether; in a strange land, and in debt. These things were sufficient to unman the stoutest heart—but Carey was undaunted. "All my friends are but One," says he; "I rejoice, however, that he is all-sufficient, and can supply all my wants, spiritual and temporal. My heart bleeds for him (Mr. T.), for my family, for the Society, whose steadfastness must be shaken by this report, and for the success of the Mission, which must receive a sad blow from this. But why is my soul disquieted within me? Things may turn out better than I expect: every thing is known to God, and God cares for the Mission. O for contentment, delight in God, and much of his fear before my eyes! Bless God, I feel peace within, and rejoice in having undertaken the work, and shall, I feel I shall, if I not only labor alone, but even if I should lose my life in the undertaking. I anxiously desire the time when I shall so far know the language as to preach in earnest to these poor people." At this time Mr. Carey was living in the house of a native at Manicktolla, in the suburbs of Calcutta, where he was prosecuting his study of the language under his moonshee, with the greatest assiduity.

Having engaged a boat, Mr. Carey and family, with Ram Boshoo as his guide, started in the beginning of February, for Dehatta, in the Sunderbuns. It was now that like the Father of the Faithful he went out, not knowing whither he went. As they were rowing along the river, about forty miles east of Calcutta, they espied a house which seemed to be English-built; Mr. Carey asked his guide, if he knew the owner; he answered, he was an English gentleman. "Then,"

view, the party was so far reduced that they had not provisions remaining sufficient for one day.

They all left the boat, and walked toward the house. Some of the servants looking out, saw them, and went in and told their master, that an English gentleman, two ladies and several children were walking in sight of the house, as if they meant to come in. The owner, who proved to be Mr. Charles Short, immediately came forth to meet them, and very politely invited them in. Mr. Carey frankly told him his object and his present straits. Mr. Short had no conceit of the former, for he was an unbeliever; he told Mr. C. he was at perfect liberty to make his house a home for himself and family, till he should see what to do; he might stop he said, for half a year, or longer if he pleased!

Mr. Carey on the 8th of February went to Hashanabad, where he expected to have land. "I had," wrote he, "the choice of the whole country, and at last pitched upon a place at Collatullah, which is a fine and pleasant situation, and nearly opposite to the place where I now am, on the other side of the river. Several villages are in the neighborhood, and provisions are as cheap as at any place in Bengal. The river Jubona, which is as large as the Hooghly at Calcutta, separates us from Dehatta. From that time to the 23d, employed in the same work. I meet with great kindness from Mr. Short, with whom I am; but he is a stranger to religion, and I cannot therefore enjoy that freedom which I could at home. My soul is barren and absorbed in temporal things. Lord, enlarge my heart!" The place where he was building a hut for himself and family was within a quarter of a mile of impenetrable forests, and full of tigers and other beasts. Mr. Carey thus wrote regarding the spot—he little knew what a residence in the jungles would entail upon him: "Although the country is an excellent soil, it has been lately almost deserted, on account of the tigers, and other beasts of prey, which infest the place; but these are all afraid of a gun and will soon be expelled; the people therefore, are not afraid when a European is nigh. We shall have all the necessaries of life except bread, for which rice must be a substitute. Wild hogs, deer, and fowls are to be procured by the gun, and must supply us with a considerable part of our food. I find an inconvenience in having so much of my time necessarily taken up in procuring provisions, and cultivating my little farm. But when my little house is built, I shall have more leisure than at present, and have daily opportunities of conversing with the natives and pursuing the work of the Mission." But while Mr. Carey was thus contentedly settling down to labor, God, who had a very different purpose, and a very different field for his labors, did

not permit him to complete his house, and his farm; but called him again to travel whither he knew not.

A dispensation of providence now occurs, as decidedly favorable to Mr. Carey's desires, as everything heretofore had been adverse and thwarting. As in securing the ship and arranging for the voyage to India, so in dissipating Mr. C.'s present gloom, and supplying the means of relief and future comfort and usefulness to him, Mr. Thomas was the active agent. Mr. George Udny, then of Malda, was a religious friend, who had been well known to Mr. T. during his former residence in Bengal, and had liberally contributed to his support whilst acquiring the language and making his first missionary efforts; but, from some disrelish of his constitutional peculiarities, was induced to withdraw his countenance. This gentleman is now overwhelmed with domestic affliction. Mr. Thomas, with prompt, ingenuous kindness, as though no contrariety of feeling between them had ever arisen, interposes the expression of his sympathy: this is acceptable to his Christian friend. Mr. T. then goes a journey of two hundred miles to offer his condolence in person: mutual greetings and floods of tears testify their sincere and fervent affection, and the readiness of each party to obliterate all that was painful in the recollections of their former connection.

Mr. Udny was at this time erecting two additional indigo factories in the same district, to the superintendence of which he invites Mr. T. and his desolate and all but heart-broken friend, with such overtures as would afford competent support to their respective families, and leave a surplus applicable to the furtherance of their missionary labors. By this means, too, Mr. C. became introduced to associations, both European and native, favorable to his ministerial influence, and was able to commence and vigorously pursue studies, preliminary and indispensable to those final and momentous labors, a retrospect of which justified his declaration upon his dying bed: "I have not a single wish ungratified."

Before Mr. Carey left for Malda he was able to speak the language, but not sufficiently well to answer objections brought against the gospel. On the 23d of May he set out on his journey and never lost any opportunity of conversing with the natives about the things of God, during the whole of his way up. On the 11th of June, they arrived at the entrance of the river Mohananda, which goes to Malda; and on the 15th safely reached the factory. They found Mr. Udny and his mother very agreeable people indeed, and had once more the happiness of joining in prayer with those who love God. "I feel now," writes Mr. Carey, "as if released from a prison, and

which he was appointed, was called Mudnabatty—his salary was two hundred rupees per month, and commission upon all the indigo sold. Immediately upon taking charge he wrote to the Society in England, desiring them not to send any more supplies, as he had now a sufficiency, and hoping that they would the sooner be enabled to send another Mission somewhere else. And from the first day he could command a single fraction not absolutely required for his subsistence, he began to practise that rigid and unreserved consecration of his substance, for which he continued so bright an example through life, giving up to missionary purposes more than one-third of his income.

The labor requisite for discharging the duties of his present situation, might be deemed sufficient for the time and strength of any common man; but besides fulfilling these with a diligence and a fidelity reaching to the minutest circumstances, he attempted native education, acquired the dialect of the province in which he lived, daily addressed the idolatrous natives, often travelled considerable distances to preach in English, maintained an English correspondence, and withal laid a broad foundation of oriental grammatical science, by mastering the elements of one of the most difficult and classical languages in the world. He also at once set himself to improve the country by agriculture—he writes to the Society in England—"I wish you also to send me a few instruments of husbandry, viz. scythes, sickles, plough wheels, and such things; and a yearly assortment of all garden and flowering seeds, and seeds of fruit trees, that you can possibly procure; and let them be packed in papers or bottles well stopped, which is the best method. \* \* Apply to London seedsmen and others, as it will be a lasting advantage to this country; and I shall have it in my power to do this for what I now call my own country. Only take care that they are new and dry." As regards the spiritual prospects of the people among whom he was, he writes—"We have a pretty good congregation at Mr. Udney's house, perhaps twenty persons, who live in the compass of eighty or a hundred miles, consequently are all there but seldom. I have hopes of about half of them: they are praying people." As regards his progress in translations he says, under date August 9, 1794:—"I intend to send you soon a copy of Genesis, Matthew, Mark and James, in Bengalee; with a small Vocabulary and Grammar of the language in manuscript, of my own composing."

During the whole of September Mr. Carey had a violent fever. One of the paroxysms continued for twenty-six hours without intermission, when providentially Mr. Udney came to visit him, not knowing that he was ill, and brought a bottle of bark with him. This was a great providence, as he was growing worse every day; but the use of this medi-



cine, by the blessing of God, restored him ; in two days afterwards he relapsed, and the fever was attended with a violent vomiting and dysentery. On the 1st of October, while Mr. Carey was still very ill, it pleased God to remove by death, one of his children, an engaging boy of rather more than five years of age. "During this affliction," Mr. Carey wrote, "my frame of mind was various ; sometimes I enjoyed sweet seasons of self-examination and prayer, as I lay upon my bed. Many hours together I sweetly spent in contemplating subjects for preaching, and in musing over discourses in Bengalee ; and when my animal spirits were somewhat raised by the fever, I found myself able to reason and discourse in Bengalee for some hours together, and words and phrases occurred much more readily than when I was in health." On the 26th October, being still under the influence of the fever, Mr. Carey, in company with Mr. Thomas, started on a journey in Mr. Udny's pinnace towards Tibet—this was undertaken partly on account of Mr. Carey's health, and partly to seek for a more eligible spot for new factories. They proceeded as far as Govindagurh, where they were informed that, owing to the jungles of grass, fourteen or fifteen feet high, which they must pass through, it would be impossible for them to reach Tibet at this season. The party therefore returned to Mudnabatty. The fever was not removed before the 4th of December.

Nothing of any importance occurred for many months ; the congregations gradually increased, till in April they generally numbered six hundred natives of all descriptions, not only the workmen on the factories but people from the adjacent country ; this sign was a favorable token that some good was being done by the Mission, though as yet not one native had professed himself a Christian. The translation of the Bible was going on but slowly, in consequence of the illness of both Mr. Carey and the moonshee. In August, 1795, Genesis and Exodus were ready for press and Leviticus begun ; Matthew, Mark, part of John and James had been prepared before : and this had been done wholly at Mr. Carey's expense. At the same time he supported a school for the instruction of native children, and himself preached the gospel daily to thousands in the market places. In the early part of 1796 Mr. Carey was obliged to discharge the moonshee, in consequence of want of fidelity—the translations therefore progressed more slowly ; however by June of this year, almost the whole of the Pentateuch, and the New Testament was completed.

Towards the close of 1796 Mr. Carey's affairs took rather a gloomy turn : Mr. Udny incurred great losses. A large house of business conducted under the firm of his brother and two others, but supported by Mr. U., failed, and bills to the amount of £20,000 returned on Mr.



U.'s hands on account of the house; a ship, his property, and almost wholly laden with his property of a very rich kind, was taken by the French; and owing to floods which destroyed the crop almost every successive year, the factories at Mudnabatty had been a loss of £10,000, the sum spent in the erection of the buildings, and it had been determined to give them up altogether. At this very time, when the horizon in temporal matters seemed to be lowering, hopes began to be entertained of the conversion of some of the natives around—six men showed an earnest desire to know what they must do to be saved; of these two soon ceased their enquiries, but the rest appeared sincere, and willing to join the church; but so great an opposition to their baptism had been stirred up throughout that part of the country, that their admission seems never to have taken place. An addition also to Mr. Carey's strength, by the arrival of Mr. Fountain, sent out by the Society in England, was another cause of encouragement.

In anticipation of the factory at Mudnabatty being soon given up, Mr. Carey wrote the following to Mr. Fuller, as to what the Society ought to do to continue the operations of the Mission at the smallest expense. "The experience obtained here, I look upon as the very thing which will tend to support the Mission. I now know all the methods of agriculture that are in use. I know the tricks of the natives, and the nature of the lowest rate of house-keeping in this country. Having had a monthly allowance, I have made all experiments on these heads, which could not have been made without ruin, had I not had these resources: and I will now propose to you, what I would recommend to the Society; you will find it similar to what the Moravians do. Seven or eight families can be maintained for nearly the same expense as one, if this method be pursued. I then earnestly entreat the Society to set their faces this way, and send out more missionaries. We ought to be seven or eight families together; and it is absolutely necessary for the wives of missionaries to be as hearty in the work as their husbands. Our families should be considered nurseries for the Mission; and among us should be a person capable of teaching school, so as to educate our children. I recommend all living together, in a number of little straw houses, forming a line or square, and of having nothing of our own, but all the general stock. One or two should be elected stewards to preside over all the management, which should, with respect to eating, drinking, working, worship, learning, preaching excursions, &c. be reduced to fixed rules." This plan was carried into effect many years afterwards at Sêrampore.

On the 6th of March, 1797, Mr. Carey and Mr. Thomas took an excursion to Bootan, in the course of which they preached Christ in

many places, where his name had never been heard before, and they were attended to with great ardor. The name of the Redeemer was declared in that unknown country, and they had the greatest encouragement to hope a Mission could be begun to great advantage in those parts. They arrived at Gopalgunge on the 10th and thence they proceeded to Bhote Haut, to see the Soobah or viceroy below the hills. The Soobah having been informed of the intended visit, sent two horses to attend them, and an officer of rank, called the Jinkof. The procession\* was the most

---

\* The following is Mr. Carey's description of the procession :—" We were preceded by a band of Bengal music, if such it can be called ; we were six horsemen, and servants, people to carry our baggage, tents, &c. (which in travelling by land in this country, must be carried on men's shoulders) and spectators. We had near a hundred attendants on foot. On one horse was the Jinkof, led by two men, notwithstanding which he was sometimes first, sometimes last, and sometimes turning round, his horse being ungovernable ; every mile or two he was stopping to drink spirits. A Hindoo on another horse was much like him, except drinking ; and we had enough to do to keep our horses out of their way ; to effect which, we were always wheeling to the right or left. At our approaching the town, a number of females met and made their salam (the common way of bowing in India, performed by putting the right hand to the head, and gently bowing), after which they ran before the horses, and all the inhabitants of the place, I should suppose two or three thousand, all Hindoos, joined the procession. We went in this manner to the Soobah's house, who received us with great politeness, made us presents of silk, viz. a white scarf, in the name of the grand Lama, a red one, in his own name, and another red one, in a friend's name. \* \* \* \* The genuine politeness and gentleman-like behaviour of the Soobah exceeded everything that can be imagined, and his generosity was astonishing. He insisted on supplying all our people with every thing they wanted ; and if we did but cast our eyes to any object in the room, he immediately presented us with one of the same sort." \* \* \* \* The Soobah afterwards returned the visit. " Being seated, we exchanged each five rupees and five pieces of betel, in the sight of the whole town ; and having chewed betel for the first time in our lives, we embraced three times in the Eastern manner, and then shook hands in the English manner ; after which he made us a present of a piece of rich debang, wrought with gold, each a Bootan blanket, and the tail of an animal called the cheer cow, but we could not ascertain what animal it was." When the ceremony was over they were conducted again to the Soobah's house, where the vakeel or attorney of the court below the hill was. " This man was just the reverse of all we had seen. He had been to Calcutta, and was a man of great consequence in his own eyes. He sat on the Soobah's seat like a statue, and never rose when we went in, which the Soobah, a much greater man, always had done. When we sat down, he began a long discourse with the others in the Bootan language, which, as we did not understand, we also talked to each other in English. All this time a servant, by his orders, was poking a lighted torch just in our faces, that he might stare at us. Mr. T. ordered it away. He then asked how many servants we kept. Mr. T. told him if he would go to our houses, he might satisfy himself about that. He then enquired if we had a tent : we answered in the affirmative. All this was to see whether we were great men or not. We treated him with as little ceremony as he did us, and after exchanging a few angry words with the Soobah, he took an abrupt leave. The Soobah was then transported with rage, and threatened him dreadfully ; tore off his upper garment, seized a creese (a kind of dagger), struck it into the table, beat his breast, and threatened to go after him and kill him. We tried to appease him, and were successful." Mr. Carey's and Mr. Thomas's people now became alarmed, and it was with no little pleasure that they saw the Soobah pay his return visit in the morning (which he did with his usual

comical and singular that could be imagined, yet strongly proved the Soobah's great attention to them.

The natural history of the country, as well as the mythology and religion of the people, had been subjects of particular attention with Mr. Carey from the time of his arrival, and at the period to which we have arrived he had separate books for every distinct class, as birds, beasts, fishes, serpents, &c. Another object now also engaged his attention—he had for some time been desirous of putting his translation of the Scriptures to press, but the enormous expense prevented its being executed. A letter foundry however having been, at the close of 1797, set up at Calcutta for Indian characters, Mr. Carey immediately determined to establish a printing-office at his factory for the purpose of striking off copies of the gospel—he purchased a press and had types cast, and was building an office, when the Indigo works at Mudnabatty were given up, and Mr. Carey was necessitated to settle at Kidderpore, a small indigo factory near his former place, which he had taken on his own account.

At this time, the close of 1799, four new missionaries arrived from England,—Messrs. Ward, Marshman, Brunsdon, and Grant. The harsh and jealous policy of the East India Company forbade their settling in the British dominions. About fifteen miles up the country, on the western bank of the Hooghly, was a small Danish settlement. Thither they fled, to seek the patronage which their own countrymen sternly withheld. The governor of this station had enjoyed the instructions of the celebrated missionary Swartz. He gladly received them, and never withdrew from them the shield of his protection, in any one of the many trying vicissitudes which subsequently beset them. The newly-arrived missionaries not being allowed by the Government to join their brethren up the country, no course seemed open to the latter but the breaking up of the new undertaking at Kidderpore, and removing to Serampore. Previous to Mr. Carey's reaching this place, one of the newly-arrived missionaries, Mr. Grant, had been carried off by death seventeen days after arrival; and, while on his way down, Mr. Fountain died at Dinagepore, on the 20th of August, 1800. The brethren purchased a house at Serampore, and lived as one family. They immediately set up the press, which Mr. Carey had intended to do at Mudnabatty; and Mr. Ward at once commenced printing the scriptures, in Bengalee, the whole translation of which, with the exception of a few chapters, had been previously prepared by Mr. Carey. A Bengalee free school was also established, in which fifty young children were enrolled.

All the missionaries now began to employ themselves in itinerant preaching, and Mr. Carey's two sons, Felix and William, having been

brought to think seriously of their future state, accompanied Mr. Ward in his journeyings. It was not long before an impression was made on Satan's kingdom in this part of the country ; a spirit of enquiry sprang up among the lower classes, the brahmans or priests began to fear for their craft, and in every possible way opposed the efforts of the missionaries. On the 22d of December, 1800, Gokool and Krishna, two Hindoos, threw off caste, that curse to Hindoostan, and declared themselves on the Lord's side, by eating with the missionaries and joining with them in their worship. The next day the whole town and country was in confusion, in consequence ; but as the governor of Serampore was favorable to the missionaries, and was determined not to allow any unfair means to be used by the brahmans and the relatives of these two men, no violence was experienced, and on the ~~first~~ Lord's-day of 1801 Mr. Carey had the happiness to desecrate the Gunga, by baptising the first Hindoo, Krishna, and his son Felix ; some circumstances turned up to delay the baptism of Gokool, and two women who had also made a profession, but these with three others were baptised before June.

In 1800 a College was founded in Fort William, for the instruction of the junior Civil Servants of the Company, who were obliged to study in it for three years after their arrival. "I always," says Mr. Carey, "highly approved of the institution, but never entertained a thought that I should be called to fill a station in it. The Rev. D. Brown is Provost, and the Rev. Claudius Buchanan Vice Provost ; and to my great surprise I was asked to undertake the Bengalee professorship. One morning a letter from Mr. Brown came, inviting me to cross the water, to have some conversation with him upon this subject. I had but just time to call our brethren together, who were of opinion that for several reasons, I ought to accept it, provided it did not interfere with the work of the Mission. I also knew myself to be incapable of filling such a station with reputation and propriety. I however went over, and honestly proposed all my fears and objections. Both Mr. Brown and Mr. Buchanan were of opinion that the cause of the Mission would be furthered by it ; and I was not able to reply to their arguments. I was convinced that it might. As to my ability, they could not satisfy me ; but they insisted upon it that they must be the judges of that. I therefore consented, with fear and trembling. They proposed me that day, or the next, to the Governor General, who is patron or visitor of the College. They told him that I had been a missionary in the country for seven years or more ; and as a missionary, I was appointed to the office. A clause had been inserted in the statutes, to accommodate



take certain oaths, and make declarations) ; but for the accommodation of such, two other names were inserted, viz. lecturers and teachers, who are not included under that obligation. When I was proposed, His Lordship asked if I was well affected to the State, and capable of fulfilling the duties of the station ; to which Mr. B. replied, that he should never have proposed me, if he had had the smallest doubts on those heads. I wonder how people can have such favorable ideas of me. I certainly am not disaffected to the State ; but the other is not clear to me."

When the appointment was made Mr. Carey saw that he had a very important charge committed to him, and no books or helps of any kind to assist him. He therefore set about compiling a grammar, which he soon issued in print. He then got Ram Boshoo to compose a history of one of the Hindoo kings, the first prose work ever written in the Bengalee language ; his pundit also translated the Sanskrit fables ; these were also rapidly carried through the press, and with Mr. Foster's vocabulary, enabled Mr. Carey to discharge his duties towards his class. "I have thirteen students in my class," wrote Mr. Carey ; "I lecture twice a week, and have nearly gone through one term, not quite two months. I am also appointed teacher of the Sanskrit language ; and though no students have yet entered, yet I must prepare for it. I am therefore writing a grammar of that language, which I must also print, if I should be able to get through with it, and perhaps a dictionary, which I began some years ago." In September, 1804, Mr. Carey was, as moderator, at the public disputation, called to deliver a public speech in the Bengalee language, and another in Sanskrit, before the Governor General and all the chief officers of Government. The Sanskrit speech being the first ever delivered in that language by a European, was ordered to be translated, and, with its translation, printed among the College essays and theses. Mr. Carey took that opportunity to address part of the speech to Lord Wellesley, and after it was translated he sent it to Mr. Buchanan, desiring him to suggest any alterations or additions. Mr. B. considerably enlarged the address to Lord Wellesley, and inserted some sentences of flattery ; without saying anything to Mr. Carey, he sent the speech thus enlarged to his Lordship for his approbation previously to its publication. As it involved some things respecting the Mission, particularly an open avowal of Mr. C.'s having been in the habit of preaching constantly to the natives, and superintending schools for the instruction of Hindoo children in the principles of Christianity, Mr. Buchanan was naturally very anxious about the result, but said nothing till it was returned with a letter written by his lordship's hand as follows :—"I am much pleased with



Mr. Carey's truly original and excellent speech: I would not wish to have a word altered. I esteem such a testimony from such a man a greater honor than the applauses of courts and parliaments." Both Mr. Brown and Mr. Buchanan were astonished; and yet more so, when, some days after, Mr. Brown and Mr. Carey, before dinner, at the Government house, were talking together, Lord Wellesley came up and expressed nearly the same sentiments to Mr. Carey in nearly the same words. In the same year the Mahratta language was taught at the College by Mr. Carey, and on the 6th February, 1805, a gentleman who had studied it, delivered a declamation there, at the public disputations at the Government house, with very great reputation. In consequence of this Mr. Carey was made professor of that language, with an addition to his income.

The life and labors of Mr. Carey were at this time so identified with those of his brethren, that they can scarcely be described otherwise than in combination; we shall endeavor, however, to keep as closely to the *personal* history of the subject of our memoir, as we possibly can. His labors we find concisely stated in a letter he wrote at the close of 1801:—"Hitherto the Lord has helped me. I have lived to see the Bible translated into Bengalee, and the whole New Testament printed. The first volume of the Old Testament will also soon appear. I have lived to see two of my sons converted, and one of them join the church of Christ. I have lived to baptise five native Hindoos, and to see a sixth baptised; and to see them walk worthy of the vocation for twelve months, since they first made a profession of faith in our Lord Jesus Christ. I have lived to see the temporal concerns of the Mission in a state far beyond my expectation, so that we have now two good houses contiguous to each other, with two thousand pounds; a flourishing school; the favor of both the Danish and English Governments; and, in short, the Mission almost in a state of ability to maintain itself. Having seen all this, I sometimes am almost ready to say, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.' Moreover, I have outlived four of my brethren, Mr. Grant, Mr. Fountain, Mr. Brunsdon, and last of all Mr. Thomas, who died October 13th last. I know not why so fruitless a tree is preserved; but the Lord is too wise to err."

In the early part of 1805 Mr. Carey carried through the press several other works which he thus alludes to—"I translate into Bengalee, and from Sanskrit into English, viz. the Ramayana. I have also begun an attempt at translating the Veds. I must collate copies; every proof sheet of the Bengalee and Mahratta Scriptures, the Sanscrit gram-

hands. A dictionary of the Sanskrit, which is edited by Mr. Colebrooke, goes once at least through my hands. I have written and printed a second edition of my Bengalee grammar, wholly new, worked over, and greatly enlarged; and a Mahratta grammar; and collected materials for a Mahratta dictionary. Besides this I preach twice a week, frequently thrice, and attend upon collegiate duties. I do not mention this, because I think my work a burden, it is a real pleasure; but to show that my not writing many letters is not because I neglect my brethren, or wish them to cease writing to me. The truth is, that every letter I write is at the expense of a chapter of the Bible, which would have been translated in that time." During this year, 1805, thirty-five or thirty-six natives were added to the church by baptism: and the prospects of the Mission were every day brightening. Another propitious circumstance occurred which enabled the Serampore missionaries to extend their operations. The British and Foreign Bible Society sent a letter to Mr. Udney, who was now first Member of Council, wishing him, and the Rev. Messrs. Brown, Buchanan, Marshman, Ward and Carey, to form a committee to co-operate with them in India. In consequence of this Mr. Marshman drew up a memorial, which was much approved, showing the practicability of translating and publishing the Bible at Serampore, for a comparatively small sum. From this, Mr. Buchanan drew up an address, which was immediately forwarded to the Governor General, and subscriptions were set on foot for defraying the expense of translating and printing the Scriptures in the following languages, viz. Sanskrit, Bengalee, Hindoostanee, Mahratta, Ooriya, Telinga, Kurnata, Guzerati, Persian, Bootani, Thibetan, Assamese, Burmese, Chinese and Malay.

The year 1807 was one of the most eventful of Mr. Carey's whole life. At the close of 1806, two missionaries arrived, Mr. Robinson and Mr. Chater, whom the government for some time prohibited from remaining in the country. Mr. Carey having attended at the Police office on their behalf, was informed by the magistrate that it was the Governor General's wish that the missionaries should no more interfere with the prejudices of the natives by preaching to them, instructing them, or distributing books or pamphlets among them, and that they should not permit the converted natives to go into the country to spread Christianity among the people. This prohibition was extremely distressing, from the encouraging prospects of the missionaries among the heathen, noticed above: but this prohibition was afterwards greatly modified; and it was soon removed altogether. A Mission was commenced in the Burmese empire; and a very pleasing disposition began to be shown by some Armenians and Portuguese in Calcutta, for instruction, and to encourage

preaching among the Hindoos, for which purpose they fitted up a place in the city. On the 8th of December, it pleased God to remove Mrs. Carey by death. She had been in a state of the most distressing derangement for the last twelve years. She was carried off by fever, after a fortnight's illness. Mr. William Grant, who had died some time before, left 20,000 Rupees to the Mission, which sum was received at this time. And lastly, Mr. Carey's eldest son Felix had taken his departure to engage in an attempt to begin a new Mission. "I do not recollect," says Mr. Carey in reference to these events, "any occasion on which I have felt so much; nor do I recollect any circumstance in which so full an answer was granted to prayer in so short a time!" \* \*

In June, 1808, Mr. Carey was united in marriage to Miss Charlotte Emelia Rumohr, a person of his own age, and of whose piety and attachment to the Mission he had the strongest proofs, indeed he had been instrumental in her conversion. She was of a noble family, in the duchy of Sleswick.

In June, 1809, Mr. Carey was attacked by fever, in which his life was despaired of for a whole week. This sickness was not removed till August. During these two months a remarkable spirit of prayer was poured down upon the churches and congregations in Calcutta on his behalf, not only of the Baptist denomination, but the feeling was general among the serious people in Calcutta and the environs.

The pleasing effect of missionary and other evangelical labors upon European society in India, is thus alluded to by Mr. Carey—"When I arrived, I knew of no person in Bengal, who cared about the gospel, except Mr. Brown, Mr. Udny, Mr. Creighton, Mr. Grant, and Mr. Brown, an indigo planter, besides brother Thomas and myself. There might be more, and probably were, though unknown to me. There are now in India thirty-two ministers of the gospel."

"Indeed the Lord is doing great things for Calcutta; and though infidelity abounds, yet religion is the theme of conversation or dispute in almost every house. A few weeks ago (October, 1810), I called upon one of the Judges to take breakfast with him, and going rather abruptly upstairs, as I had been accustomed to do, I found the family just going to engage in morning worship. I was of course asked to engage in prayer, which I did. I afterwards told him that I had scarcely witnessed any thing since I had been in Calcutta, which gave me more pleasure than what I had seen that morning. The change in this family was an effect of Mr. Thomason's ministry. This morning I called on him again, when I had a very pleasing conversation with him, his wife, and

seventy boys are instructed in it gratis. This laid the foundation of a conversation on the best manner of constituting and managing such a school. My heart was filled with thankfulness to see the zeal of the ladies in this undertaking, and I have little doubt of its being soon set on foot. About ten days ago, I had a conversation with one of the Judges of the Supreme Court, Sir John Royds, upon religious subjects. Indeed there is now scarcely a place where you can pay a visit without having an opportunity of saying something about true religion."

In a letter from Mr. Carey, dated January, 1812, there is a very affecting statement of the destructive nature of idolatry:—"While I am writing," says he, "the drums employed in the worship of idols in their great processions, are beating. Idolatry destroys more than the sword, yet in a way which is scarcely perceived. The numbers that die in their long pilgrimages, either through want or fatigue, or from dysenteries and fevers caught by lying out, and want of accommodation, are incredible. I only mention one idol, the famous *Juggernath*, in Orissa, to which twelve or thirteen pilgrimages are made every year. It is calculated the number who go thither is on some occasions 600,000, scarcely ever less than 100,000; I suppose, that in the year, there cannot be fewer than 1,200,000 attend. Now if only one in ten die, the mortality caused by this idol would be 120,000 in a year. But some are of opinion that not many more than one in ten survive and return home again! Besides these I calculate that 10,000 women annually burn with the bodies of their deceased husbands. The custom of half immersing persons supposed to be dying, undoubtedly occasions the premature death of many; and the multitudes destroyed in other methods, would swell the catalogue to an extent almost exceeding credibility, but not exceeding the truth."

On the 12th of March, 1812, a heavy blow befel the Mission in the loss by fire of their extensive printing office at Serampore. The loss was estimated at not less than seventy thousand rupees: but the greatest loss was the stop that it put to the printing of the Scriptures which was going on so rapidly. By this providence, several important manuscripts were lost. "I believe," says Mr. Carey, "in my own case, it will require twelve months' hard labor to replace what has been consumed. This affliction is severely felt, as it will occasion a considerable delay in the publication of the different versions of the Bible, in which we are engaged, and the loss of English paper cannot, if our funds were ever so large, be soon replaced in this country. Many very merciful circumstances, however, attended this providence, and I rather wish to record them, than to dwell upon the gloomy side of the event. 1. No life was lost, and no one's health injured, though



smoke, through running into the place as soon as the fire broke out. 2. We had a strong proof of the kindness of our neighbours of every description, both European and native, and of the lively sympathy of all who knew us, from the highest to the lowest. 3. The matrices of the oriental types, and the punches, are all recovered, and the presses saved, so that with the metal of the types which was melted down in the fire, we are able immediately to begin casting, and shall in another fortnight, if nothing unforeseen intervene, be able to begin printing again in one language. Another month will enable us to begin in another, and I trust that in six months our loss in oriental types will be repaired. 4. The printing offices in Calcutta have sold or lent us a few English types, so that we may hobble on till you can send the articles ordered by our overland letter of yesterday. 5. Our paper manufactory is not injured, so that we shall not be stopped for want of country paper, on which to print our own editions of the Scriptures. 6. Our premises are not injured, excepting the printing office; and providentially a large building, larger than the one consumed, which we had let to a merchant of Calcutta, as a warehouse, was vacated only four days before the fire, so that we are not under the necessity of building before we can begin work. 7. None of our sources of income are dried up, and besides our regular income from the school and the college, we have pretty large funds which we can use. Mr. Brown wished us to draw immediately upon the Bible Society for the £3000 voted us for the ensuing three years; but I trust we shall get through without that. The loss of manuscripts of the Telinga, Kurnata, Seikh, Sanskrit, and Assam languages, is a very heavy loss; but as travelling a road the second time, however painful it may be, is usually done with greater ease and certainty than when we travel it for the first time, so I trust the work will lose nothing in real value, nor will it be much retarded by this distressing event, for we shall begin printing in all these languages the moment the types are prepared. The ground must be labored over again, but we are not discouraged; indeed, the work is already begun again in every language: we are cast down but not in despair. 8. We have all of us been supported under the affliction, and preserved from discouragement. To me the consideration of the divine sovereignty and wisdom has been very supporting; and indeed, I have usually been supported under afflictions by feeling that I and mine are in the hands of an infinitely wise God."

The interruption caused by the fire to the labors of the missionaries was of short duration and limited in its effect; zeal and perseverance were qualities which happily distinguished the character of the mission-

from difficulty and misfortune: they practically embodied the advice of the Mantuan Bard, *ne cede malis; sed contra audentior ito*. The second day after the fire, the missionaries, having collected the melted metal to the amount of three tons and a half, and the steel punches to the number of about 4000, proceeded to recast their types.

In the following year the Mission, notwithstanding its heavy losses, was enabled to carry on its operations both in printing and missionary work to a greater extent, than before the fire took place. The church at Calcutta had become very large, and was still increasing. There were besides belonging to the Mission twelve churches:—three in Hindustan, at Agra, Diga, and Patna; five in Bengal, Dinajpore, Goamaltee, Cutwa, Jessore, and Serampore, including Calcutta; one in Orissa; one at Rangoon; one at Java; one at Samarang; and one in the Isles of Mauritius and Bourbon; with a prospect of several other churches being soon formed. The call for the scriptures was so great that all the exertions of the missionaries, with ten presses constantly at work, could not supply the demand.

In 1815, the translations of the Bible were going forward in twenty-seven languages, all of which were in the press except two or three. The labor of correcting and revising all of these fell entirely upon Dr.\* Carey, and he began to be convinced of the necessity of having some fellow-missionary associated with him in this department of the work, in case he should be laid aside by sickness or removed by death.

In 1817 there commenced a misunderstanding between the Serampore missionaries and the Parent Society. The latter recommended a new and more satisfactory investment of the Mission property; and that in connection with the missionaries themselves, a number of gentlemen in England should be associated in the trust. To this the missionaries objected; and issued a declaration from the Danish court of Serampore, expository of their own view, and investing the property accordingly. To the statements and design of this instrument, the Society in their turn, could not feel consentient. Explanations followed, which though they mitigated the evil, and somewhat arrested its progress, yet left it essentially unsolved. The primary matter of dispute remaining unadjusted, unity of counsel and feeling was impaired, and other economical difficulties supervening in 1827, the Serampore missionaries and the Parent Institution separated their connexion. As we are not writing the history of the Baptist Mission, but the life of an individual, and as we are convinced that neither his character was affected nor his usefulness compromised by the views he entertained,

\* He had previous to this received the degree of D. D. from one of the American Colleges.

and the course he adopted, we shall not make any further allusion to this bone of contention. Sensitive and decided too, as Dr. Carey was known to be upon the subject above referred to, the difference between himself and his junior brethren\* did not interfere with the current of his affection towards them, nor render him insensible to the importance of their labors. Dr. Carey says in 1822—"The most perfect harmony subsists, as far as I know, between us and the younger brethren, the Independents, and the Episcopalians, and I believe a divine blessing attends all our labors. I expect to receive two persons into the church to-day, and I believe there is scarcely a month in which there are not additions to more than one church. \* \* \* There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these, many things connected with heathenism, as well as Christianity, are discussed by the natives themselves, and facts brought to light, respecting the blackness of idolatry, which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity schools, which now prevails, and is much increasing among the natives, some of the chief men for wealth and respectability among them coming forth and voluntarily taking an active part in these institutions, is to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings, without servility on their parts or domination on ours. God is doing great things for India, and for all the world."

On the 30th of May, 1821, Dr. Carey lost his partner—"To me," says he, "the loss is such that earth cannot make it good; but to her the gain is infinite glory and happiness."

In 1823, Dr. Carey received from Government an appointment to a new office, in addition to that of Professor; viz. that of Translator of the Regulations of the Governor General in Council, into the Bengalee language. He was also elected a Fellow of the Linnæan Society of London; and a member of the Geological Society; and a corresponding member of the Horticultural Society of London. Three years before this (1820, September), Dr. Carey had been instrumental in establishing in Calcutta, an Agricultural and Horticultural Society, which has been of the greatest benefit to India, Lord Hastings became its first President, and several of the most opulent natives became mem-

---

\* Messrs Yates, Pearce, Eustace Carey, and Penney, in consequence of a conviction that the Parent Society were right in their views in the controversy, thought it their duty to separate themselves from the older missionaries at Serampore, and

bers of it. In one of his communications in 1809, Dr. Carey wrote—“You cannot buy a little cabbage seed here under about £2-2s.” See the change now (forty years after)—through the example and munificence of this society, branch societies have been established all over India and the Straits, the natives themselves maintain large nurseries for rearing plants and vegetables, and so common have become the best of English and other vegetables and fruits, that an excellent cabbage or cauliflower, equal to any in England, can be obtained for *a few pice*—and the cost of other vegetables is in the same proportion.

At the close of this year Dr. Carey was again brought to the brink of the grave. On the 8th of October, he received a fall in getting out of his boat, which resulted in a violent and alarming fever on the tenth day; but his life was spared. In 1824, he was elected President of the Agricultural Society of India which he had assisted to found.

From the severe illness in 1823 just alluded to, Dr. Carey's constitution received a shock from which it never perfectly recovered. He was at no time afterwards in sound health for any lengthened period; and seemed sensible, from the different attacks of fever and other ailments which came upon him in very quick succession, that the end of his course was fast approaching. He recommenced his exertions in biblical translation with the least possible delay, and with the same assiduity which had ever distinguished him. The only difference was, that he somewhat contracted the circle of his labors, that he might render it finally the more effective; concentrating his efforts upon a few of the more important dialects, in order to bring them near perfection. His special care was bestowed upon the Bengalee version. Upon the New Testament, in this language, his work as a translator commenced; and with the final revision of it, which he completed a little before his death, it closed. In July, 1832, so great a change took place in him, that he himself concluded it was the immediate stroke of death, and all his children were summoned to his bedside; but he revived in an almost miraculous manner, and though his weakness of body, and sense of extreme fatigue and exhaustion were such that he could scarcely speak, and though he was ever after almost confined to his couch, he lingered on till the 9th of June, 1834, when he slept in Jesus.

Before we allude further to the closing scene of this great man's life, we will here briefly mention some points in his character which we have not been able to notice in their proper place. Dr. Carey from his boyhood had always been fond of natural history, and from the time of his arrival in India he had been making collections of mineral ores, and other specimens, which at the time of his death had become very extensive.



ment; on his settlement at Serampore he enclosed a portion of ground of some extent, in which he placed the rarest plants and trees which he could obtain from all parts of the world; and his fondness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favorite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation. The arrangements made by him were on the Linnæan system; and to disturb the bed or border of the garden was to touch the apple of his eye. The garden formed the best and rarest botanical collection of plants in the East. It was painful to his friends to observe with what distress Dr. Carey quitted this scene of his enjoyments, when extreme weakness, during his last illness, prevented his going to his favorite retreat. Often when he was unable to walk, he was drawn into the garden in a chair placed on a board with four wheels. On the science of Botany he frequently gave lectures, and his publication of Roxburgh's *Flora Indica* "is a standard work with botanists." In the Asiatic Society and the Agricultural Society, he took an active part, and for many years assisted both, by his suggestions and writings.

In objects of benevolence he took a prominent part. He in conjunction with other gentlemen of the Civil Service, memorialized Government for the abolition of infanticide; which object he saw realized, by Government prohibiting the offering of children to the Ganges at Saugor, where a guard to the present day is sent to prevent a recurrence of the horrid rites. He was also among the number of those who first urged Government to abolish suttee, or the burning of widows with the corpses of their husbands; and his assistance was afforded, under different administrations, in throwing light on the Hindoo writings on the subject, in order to induce Government to abolish the rite; and he lived to see his hopes realized, in the step which Government ultimately took in putting a stop to the suttee throughout all the East India Company's dominions. He also urged the abolition of the pilgrim tax, and the aid afforded by the Bengal Government towards the repairs and other expenses of idolatrous temples at Juggernath and other places.

Of the last scene of Dr. Carey's life we have but a short notice. He had just finished a new edition of his translation in the Bengalee language, of the New Testament, and then remarked that his work was done, that he had nothing more to do but to wait the will of his Lord. Often would he recur to missionary work in India, and say "What hath the Lord wrought?" But of his own labors he spoke with much modesty; and viewed himself as an unprofitable servant, needing continually the grace of his Saviour. On one occasion

minister of his acquaintance called to see him; and asking him how he felt as to his hopes regarding a future world, his reply was, "I cannot say I have any very rapturous feelings; but I am confident in the promises of the Lord, and wish to leave my eternal interests in his hands—to place my hands in his, as a child would in his father's, to be led how and where he may please." In this frame of mind he continued during the whole of his illness. He suffered from extreme debility, but was free from pain, more or less, for six months; but such was his complaint, that it was necessary to keep him very quiet. On more than one occasion, his approaching end was immediately expected; but he revived. So much was he at length reduced, that he could not turn himself on his bed. For several weeks all that he could articulate, was "yes," or "no," to questions put to him. On the night before his death, he breathed hard and was restless; but there were no particular symptoms of dissolution. In the morning, very early, he continued the same; but as the day dawned, it was evident he was sinking. He remained in this state till about seven o'clock, when his spirit took its flight to the regions of eternal bliss, where sin, sorrow, and suffering can no more affect him. Dr. Carey was in his seventy-third year, of which more than forty had been spent in India.

## LOUISA ANN LOWRIE.

---

THE subject of this memoir was a daughter of Thomas and Mary Wilson, of Morgantown, Monongalia county, Virginia, and was born on the 2d of November, 1809. Mr. Wilson followed the profession of the law. He was frequently elected to the assembly and senate of the state of Virginia; and once represented his district in Congress. He was a gentleman deservedly held in the highest estimation for his strict integrity and his public usefulness.

From her childhood, Louisa was remarkable for her sensibility and amiableness. At the age of seven years, she was bereaved of one of the best of mothers, whose pious example, and instructions, exerted a very great influence over her future character. While she was yet young, she was the subject of serious impressions of the importance of divine things. These impressions were greatly increased by the death of her revered father, which event occurred when she was about seventeen years of age. At this period she seems to have been very "nigh unto the kingdom of heaven," having many desires and purposes to devote herself to the Lord. But during a short residence at Wheeling, in Virginia, not cherishing her convictions, she gradually became indifferent to the subject of religion. Possessing great natural vivacity, as well as a very engaging person and manners, her society was eagerly sought after by the gay and fashionable world, with whom she unhappily mingled too much, in the giddy round of pleasures and amusements. Of this portion of her life, however, she frequently remarked, that when she appeared to others most happy, she felt quite miserable: and easily discovered that there was nothing to satisfy the soul in this world's allurements.

Subsequently to her father's death, she had generally resided with her brother, at Morgantown. She returned there from Wheeling, in the spring of 1829. At this time one of her most intimate female friends made a public profession of religion, on which occasion she was deeply affected, and formed a solemn determination to seek the Lord with all her heart. She was soon led to the discovery of the only way, in which God can be just, and yet justify the sinner. She saw and felt the innate depravity of her heart, and the necessity of the renewing influences of the Holy Spirit. But it was not till after many days of sorrowful and earnest seeking, that she found any abiding place in believing. Imperceptibly a love to Christ, and a reliance on his merits

she made a public profession of religion, and united herself with the Presbyterian Church at Morgantown.

In 1832, Miss Wilson was sought in marriage by the Rev. John C. Lowrie, son of the Hon. Walter Lowrie: She was fully aware that he expected to spend his days in a heathen land, under the direction of the Western Foreign Missionary Society. The subject of personal labor among the heathen was not new to her mind. And it was not long before she came to the decision to leave her home and country, and go wherever Providence should direct her. In March, 1833, she was married to Mr. Lowrie.

On the 28th of May, a missionary meeting numerously attended, was held in Philadelphia, to commend the missionaries previously to their departure, to the protection and blessing of God. And on the following day Mr. and Mrs. Lowrie and Mr. and Mrs. Reed embarked, on board the *Star*, for India. "Our friends stood watching on the shore," wrote Mrs. L. with something like a prophetic view. "Tears would flow. I looked back until they were lost in the distance, and I then felt that home and friends were all lost to me. A choking sensation came over me: I tried to look to heaven and there found some support. Yet my mind was in much confusion, and I only realized that most of those I loved on earth were left behind; that I should see them no more on this side the grave. And though I felt no desire to turn back, yet it seemed as if my heart-strings were breaking asunder."

The first part of the voyage was rather boisterous: the ship arrived off the Island of Madeira on Sunday, the 26th of June, 1833; here the party landed, and continued more than two weeks enjoying the beautiful scenery and pleasant climate of the island. On the 13th of July, they left Madeira in prosecution of the voyage.

Previously to Mrs. Lowrie's departure from America, some of her friends were at first unwilling that she should embark on a foreign Mission; not only because they were reluctant to part with so beloved a relative, but on account of the precarious state of her health. While at sea, before her arrival at Madeira, the cough with which she had been troubled was better, but the approach to land caused it to return with greater violence.—"I have now," wrote Mrs. L. while at that island, "very little expectation of recovery." It was thought however, that the mild climate of the island, as well as the long sea voyage that was yet before her, would be the means of restoring her to health. It proved otherwise. During her residence on shore and for two weeks after leaving the place, her cough was getting worse: The sea air then partially re-



Hope, where the weather was rather cold, her cough became much worse; and it was now quite apparent that disease was slowly, but surely, wasting her strength. She herself did not anticipate from the first, any recovery, and long before had commenced setting her house in order, and preparing for her last change. "Familiar thoughts slope the way to death," a remark she had written on a blank leaf of her Testament, seemed to express the employment of her mind, and the composing influence of timely preparation.

The warm latitude into which the ship entered on doubling the Cape, had the effect of mitigating the more violent symptoms, and no doubt prolonged her days; though she was now so feeble that even her husband, anxious as he was to indulge hope, had to abandon all expectations of recovery. And henceforth her companions could only watch, with painful but unavailing interest, her daily progress to the grave. On the 2d of October, when there was little hope of her being spared throughout the day, on her husband expressing a hope that possibly she might yet be restored, she replied, "I do not wish that—I do not want to travel over the road again, after being so near the end." She felt no solicitude for her life being prolonged until the vessel reached Calcutta, and did not wish to pray for it, lest it might not be for the best. But she was spared—spared to see the Mission field, but not permitted to enter on its labors.

The missionaries arrived at Calcutta on the 15th of October, where Mrs. Lowrie received every attention from the affectionate and Christian sympathy of the Rev. Mr. and Mrs. W. H. Pearce of the Baptist Mission, in whose hospitality they shared. There she lingered in much feebleness and great pain until the hour of her departure.

On the night of the 8th of November Mrs. L. had much fever and severe pains. At one time she wondered if she would find in heaven when she arrived there, a beloved sister-in-law, whom she left in very feeble health in America. This led to a conversation with her husband respecting different friends who might be there: some of them very unexpected to them. At length Mr. Lowrie remarked, that, whoever was absent, the blessed Saviour would be there. "Oh yes! yes! yes!" she replied, "and that will make up for all other friends."

On the 12th she complained of heart sickness. She was very feeble, and hardly able to speak above her breath. Her mind was cheerful, and she joined with her husband in singing the hymn,—“How vain are all things here below,” and at her request Mrs. Reed and Mr. Lowrie sang, “Jerusalem, my happy home,” a favorite hymn. Afterwards she said, “I am afraid I have set my heart too much on going

She expressed a deep sense of her own unworthiness, and her hope and confidence of being accepted for the Saviour's sake.

On the 15th she appeared better, but on the 16th she was apparently on the verge of the grave. The medical man supposed it scarcely possible that she could live through the day. When, at her own request, she was informed of this opinion, she exclaimed, "O blessed hope!" In the afternoon she revived a little, and then expressed "her fear that the Lord would not take her to-day."

On the morning of the 21st Mr. Lowrie addressed her with, "The Lord bless thee, my dearest wife, and keep thee this day!" She immediately added, "And take me to himself!" Mr. L. asked, "Does your mind feel no disquietude about dying far from home and friends?" "No, it is as easy to die here as there." "Do you still feel no fear of death?" "No, not any."

In the evening, as her husband was reading by her bedside a review of Southey's *Life of Bunyan*; and had just read a quotation from the *Pilgrim's Progress*, where, after he had seen the pilgrims enter the heavenly city, he adds, "which, when I had seen, I wished myself among them,"—when she gave a sudden moan, and wished to be raised. This was immediately done. She appeared to be in very great pain in the region of the heart. It was now apparent that life was fast ebbing; some brief passages of scripture were mentioned, as "My flesh and my heart faileth, but God is the strength of my heart," &c. when she said, "Is this dying?" and soon after, "O my Saviour!" Her breathing then became more free, and her pain less, until at half-past nine o'clock P. M. she gently breathed her last.

"David to build the house desired;  
Yet was his wish denied:  
'Twas in thy heart,' Jehovah said,  
'With that I'm satisfied.'

So didst thou wish, beloved friend,  
To raise his temple here;  
God has the pious wish approved,  
And thou his love shalt share.

God needs us not: were all removed,  
His temple must arise;  
Then, as he wills, we'll serve on earth,  
Or triumph in the skies."

Mrs. Lowrie was only twenty-four years of age, when she closed her short but happy Christian career.

## ROBERT HENRY BLOSSET.

---

SIR HENRY BLOSSET, Knight who assumed this surname on succeeding to the estate of a relative, his family name being Peckwell, was born in 1776; in 1785, he was sent to Westminster School, and in 1792, entered at Christ Church, Oxford. In 1801, he was called to the Bar; and, in 1809 was created Sergeant-at-Law.

His mother, who long survived her partner, inculcated, with the most unwearied diligence, the principles of genuine piety in the minds of all her children; and to her endeavours success was granted, through the divine blessing, in every instance. With regard to Sir Henry, it must be confessed, that the ensnaring influence of the world, at his first entrance into public life, did, for a season, draw away his heart from God, but the principles which a mother gave him were never wholly eradicated from his breast; and when, through the preaching of a faithful minister of the Established Church in London, he was awakened from sin, they soon flourished with increased vigour. Being ashamed, yea even confounded, because he did bear the reproach of his youth, he fled with repentance and faith to the Divine Saviour's Cross, whence he never afterward wandered.

Having finished the usual course of education at Oxford, he chose for his profession the study of the Law. With what pleasure do we add his name to that long list of distinguished Lawyers, who have rendered splendid talents still more illustrious by piety; and who thus refute the malicious remarks of ignorant men, who connect, as of necessity, the practice of the Law with an irreligious turn of mind!

Much need not be said of his possessing illustrious talents. The circumstance of his being appointed Chief Justice of Bengal must shew how highly they were estimated by those in authority, but this was the case also with all who became acquainted with him, for the writer whom we follow in this notice, states that he well remembers how gratified the inhabitants of Cambridge were at having him, although educated at a different university, as their Recorder, and how eagerly the assistance of his professional talents was sought after throughout the whole Norfolk circuit, which he frequented. As a natural consequence of such talents, improved by unwearied industry, and adorned with the most winning sweetness of manners, he rose gradually to the highest honors of his profession.

He was master of French, Italian, German, Latin, and Greek, with

familiarly acquainted with, and often spoke of it with delight. When we remember that all these attainments were added to a profound knowledge of the Law, which alone is the labor of a life to many, we must be filled with admiration at his unwearied diligence, and brilliant talents.

At length, the post of Chief Justice of British India being vacant, it was offered to him and accepted.

It may not be amiss to declare here what were his motives for accepting it. It is asserted, with the fullest confidence, that they were not pecuniary. It had pleased God to crown his labors with abundant increase of riches, still further enlarged by the fortune of a relative bequeathed to him. But, when riches increased, he set not his heart upon them, his bounty was ever as profuse as his means were large: his thoughts were ever, not for himself, but for others, and, remembering who was the Giver of all that he possessed, he rendered unto Him again, in acts of mercy and charity, a large portion of that which he had received.

It is not surprising, then, that every thing connected with the endeavor to extend the gospel should be an object of interest; and that all such exertions should be encouraged by him to the utmost, and such societies supported largely by his bounty: this they were indeed. Among the various regions of the earth to which attention was directed, as spots where missionary exertions were making, none seemed so intensely interesting to him as India. He loved, he pitied, he prayed for the people of India, if possible more than other heathens. When, therefore, this appointment was offered to him, and an opening seemed to be made for his doing some good in that very land, so long the object of his attention and prayers, he did not hesitate to resign a very lucrative practice, and to quit for ever (as he himself presaged) his native country. Giving up, therefore, for the benefit of others, that which he had acquired in England, he came to India for the purpose of doing good by every means in his power, and especially by using that influence which his rank and fortune would give him there, to promote the spiritual as well as the temporal welfare of the Hindoos.

The season of a sea-voyage to most persons tedious, and to some intolerable, was to him a refreshing season of enjoyment. Being now relieved from the cares and ceaseless hurry of business, he set himself to study more diligently than ever the sacred scriptures: this he managed to connect with the study of Eastern languages; in which he made so good a progress, that, although laboring without a preceptor's aid, and at the moment of his leaving England quite ignorant of them, before he landed in India he was well versed in Hindoostanee,



able advances in Sanskrit. In Hindoostanee, indeed, he became the preceptor of others who were on board.

Sir Henry sailed for Calcutta in the *David Scott*, which left Portsmouth on the 5th June, 1822, on board of which were some truly devoted Christians. Among these Mr. J. H. Harington, distinguished as the supporter of all that had a tendency to ameliorate the condition of India, the Rev. G. W. Crawford, and the Rev. Francis Kirchhoffer. The manner in which his time was spent during the voyage is thus described by him in a letter to the clergyman whose ministry he usually attended, and the greater part of which was written while the vessel was abreast of the Cape de Verd Islands :

“ My grateful recollection of the happiness which I have enjoyed at your communions, will not suffer me to let this day pass without writing you. My thoughts are often with you and with your congregation, though the distance between us increases every day. I call to mind your kind prayers for me before my departure, which I trust have not been intermitted since I left you, nor have been offered up in vain.

“ Though I very much miss the opportunities of public worship that I have been accustomed to, and which have, by the mercy of God, produced so many blessings to me, yet I have great reason to be thankful for those which are afforded me here. I have my time more at my command than at any period of my life ; and am able to employ a very large portion of it in reading the Scriptures, and in prayer and meditation. Our chaplains also are very attentive to their religious duties, and furnish us with regular service both in the morning and the evening. But my cabin is the temple of comfort, and truly deserves the name of a study ; and I trust that the hours I spend in it will be a very improving period of my life. With nothing to distract my attention, I can sit and review the scenes of my past life, and look forward, with no small anxiety, to that part of it which is to follow, and which is connected with so many important duties, and exposed to so many temptations, that I daily feel a stronger sense of the necessity of the Divine assistance to carry me through them, and to enable me to fulfil, in any degree, the hopes of my friends and of those who have sent me to this station. Still, however, I trust that He whose Providence seems in so remarkable a manner to have pointed out this path for me, will not suffer me to want his guidance and direction while I walk in it, nor leave me without the aid of his Holy Spirit, for which I daily and hourly pray ; and I trust that I may consider the manner in which I am now spending my time, the increased delight that I take in reading every part of the word of God, and my desire to live every day nearer

prayers, and as a proof that he has not suffered this change to take place in my life without a gracious design of ordering these events for my eternal welfare.

“So far have I written, under the restraint natural to one who never could prevail on himself to disclose his thoughts on religious subjects, either in writing or conversation (except occasionally to a near relative) to any person whatever—partly from shame, and partly from a fear, too well founded on past experience, that times may again occur when my spiritual enemies may once more prevail over me, and when all that I have ever thought before on these subjects may appear to be hypocrisy, or built on a false foundation. As you can no longer, for some years, be my minister, suffer me to appoint you my confessor at least, and to offer you some of the breathings of a heart which has been so often warmed and animated by your discourses, and which never can be sufficiently grateful for the benefits derived from them.

“As probably you will be glad to hear how I dispose of the rest of my time, I can only tell you that I believe the period of my voyage will be considerably too short for the different tasks which I have proposed to myself; consequently you will believe me when I tell you, that time does not at all hang heavy on my hands. I make rapid progress in the Hindoostanee language; and read many books connected with India, in respect both of the Indians themselves, and of the history of our settlements there, as also the lives and proceedings of the most eminent missionaries and chaplains, which lives not only contain many excellent thoughts in a religious point of view, but are full also of interesting details respecting the character and customs of the natives. I have, besides all this, several branches of the law to make myself in some degree acquainted with before my arrival, as the justice which we administer there is of a very multifarious, I might say universal kind, and comprises courts of all possible descriptions.”

A few weeks after his arrival at Calcutta, Sir Robert was attacked with the disease which soon proved fatal. It was seated in the lower intestines, was entirely unconnected either with the climate or the voyage, and must have been of long continuance. It was a matter of surprise, indeed, that it had not sooner discovered itself.

Sir Henry sat on the bench on Monday, the 27th of January, but at that time appeared to be laboring under indisposition, and after the business of the court was over, medical assistance became urgently necessary. On the Tuesday the Rev. T. Thomason was requested to attend Sir Henry whenever it might be convenient to him. He waited on him immediately, and found him on his couch, greatly altered in appearance. His countenance was pale and his

and was of a nature to pull down the patient speedily. Sir Henry received him with a solemn and earnest expression of regard, and of interest in the occasion of the interview, which was very striking. After some remarks on the suddenness of the attack, and the mysterious nature of his illness, Sir Henry entered immediately on the great subject of God's dealings with him from the beginning, spoke with much humility and many tears of his past life, and seemed overwhelmed with a sense of the goodness of God to him. Turning round, he observed, that his excellent mother, having been known to Mr. Thomason, he could well appreciate the honor conferred on him, and the blessing which he enjoyed in having such a parent: the remembrance of her piety and maternal love caused him to weep abundantly. She had led him by the hand into the path of life, and had anxiously pointed out to him the way of salvation; at that awful moment he felt the unspeakable value of her instructions, and with his latest breath he should thank and bless her for them. Recovering himself, he said, that he could not affirm that he was not somewhat depressed; it was fit, he thought, that he should be so: perhaps there was no state of mind more salutary; it would be well for us, he said, if we were often-er in such a state; and he could from his heart declare, that though he knew much to humble him and make him sad, yet he felt the mercy of God so greatly to exceed his own demerits, that he could not but feel overwhelmed with a sense of it.

He was then led to mention, as the greatest blessing of all to him, his voyage to India. He looked back upon it with peculiar thankfulness: it was what he needed—a voyage by sea was highly calculated to impress the mind with seriousness. He had found this to be a season of solemn reflection and of religious enjoyment. In the retirement of his cabin, he had enjoyed more of God than ever before; and though the voyage was unusually prolonged, he felt regret when it came to an end. He could bless God for all his afflictions, and could testify that they had been his richest mercies; adding, that he had experienced the fulfilment of that promise in Isaiah xxx. 20, 21, which he repeated with great distinctness and solemnity. It was very edifying to observe the tone and manner with which he called to mind the words of the promise,—“Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” The impression on his hearer was, that the voyage had been a season of

strengthened, his religious principles took deeper root, and his soul was ripened into that maturity of Christian knowledge and experience which was so conspicuous in him on his arrival.

The conversation then turned on the mysteriousness of God's dealings in bringing him to India, and then laying him on a bed of sickness, which, in all probability, would be the bed of death. He had hoped, if it had pleased God to spare him time, to use the influence of his situation in advancing religion, and especially in encouraging the many institutions which had been formed for the benefit of this country; but the very serious aspect of his illness had put a stop to all his plans, and had led him to examine his motives strictly, and to feel that he was himself nothing. His anxious desire now was, to acknowledge the hand of God, in the exercise of entire patience and resignation to his holy will.

After some further conversation on this topic, at his request Mr. Thomason prayed with him, having previously read a portion of the twelfth chapter of the epistle to the Hebrews, referred to in the order for the visitation of the sick. He was visibly impressed with a thankful sense of that assurance—that the “Father of spirits” chastens us “for our profit, that we might be partakers of his holiness;” and added his fervent “Amen!” that it might be so with him.

On the following day, Wednesday, Mr. T. again visited him. He was sitting on a chair, in a state of some disorder; leeches had just been applied, and he complained of great pain, and said that his disease was still a mystery. He did not know how it would terminate; “but,” he added, “one thing we know—He doeth all things well; and in whatever way it may end, it must end well.” His countenance was illumined with an expression of cheerfulness as he said this, which plainly declared the composure of his mind. The season not being favourable for conversation, Mr. T. left him, with a promise of renewing his visit in the evening. In the evening he was much reduced and exhausted. He could not converse; it was not desirable, indeed, that he should. Mr. Thomason read the 103d Psalm, making such brief remarks as seemed suitable to his circumstances, and then prayed with him. After prayer, he spoke of receiving the Lord's supper; and said that it was his particular wish not to defer it too long. He thought an early time should be fixed: it was an ordinance which he much enjoyed; and he should be sorry if it were delayed, for he feared that he might be too much weakened by his disease, which was rapidly reducing his strength, to enjoy it.

On Thursday morning he received Mr. Thomason with an affectionate welcome, and expressed much thankfulness for being thus assisted in collecting his thoughts and fixing them on the things of God.



which he felt himself much drawn aside by his bodily infirmities. He read to him the fourteenth chapter of St. John's Gospel, and prayed : the words "that, where I am, there ye may be also," appeared to comfort him greatly.

Mr. Stevenson, the surgeon of the *David Scott*, who was in the house with Sir Henry during the latter part of his illness, says, having mentioned to Mr. Thomason on Thursday morning that he liked to have some portion of scripture read to him occasionally, he offered, in the course of the day, to read any portion that he wished. He immediately mentioned the twenty-seventh and ninetieth Psalms, and the fourth and fifth chapters of the first epistle to the Thessalonians. Sir Henry would, on these occasions, repeat passages from what had been read, and dwell upon them ; such as, "Comfort one another with these words—Rejoice evermore !" At his request the two last chapters of Joshua were also read. He explained afterwards that as he, like Joshua, was going the way of all the earth, he wished to declare that he died in the faith and fear of the true God, beseeching those around him to do the same. But not only for those around him, not only for his near relatives and friends, not only for his nation did he feel this tender interest ; he loved, he prayed most earnestly, for the souls of the Hindoos, who knew not the true God.

About two o'clock on Friday, Mr. Thomason received a message from the medical attendant that he was sinking fast, and that it was desirable that the Lord's supper should be no longer delayed. This ordinance, to which he had looked forward with so much earnestness, was accordingly administered about half-past three. It was a memorable occasion. His frame was greatly emaciated ; but his soul seemed to rise superior to all earthly things, and, while he partook of the elements, to feed on Christ by faith with thanksgiving. In order to shorten the service, which it was feared might prove burdensome to him in his weak state, Mr. T. left out the hymn of praise, "Glory be to God on high ;" and was proceeding to the benediction : he immediately noticed the omission ; and interrupted him, pronouncing himself with great animation, the whole of that beautiful service as long as his voice would admit. All were greatly affected.

The ordinance being concluded, he requested Mr. T. to draw his chair close to his couch, at the same time intimating his wish that all others might withdraw. He then most affectionately put out his hand, and entreated him to pray for him, that he might be delivered from all false confidences ; adding, that he felt much peace, but that when he reflected on his past life, he could not but feel a trembling sense of his demerits—he trusted in the mercy of God through Christ : but at

such a season, and in a matter of such importance, he felt it necessary to pray against all false confidences. He repeated this injunction with great earnestness. Mr. T. replied, that God would not disappoint the hope which was founded on the merits of his Son ; and that the scripture was peculiarly adapted to convey comfort to all, who, under a trembling sense of their sinfulness, cast themselves on the mercy of God. He replied, "That is true. I am perfectly satisfied on that point. My views are strong and clear. I have no cloud or doubt ; and long to be with my God and Saviour. Oh, when will the time come ! To this time I have looked forward, O God, thou knowest. It does not take me by surprise. I have been preparing for it. For some years I have been endeavouring to withdraw from the world ; avoiding as much as possible all new connexions, and laboring to be ready for thy summons ! I greatly long for my rest !"

Here he dwelt, with great delight, on the blessedness of being with God ; varying and reiterating his expressions—sometimes in broken accents—at others more distinctly. Mr. T. observed to him that he was now in a state to appreciate those beautiful lines of Mr. Charles Wesley, written when he supposed himself dying. "What are the lines ?" he said—"repeat them." Mr. T. began—

" In age and feebleness extreme,  
Who shall a helpless worm redeem ?"

and was then proceeding to the line,

" Oh, let me catch a smile from thee ;"

but here he took him up, and with great fervor himself repeated two important lines which Mr. T. had missed—

" Jesus, my only hope thou art,  
Strength of my failing flesh and heart !  
Oh, let me catch a smile from thee,  
And drop into eternity !"

He was refreshed by these lines ; and entered, with great delight, on the hymn, "Jesus, lover of my soul." Mr. T. and Sir Henry repeated these verses together ; and when they came to the end, he joined with great emphasis of tone and manner—

" Spring thou up within my heart !  
Rise to all eternity !"

Here Mr. Thomason expressed his thankfulness to God for the support vouchsafed to him at so trying a time ; and observed, that it was a new instance of the Lord's tender mercy, in that when he most needed comfort, his consolation should be so strong : adverting, at the same

said that it was indeed a merciful dispensation ; but that violent disorders naturally deaden the expression of the feelings. He had abundant reason to bless God for all his dealings. " I can see mercy," he said, " in all the way by which I have been led ; and a gracious reason for every trial and affliction with which he has visited me. All is wonderful ! Surely, goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever !" These last words he uttered with uplifted hands and great fervor. The scene was grand. Mr. T. remarked to him, that the sorrow and regret of the occasion were absorbed, and that he could only rejoice in the comfort which he felt at such a trying season. The hearts of many, Mr. T. said, would be confirmed thereby, especially those of his friends at home. He had one beloved sister, he said, who would be comforted to hear of him : " Tell her," he said, with peculiar deliberation, " that I die happy !" His disorder now becoming very troublesome, he said, " I can bear no more," and most affectionately seized Mr. T.'s hand and kissed it.

On the day of his death, Sir Henry very frequently asked Mr. Stevenson, how long he thought he should live. He was told, that, to all appearance, that day would be his last. He expressed his full satisfaction with God's dispensations ; and cried out, " Lord Jesus, come quickly ! Why tarry the wheels of thy chariot ?" Some time after he recurred to the subject, and said, " A few hours, then, will free me from trouble !" He then expressed a wish to speak with Drs. Russell and Nicolson, the physicians who had attended him. On their being sent for, he desired his servant to retire, when he took the surgeon of the *David Scott* by the hand, and said—" Mr. Stevenson, I hope you will never withhold the light of divine truth from any of your patients. It is the only source of comfort in life and in death. What must be the condition of those who live without God, and have no hope in their death ! What could I have now done without the support of religion ? In prosperity, I have been too regardless of my God ; but blessed be his name for bringing me to this state ! Live in the fear of God, and all will be well with you." By this time his physicians had arrived. With each of them he had some private conversation. One of them, on coming out of the room, observed to Mr. Stevenson, that he had never seen such a striking display of the power of religion ; for that, though Sir Henry could scarcely speak, his mind seemed as active as ever, and his whole thought fixed on the prospect of eternity, and on the welfare of those whom he was about to leave behind.

Shortly after this he became evidently more exhausted, and his voice

to whom he put this question—"How long have I to live—days or hours? I ask you, sir, to tell me candidly, and without fear, for I have none." Dr. Russell, feeling his pulse, told him that it was very weak, and that he thought that a few hours would terminate his sufferings. "I thank you, sir, for your candour," he replied, "and thank you for your attention to me. God grant that all your patients who are to die may feel as happy at that time as I do now."

He received this communication with that composure which bespoke his perfect preparation for the awful event; and after returning his thanks in the most impressive manner to his medical attendants and friends, for the care and attention which they had shown during his illness, he poured out his soul in fervent prayer, expressing the content and resignation with which he should render up his spirit to God that gave it, and imploring the blessing of heaven on the Hindoo world; trusting that the Almighty, in his own good time, would bring them to the knowledge of the true religion, and call them from darkness to light.

He exerted himself at this interview, and scarcely spoke a whole sentence afterward. At intervals prayers were read to him.

Mr. Stevenson, surgeon of the *David Scott*, was in the house during the last four days; and, on Saturday, after Dr. Russell had stated the opinion which has been before mentioned, Sir Henry made him sit on the bed, and keep his hand on the temporal artery, and say from time to time how much longer it was likely to beat. About half-past seven, he said, "Come, doctor, it is small enough now! I think a few minutes—and it will all be finished!" He soon sank into an apparent sleep, and never moved his position. At nine o'clock he breathed his last; and seemed rather to have ceased to live than to have had death come upon him. There was not the least struggle, or even a sigh; and his countenance was as serene and placid as when in health.

Sir Henry died at Calcutta, on the 1st of February, 1823, in his forty-seventh year. X

---



## AARON.

---

AARON was of a respectable caste, and born about the year 1698, at Cuddalore. He was educated in the missionary school there. In 1717, his mind became convinced of the truth of Christianity, and in the following year he was baptised by Mr. Ziegenbalg, of the Danish Mission at Tranquebar. At first he was employed as a schoolmaster, but not long after his entrance on the duties of his station the missionaries promoted him to the office of assistant catechist; and his fidelity in every subordinate situation, together with his superior abilities, secured their confidence, and led to his advancement.

His father, who was a respectable merchant, died a heathen; but Aaron had the happiness of seeing his mother and sisters embrace the Christian faith.

The demands upon the attention of the Danish missionaries at Tranquebar, especially the calls from the country congregations, had for some time past so rapidly increased, that they all felt the necessity of ordaining a native priest over the more distant churches; but being only Presbyters, they did not consider themselves at liberty to proceed to so important a step without authority from home. Accordingly, as far back as 1728, they wrote to their superiors at Copenhagen, to obtain for them from the Mission college, authority to admit a native to the priesthood. At length, in the year 1733, they received the sanction they applied for; and their choice, after long deliberation, fell upon Aaron, who was consequently ordained on the 28th of December, eleven clergymen assisting at the ceremony. Aaron was the first Indian dedicated to the work of the Christian ministry.

After his ordination he remained a short time at Tranquebar to be better informed as to his duties as pastor. The district placed under Aaron's pastoral charge was called Majaburamica, which contained many native Christians, residing in no less than fifty-six towns and villages, so that he moved among these scattered flocks, like a primitive pastor, performing divine service on the Lord's-day at the four principal stations in turn, and visiting the Christians in the small villages during the week at their several places of abode. At the great festivals of the church they repaired to the nearest station, where Aaron celebrated the Lord's Supper; and his arrangements were made in such order, that, in the course of a year, all had an opportunity to communicate. The attendance on these occasions was sufficient to prove the

general satisfaction among the people of his charge. They frequently expressed their joy in terms that gratified both their pastor and the missionaries; and it was soon manifest, that the Lord's blessing rested upon his labors. As early as the month of January in the following year, fifty converts were added to the church as the fruit of the seed already sown.

Aaron labored diligently for Christ till the year 1745, when, on the 14th of June, he died, at the age of forty-seven. His health had for some time been declining, but he would not hear of discontinuing his labors, while he had strength to move; and he persisted in taking part in the duties till a very short period before his departure. A few days before his death he set out on a journey to the south, but was taken ill on the road, and obliged to submit to be carried home again, where he arrived on the 11th of June, in a state of excruciating pain, and expired three days afterwards, committing his soul in peace to the Savior in whom he believed.

This devoted minister of the gospel had served the Lord eleven years in the pastoral office; during which time he was the means of converting "many hundred souls." His holy conversation, Christian temper, and exemplary labors, endeared him to all that could appreciate such a character. It is recorded, that even "the heathen who knew him could not but lament his death." So highly had they esteemed his judgment and integrity, that they frequently chose him umpire in their disputes among themselves, and all parties were glad to abide by his decision.

---

## DAVID BROWN.

---

DAVID BROWN was born in the East Riding of Yorkshire, in the year 1763. David had from early youth, exhibited a serious and religious turn of mind, and was distinguished among his connexions for his amiable disposition, and thirst for general and literary information.

Whilst on a journey, at about the tenth or eleventh year of his age, he fell into the company of a minister, whose attention was strongly attracted by his intelligent enquiries and remarks. Although a stranger, he could not refrain from informing himself what line of life was designed for the interesting youth. His parents answered, that as he evinced no great disposition to be employed on his father's farm, they should probably bind him apprentice to some country tradesman, perhaps a druggist. The stranger replied, "I think he is destined to a higher and more important profession; and if you will entrust him with me for a year or two, I will give him the preparatory attention necessary to his passing through a grammar school, which may fit him for College, and lead to his entering the church." The parents, struck with this liberal proposal, were soon induced to acquiesce. And young David resided under the private tuition of his new friend at Scarborough, till he removed to Hull, to attend the excellent public grammar school, then under the care of the Rev. Joseph Milner.

Mr. Brown afterwards proceeded to the University of Cambridge, and was entered at Magdalen College. He felt deeply attached to the society and pursuits which engaged his attention there. Though much interrupted from severe illness, he prosecuted the usual studies preparatory to entering the church: but from these he was most unexpectedly called off, by a remarkable and unforeseen offer made him of going to India.

During his residence at College, he corresponded with a friend, in London, on serious subjects, and related some successful efforts he had made to do good among the poor and destitute.

One of his benevolent actions at this time is thus related. A notorious highwayman had been tried and condemned to death at Cambridge. His case excited great interest, and hundreds flocked from the different Colleges to see him in prison; Mr. Brown being the only one of his College who did not go, was left alone after dinner in the hall. The thought then occurred to him, "others go to see this man in order to gratify an idle curiosity, why should not I do so, in order to do him

good?" Accordingly, after the rest had paid their visit to the man, he paid his, and talked to him seriously about the concerns of his soul, and of the judgment to come. The man, however, took no notice of what he said, and regarded him with moody sullen silence. Not discouraged, Mr. Brown took leave of him, and kindly said he should call again for the same purpose on the following morning. When he did so, he found the man glad to see him. The strong heart was melted, he confessed himself a sinner, he cried for mercy. Mr. Brown then never left his cell day or night, till he attended him to the scaffold, satisfactorily assured of his being an extraordinary instance of saving grace displayed at the eleventh hour, as to the penitent thief on the cross.

The friend alluded to, communicated Mr. Brown's letters to Major Mitchell of the East India Company's service: he wished to be acquainted with Mr. Brown, wished to serve him, and introduced himself by letter, before Mr. B. had even heard of his name. The immediate reason for his eager desire for an introduction arose from having heard the circumstance of Mr. Brown's conduct to the highwayman mentioned above—It is said, that when Major Mitchell heard of it, he exclaimed, "That's the man for India," and wrote him the letter containing the following proposal:

"The officers belonging to the army in Bengal have formed themselves into a society for the benevolent purpose of supporting, educating and introducing into life, the orphans of both sexes belonging to indigent deceased officers of that settlement: they have twenty-five male and twenty-one female children under their care in Bengal, their intentions are to send these children to be educated in England when they arrive at a certain age; but as they propose to have a superintendent of the institution in India, they have authorized a captain of the Bengal army lately arrived in England, and on the point of re-embarking for India, to look out for a married young gentleman (a clergyman in preference), to proceed to India in one of the ships of this season. The prospects are such as in my estimation, hold out a most flattering view to whatever gentleman may be fixed on, and I presume it would to you be a very great additional inducement, in furnishing you an opportunity of instilling the knowledge of salvation by Jesus Christ into the minds of young persons, most of whom will probably spend their lives among the heathen nations of India. As the gentleman embarks for India in ten days, you must make an immediate choice. I have prevailed on him to wait for your answer until Thursday morning, and if you have thoughts of accepting the offer, it will be necessary for you to



moment. You will probably have until the beginning of April to get yourself ready, before which I should hope it would be in your power to take orders ; because, though that is not an indispensable condition, it would yet be eligible on every account. I am aware that you are at present a bachelor, and it must rest wholly with yourself if you could acquire the other requisite for the situation between this time and your embarkation."

This letter was dated February, 1785, and reached Mr. Brown at College, when he was recovering from a long indisposition. "There were many objections," said Mr. Brown, "immediately occurred to me ; I foresaw them all at a rapid glance, and settled in my mind that I might decline the offer with a good conscience : above all I was too young for priest's orders, and without ordination I was resolved to accept of no service or situation whatever." Mr. Brown acquainted some of his serious friends with the import of the Major's letter, and his sentiments upon it. They differed from him in judgment : they thought it was the voice of Providence, and that so unexpected and singular an application, which so fairly promised to advance his usefulness, ought not to be disregarded. Having sought the wisdom and direction of the Father of lights, he submitted to their judgment, and resolved to leave the matter to the decision of three tried friends in the church. They advised him to visit the Major, if it was only to return him a proper attention. On the 15th February, he was introduced to him, and as he feared not to get Mr. Brown through the difficulties of ordination and all others that might oppose themselves to the plan, the offer was accepted, and the two following days were taken up in seeing Captain Kirkpatrick, the agent and secretary to the Bengal Orphan Society, and in advising with his family.

The captain expecting to sail, wished to have the articles of agreement filled up ; but how was the Major surprised to find that he had misunderstood the offer, that there were no fewer than five hundred children of the Orphan establishment, and that the salary was considerably less than he had first stated to Mr. Brown. However this unexpected obstacle was easily removed ; for, since a large field of usefulness was thus opened to his view, Mr. B. regretted not the diminution of salary ; and he signed the articles of agreement, upon proviso that he obtained orders, without which he was determined not to go. He waited on Dr. Lowth, the Bishop of London, asking to be ordained to go abroad ; he answered flatly, that he would never ordain another man to go abroad ; for that he had ordained several for the colonies,

business is at an end; to-morrow I return to Cambridge." He said "Let us call on the Bishop of Landaff (Dr. Watson); he is a liberal man, and will give us his advice." They did so; and on his hearing the circumstances of their bad success with the Bishop of London, he observed that if the Archbishop of Canterbury saw no impropriety in his ordaining Mr. B. after having been refused by Dr. Lowth, he would do it most cheerfully. Mr. Brown set off the following day for Cambridge to see the Archbishop, and procure the necessary papers—and having obtained these he again waited upon Dr. Watson on the 25th; but he appeared now to feel some hesitation on the subject. Mr. Brown said—"My Lord, I am satisfied; I shall return to college; for my views have been to the ministry, and without ordination I shall not go to India, whatever offers are made to me." After a pause, the bishop said he would ordain him; he appointed the next day for his examination, and on the day after Mr. Brown was duly ordained.

On the 2d of March, Mr. Brown was elected a corresponding member of the Society for promoting Christian Knowledge. In the interval he was married. He continued for some months in London waiting for a passage to Calcutta. His circumstances were, at one time, so straitened, that he scarcely possessed the means of purchasing food for himself and his young wife. The repayment by a friend of a trifling loan, which Brown had made to him some time before, and since wholly forgotten, was viewed in the light of a very God-send, and acknowledged as such in a devout spirit of gratitude and love. Wanting money, however, he did not want friends. He enjoyed the privilege of familiar intercourse with Cecil and Newton; and had he not seen before him his appointed work, he might, under the ministry of either of those two good men, have obtained pleasant and profitable employment. "Moneyless, friendless, healthless, and helpless," he described himself at this time, but friendless he was not; and there was a very present help in trouble to which he turned, and in the very extremity of his failing fortunes found succour. He prayed, and his prayers were answered. Having applied to the Court of Directors for an advance of money, he received from that body three hundred guineas, paid his passage money, and very soon was fairly on his way to India. Mr. Simeon came from Cambridge to see him embark, an office of friendship, which many years afterwards he performed for Martyn and Thomason.

At the close of the month of November, 1785, Brown commenced his voyage to Calcutta. The vessel appears to have been constantly in danger from fire, from storms, from rocks, from collisions, from all sorts of bad management. The passage was altogether very much what a consideration of the time at which it was undertaken would lead us

to expect—in many respects a source of constant pain to a pious minister of the gospel. The captain and the passengers quarrelled with him, because he would not sing a jolly song and drink his bottle of claret. Some argued in support of infidel opinions, some in defence of their favorite sins; and, though service was sometimes performed on Sundays, it was always shirked when there was a decent pretext, and often when there was none.

On the 26th February Mr. Brown had the pleasure of dedicating his child to the Lord by baptism. On the 27th of May the ship came to anchor in the Madras Roads: on the same day news were brought of the loss of the *Halsewell*, the vessel in which Mr. Brown had made every effort to sail.

Mr. Brown's "first ideas" of India may be given in his own words:—"The 27th was so chequered with good and evil, and fraught with such a variety of pleasure and pain, as I scarce ever remember to have experienced in one day; the objects being so strange, and the circumstances and anxieties so various. To see my poor brethren of the human race so apparently wretched, and so literally bare, greatly affected me. And no sight ever more surprised me, than those almost amphibious creatures the watermen, floating on their catamarans, or tree from the woods, being simply three planks lashed together; and I was curiously amused at the motley appearance of the Dubashes or native agents, whom, till I observed their whiskers, I took for women by their long white gowns, which fitted with close bodies, and reached down to their feet exactly like those of our European ladies."

On the 8th of June Mr. Brown safely landed at Calcutta, and on the 18th entered upon his solemn charge, as chaplain of the Military Orphan Establishment. He found himself in a most responsible situation, at the head of an extensive establishment, which demanded and received all his zeal, perseverance and affection. Within a few days of his arrival he was nominated chaplain to a brigade in Fort William. The following year, he superadded to these duties, the charge, which he voluntarily undertook, with the approbation of his brother chaplains, of the Mission church. Thus did he work in the full tide of his strength, officiating at each of these distant points in succession every Sunday.\*

Mr. Brown found on his arrival that a deep ignorance on religious subjects, and a careless indifference to Christian duties, were but too generally prevalent. The Lord's-day, that distinguishing badge of a Christian people, was nearly as little regarded by the British, as

by the natives. The most noted distinction being hardly more than the waving of the flag at head-quarters; excepting as it was the well known signal for fresh accessions of dissipation. In short, it would hardly be believed in Calcutta now, how the Sunday was openly neglected then.

In the latter part of 1787, we find him beginning a native school of young Hindoos, "who will not only," says he, "be my scholars, but my family and property." These he meant to support partly by their own industry, for which purpose he had bought some land near the Orphan House, where he hoped to lay the foundation for a missionary establishment.

Mr. Brown continued at the Orphan House till August, 1788, when circumstances compelled him to leave it; the leading particulars of which we shall mention. Divine Providence had opened a door for Mr. Brown to preach in Calcutta; but after officiating at the Mission church about seven months, the managers of the Orphan Society insisted on his quitting the church, or on an immediate separation from his engagement with the Society. But with the unanimous advice of his religious friends, he persisted in officiating at the Mission church, and consequently was dismissed by the management. "I trust, this event," wrote Mr. Brown, "will turn to the furtherance of the gospel, which will be a sufficient recompense for the temporal loss I suffer by the change. I am at present chaplain to the garrison of Fort William, where, in succession, I preach to the whole Bengal Army; and I continue to officiate in Calcutta, as usual. This is a large field to cultivate."

The Mission church, founded by the Rev. J. Z. Kiernander, the first Protestant missionary to Bengal, was completed in 1770. On the 23d of December of that year, the sacred edifice was consecrated, and named Beth-Tephillah, which in the Hebrew language, signifies the house of prayer. The building cost the founder 60,000 sicca rupees; only 1818 rupees of which had been presented in benefactions. Thus, after a lapse of fourteen years, Calcutta once more beheld an English church, completed at the expense of a stranger! the former old church having been destroyed by the barbarians, in 1756. In the year 1786, a cloud of adversity gathered over the hoary head of Kiernander. He foresaw the approaching calamity, and wrote to the Society for Promoting Christian Knowledge, his wish of going to England; and earnestly solicited them to send out another missionary, "lest his congregation should be forsaken and his church shut up." The following year the cloud burst, and the ruin of all his fortunes followed. The seal of the Sheriff of Calcutta was placed upon the door of the church.



person immediately stepped forward, who restored the church to religious uses. He paid for it the sum it was appraised at, viz. ten thousand rupees. The property of the church was then transferred to three trustees, the Rev. D. Brown, Mr. Wm. Chambers, and the purchaser, Mr. Charles Grant.

When Mr. Brown began his ministrations (in 1787) in the Mission church, it was a clumsy, unplastered brick edifice, of small dimensions, and choked up with old houses; and from being of a reddish color, had the appellation given it by the natives, of *Lál Grija*, or the Red Church, under which name it still continues to be best known to the natives. Within it was exceedingly uncouth; with a brick pulpit built against a wall, and its aisle, rough uncovered tiling. A few rude benches and pews of unpainted plank, formed the general seats, with a small number of chairs, without pews, for the gentry: and it was calculated to accommodate only about 200 persons. It was indeed most comfortless; and was pronounced by the then society of Calcutta, utterly unsuitable for the reception of a European congregation. Yet was it strongly built of good masonry, and lofty; and appeared worthy of being made attractive to a much larger assembly. Encouraged and assisted by the fine taste and the scientific abilities of Mr. William Chambers, Mr. Brown was not long in making a beginning to enlarge and improve the building. The inner east wall, which then divided the chancel, was removed, and some beautiful, highly finished Corinthian pillars were substituted, to support the roof, or break the ill proportioned length. But the increasing congregation soon required the space these pillars occupied. They were first decreased in number, and then removed altogether, and other means of preserving the proportion, as well as enlarging the space, were resorted to, by extensive bows thrown out in the centre, and galleries erected at the extremities. It was also gradually fitted up in a manner suitable to the climate; abundantly lighted, supplied with an excellent organ, and with handsome pulpit and desks, to correspond with the general elegant neatness of the whole effect. This enlargement of the church took place in 1793, when Mr. Kiernander then in his 84th year, was invited to open the new chancel on the 29th of December; when he administered the sacrament, and expressed himself extremely happy to see the church so much improved, and the attendance greatly increased.

On separating from the Orphan Institution Mr. Brown received private pupils into his own house, the education of youth being, next to the public ministry of the word of God, that line of usefulness to which he was most attached. His domestic school was much in request; and besides

supported by the old charity fund, but since combined with the Free School of Calcutta. He likewise statedly attended the hospital and gaol, to impart religious instruction. At the latter place particularly, he was, as he had been in England, remarkably blessed in the awakening to unfeigned repentance of hardened convicts, of whom he was accustomed to give touching and instructive narratives.

In the beginning of 1789, Mr. Brown laid before his colleagues, and brought to the notice of the Governor General, his plan for a Mission to the heathen in connection with the church. His Lordship did not seem disposed to forward Mr. Brown's wishes, but he gave sufficient evidence that he would not oppose the Mission. A paper was then drawn up, and the plan made more generally known, the Society for Promoting Christian Knowledge engaging to give him every assistance.

On his appointment in 1794 to the chaplaincy of the Presidency, his work became still more extensive. He continued in charge of the garrison; and was always unwilling to think that new accessions of duty exonerated him from any former engagements. Accordingly he continued to officiate on Sundays, twice to the Mission congregation, once at the garrison, and once at the Presidency church, besides establishing a weekly lecture, and catechetical instruction of children; which last he deemed an object of the greatest importance. While at the Orphan House he had established a charity school at his own charge, and under his own superintendence, for such native children as were abandoned by their parents at a time of famine. But on his quitting that establishment he had no means of continuing the support of this plan, being unable to fill up the vacancies which from time to time took place in the school by removal or death.

In July, 1794, Mr. Brown lost his partner by death. This heaviest of all his afflictions, together with the loss of other dear friends at nearly the same period, had a lasting depressing effect on his mind, and cast a heavy gloom over all his temporal prospects. After two years' widowhood, he thought it his duty again to marry, and fixed his choice on a lady well known to his first wife, who loved and admired her, and had often said, in the exuberance of her love for him—"How happy would Miss Cowley make you! I wish you none other, should it please God to take me from you." Mr. Brown observed—"This heals while it wounds; and is a strong promoter of my second attachment. What her heart approved, mine ought; and I consider her choice for me as coming in a form the most sacred and affecting that can be imagined." His second marriage took place on the 19th of July, 1796.

At the commencement of the present century, though in the Provinces there were few signs of the presence of Christianity.

important change was becoming every year more and more perceptible in Calcutta. The ministrations of David Brown and Claudius Buchanan, the example of Sir John Shore, and the practical encouragement of Lord Wellesley, were sensibly beginning to foster the growth of true religion at the Presidency. But, perhaps, by this time, the French Revolution had done more than zealous ministers, or conscientious governors, to arrest the progress of infidelity and impiety. Scepticism had once been the fashion in India; but the brutal excesses of that great struggle, which had convulsed all Europe, filled the minds of Anglo-Indians with disgust and detestation; and the doctrines professed by the revolutionary leaders, though at one time received amongst us with consideration and encouragement, now began to sicken and alarm. The re-action was sudden—but salutary. “The awful history of the French Revolution,” wrote Mr. Brown, in 1805, “prepared the minds of our countrymen to support the principles of religion and loyalty which our late Governor General considered it his most sacred duty to uphold with the weight of his authority; he resolved, to use his own words, to make it be seen that the Christian religion was the religion of the State; and therefore at different times, he appeared in his place as chief representative of the British nation, attended to church by all the officers of Government, to give the Christian religion the most public-marked respect of the Governor of the country.” And referring to a somewhat earlier period, Claudius Buchanan wrote to a friend in England—“It became fashionable to say that religion was a very proper thing, that no civilized state could subsist without it; and it was reckoned much the same thing to praise the French as to praise infidelity.”\* The Governor General went regularly to church; the principal people of the settlement soon followed him there, and the place, which had once been said to be fit only for the reception of stable boys and low Portuguese, began to open its doors wide to the “quality,” and to require enlargement for the accommodation of the “people of condition,” who flocked to the temple they had once avoided, and the priest they had once despised.

In 1800, Mr. Brown thus wrote—“I have a full church, and several of the first rank in this settlement attend. Some of them know the

---

\* And in a thanksgiving sermon, preached about the same time (1800)—copies of which were distributed throughout the country by order of Government, to the great astonishment of the Company's servants, the same truth was set forth with still greater emphasis. “The contest in which our country has been so long engaged hath, in one particular, been of essential service to her. It has excited greater respect for Christian institutions and Christian principles. Scepticism and infi-

truth as it is in Jesus, and feel the power of his resurrection on their hearts. God has given me to find favor in the eyes of our Governor Generals, Marquis Cornwallis, Lord Teignmouth, and Marquis Wellesley; the last has lately founded a college at Fort William, of which he has been pleased to appoint me the Provost; and my friend Mr. Buchanan (a man of eminent learning, and an able minister of the New Testament) the Vice Provost. It is to be my peculiar office to teach the Christian religion to the junior servants of the Company, who are to enter the college. I rejoice at this wonderful call; and pray that I may have grace and wisdom to declare the whole counsel of God." He looked forward to being able to win souls to the paths of serious piety, from among the youth brought, by this institution under his especial observation; and it is undeniably true, that a striking improvement took place in the moral deportment of the students of the college. Among other means for attaining this good end, they were induced by its rules to become regular in attendance on the ordinances of religion, which in some of them laid the ground work of a serious and consistent profession of the Christian faith. The Lord's table was no longer utterly shunned; and the whole system of morals was gradually improved. The unprincipled tide of debt was likewise stemmed; and as was to be expected, the culture of talents became the prevailing taste. Mr. Brown's ardor in his collegiate duties was great, and his labor incessant for the welfare of the institution, that it might become a real and permanent blessing to the rising generation, and the country in which it was planted.

It was impossible for him, with this additional responsibility, and exact personal attention, to continue the daily labor of performing the surplice duties of the Presidency. These accordingly he, at this period, resigned to the junior chaplain, together with the entire emolument connected with them. But this, the most lucrative, was the only branch of his ministerial labor which he did relinquish. His exertions for the churches continued unabated; and it is to be supposed his naturally strong constitution began to give way, through the uninterrupted labors of twenty years, under an enfeebling climate; tried as he was by much domestic and private affliction, and by many anxieties and mortifications.

It would barely express the truth to say, that in those days men systematically broke the Sabbath. They did not recognise—they were barely conscious of its existence. All the daily concerns of life went on as usual, with the exception perhaps, that there was somewhat more than the ordinary abandonment to pleasure. At our military stations the flag was hoisted, and they who saw it knew that it was Sunday;



but the work-table and the card-table were resorted to as on the week-days; men cantered to the races in the morning and in the evening drove to a nautch. If there were any talk of divine worship, the subject was dismissed with a profane sneer or an idle excuse. One lady claimed great credit to herself as a venerator of the Sabbath, because she read over the church service whilst her ayah was combing her hair. Another, who had lived twelve years in Calcutta, where there was a church, said, she had never gone all that time, because no gentleman had offered to escort her and hand her to a pew. The presence of a chaplain at a military station was in those days no guarantee for the performance of divine service. Often the commanding officer set his face steadfastly against it. Claudius Buchanan was, for some years, chaplain at Barrackpore, without once enjoying the privilege of summoning the people to public worship.\*

---

\*Such, indeed, was the open, outrageous profanation of the Sabbath in India, that it attracted the attention of the Court of Directors, and called forth a protest, which is at once so interesting an illustration of the present subject, and so pregnant an example of the high feeling which even in those days animated the council of Leadenhall-street, that we reprint the following passage from it. It is contained in a letter, dated 25th of May, 1798, and addressed to the Governor General:—

“ We cannot avoid mentioning the information we have received that at the military stations it is no uncommon thing for the solemnity of the day to be broken in upon by horse-racing, whilst Divine worship (for which the Sabbath is especially enjoined to be set apart) is never performed at any of those stations, though chaplains are allotted to them. And we have now before us a printed horse-racing account, by which it appears that not less than eight matches were run at Chinsurah in one day, and that on a Sunday. We are astonished and shocked at this wide deviation from one of the most distinguished and universal institutions of Christianity. We must suppose it to have been so gradual that transitions from one step to another have been little observed; but the stage at which it is now arrived, if our information be true, must appear to every reasonable man, highly discreditable to our government, and totally incompatible with the religion we profess. . . . . We enjoin that all such profanations of the Sabbath as have been mentioned be forbidden and prevented; and that divine service be regularly performed, as in England, every Sunday, at all the military stations; and all European officers and soldiers, unless hindered by sickness or actual duty, are required punctually to attend, for which such an hour shall be fixed as shall be most suitable to the climate. The chaplains are to be positively ordered to be regular and correct in the performance of their duty, and if any one of them neglect it, or by his conduct bring discredit on his profession, we direct that he be dismissed from our service. It is on the qualities of our servants that the safety of the British possessions in India essentially depends; on their virtue, their intelligence, their laborious application, their vigilance and public spirit. We have seen, and do still with pleasure see, honourable examples of all these; we are anxious to preserve and increase such examples, and therefore cannot contemplate without alarm the excessive growth of fashionable amusement and shew, the tendency of which is to enervate the mind and impair its nobler qualities, to introduce a hurtful emulation in expense, to set up false standards of merit, to confound the different orders in society, and to beget an aversion to serious occupation.”

It is not difficult, in the admirable state-paper from which these passages are extracted, to discern the hand of Mr. Charles Grant—one to whom the cause of

Mr. Brown had become subject to severe attacks of fever, which often reduced him very low; but his spirit for labor seemed to be renewed every time his strength was restored. At length, however, he was constrained to have some degree of rest from his public exertions by the decision of the Honorable Court of Directors to contract the sphere of their College of Fort William, and to reduce the scale of its expenditure. Among the offices they saw fit to annul was that of the Provost, which Mr. Brown had held from its first institution for nearly seven years. It is but justice to his name to state here, that no cause whatever was assigned for doing away the appointment, but that of the determination formed for diminishing the scale of the institution generally, and of so lessening the number of students to be connected with it, as to render the continuance of the higher offices unnecessary. Mr. Brown's wonted disinterestedness, and love for every work which he believed was to promote the glory of God, displayed itself on this occasion. He wrote to the Governor General, offering to continue his superintendence without salary. "In making this proposal," said he, "I am more actuated by moral feeling, than by any other. As head of a numerous family, I feel for the best interests of the rising generation. The vast difference between even imperfect discipline and no discipline must be obvious to the mind of every parent. Restraint in point of expense alone, must be considered as no small advantage, in a distant country, where the habit of contracting debt, and the danger of native influence, are so prevalent." The Government did not judge proper to depart from the letter of the orders from Home, and to accept this generous offer.

His public labors, therefore, became more circumscribed. Increasing infirmities rendered it unsuitable for him to resume the discharge of the surplice duties, from which his college engagements had withdrawn him. On the appointment of a chaplain to the Mission church, he obtained an increased cessation, which he long had needed, from overstrained efforts; and solitary leisure seemed within his reach. From the year 1809 he had little occupation in Calcutta besides that which arose from his chaplaincy, and his voluntary assistance in the ministry of the Mission church.

His labors, though assuming from this period a more private and domestic character, continued nevertheless as strenuous as at any former time. Not only did his rising family demand increased attention, but a new sphere of active usefulness opened to him, in aiding the operations of the Bible and Church Mission Societies in Asia. He was the first whom they invited to be their secretary in those regions. And he exerted for them the same

him in the cause of the Christian faith: and his labor for them was alike indefatigable and gratuitous. "This year," (1811,) wrote Mr. Brown, "the most important in my whole life, has given birth to a Bible Society at Calcutta—the scene of my sorrows and my labors (whatever they may be). We began with zeal, moderated by prudence and circumspection, and have proceeded with caution, knowing what tender ground we had to tread upon in India. The Lord, to him be the glory, hath prospered us in all things. The respectable phalanx of our committee has protected us from scoffers, and *terrorists* who are yet more dangerous. All stand firm to the original purpose, of giving the bible, and the bible alone; thus forming no party, and interfering with no prejudices which are not directly anti-christian. We have much to do. Java has opened an almost boundless scene of usefulness. Hundreds of thousands of nominal Christians need the bible; and it will be wanted through the whole extent of the Indian Archipelago; Ceylon alone presents a most extensive field. It is a thirsty land, and demands of us living water!"

About the same time he set about devising a plan for reading publicly the scriptures. The Church Missionary Society aided him in this object. Next to the silent operation of the Bible Society, he expected the greatest good from this undertaking. The translation of the bible into the Arabic also engaged much of Mr. Brown's time.

Mr. Brown never had the slightest pretensions to be what is called a popular preacher; neither, at the first, were his subjects or delivery considered attractive; but his consistent walk, perseverance and conscientious earnestness, finally prevailed; and he at length found himself listened to with the deepest and most universal attention by all classes of his numerous auditory. He was remarkable for a deeply serious and impressive manner in preaching, which had perhaps a greater force than his words.

At one period of his ministry, about 1799, he was so greatly overwhelmed with a deep sense of utter unworthiness to bear his loved Master's message, that he sank for a time under the weight of its importance. He appeared as one suffering severely, both in mind and body, while approaching the reading desk or the pulpit; and lost at length all power or command of voice, so that he often found it necessary to cease abruptly, and retreat into the vestry. This attack first came on while he was officiating at a baptism, when he was for some minutes unable to proceed. It was accompanied with great weakness of body, without any other complaint. He was obliged to sit some time at the door of his house on returning from any duties,



carried up the stairs by his servants in a chair.. This weakness however,—“severe nervous attack,” he called it—clung to him only for a few weeks.

During the first six or seven years of his ministry, Mr. Brown labored among a very small and inconsiderable people. The congregation, however, increased greatly. From the first indeed, his ministry at the Mission church was honored by the regular attendance of a few gentlemen of the highest station in the service. Amongst whom were Mr. Charles Grant, then member of the Board of Trade; since the able and highly respected chairman of the Court of Directors; his brother-in-law, Mr. Wm. Chambers, Mr. Udny, and occasionally a few other persons of distinction, who loved the serious truths he taught. About the year 1802, a remarkable spirit of prayer was stirred up among both pastor and people. Several of them united to keep a prayer-hour early on Sunday mornings; not meeting together, but agreeing on the same hour and the same petitions. Their prayer was for Divine blessings generally; but more especially for the furtherance of true religion in the earth, and for the increase of all the means of grace in the eastern countries, especially those under the Company's jurisdiction. “Pray ye, therefore, the Lord of the harvest, that he will send forth more laborers into his harvest,” was the spirit of their mutual intercessions. And it was with indescribable pleasure that they saw such ministers as the Revs. Mr. Martyn and Mr. Thomason arrive in India, as if in answer to this prayer.

On the western bank of the Hooghly, not far from the settlement of Serampore, where in those days toiled with unintermitting energy, regardless alike of the frowns of Government and the apathy of the people, those eminent servants of God, Carey, Marshman and Ward, stood a garden-house, in which there dwelt the venerable minister, David Brown. At no great distance from this house, a deserted idol-temple, on the bank of the river, stands out shadowy and grand against the setting sun. It had once been the temple of Radha-Bullub—an eminent shrine in its day, not wholly unconnected with pseudo-miraculous associations; but the encroachments of the Hooghly had driven the idol to seek a residence further inland, and the once sacred abode had been given up to the profaning hands of the stranger. David Brown bought it, as a mass of brick and plaster, and went to reside there on the 29th of April, 1803.

The temple, Mr. Brown repaired and fitted up. It was appropriated as his family chapel and study; and sometimes to accommodate particular friends; among whom the Rev. H. Martyn was its inhabitant, for about five months that he was a guest on his arrival. From this



place he travelled weekly to the city, whatever might be the wind or tide or weather, in order regularly to attend to his duties at the Mission church.

About the close of 1806, Mr. Brown had the happiness of forming an association for correspondence, with a small band of fellow-chaplains, his friends, who to strengthen each other's hands, and encourage one another, agreed on mutually communicating such observations and facts as they gleaned in the course of their respective labors.

Mr. Brown was ever averse to putting any of his productions into print—but in manuscript he prepared, in the original scripture tongues, as also in some degree in Arabic, some grammatical helps for his children: and, with a view to facilitate Bible translations, he commenced a polyglot vocabulary of several Eastern languages, together with Greek and Latin—this last, however, he was not permitted to finish.

Within the year or two, previous to the lingering sickness which terminated his life, he seemed endued with renewed health and vigor of mind. His fine flow of spirits revived, and his healthy appearance, animation and cheerfulness of manners, seemed to have returned to their youthful standard. His zeal and perseverance continued alike eminent to the last; and his character, conduct and intellectual strength brightened more and more. It pleased the Lord that the crowning labor of his life in the Christian ministry, should be the publication of the first report of the Calcutta Auxiliary Bible Society. To this object he gave most strenuous attention, notwithstanding bodily suffering tried him severely; but his language was, "I cannot lie by till I have done my work; this accomplished, I will submit myself to my physician."

The nature of the employment called for extreme personal application of the most irksome description. After having prepared the selection for the approbation of the committee, but which he was too ill to attend in his place, and present in person, he had then to make as great exertions for bringing the Report correctly through the Press, which he accomplished—but no sooner did the anticipated cessation from overstrained application seem to be at hand,—scarcely had he said, "Now, no more work, send for my doctor," than he found his labor was to be resumed. For on the 11th of March, 1812, the memorable fire at the Serampore Mission Press destroyed, with other works of great value, the whole impression of the Report, save two copies, one of which had been despatched, only an hour before, to the President of the British and Foreign Bible Society; and with the single remaining one he had retained, he again without a moment's loss,

of time set to work. Through a period of dreadful bodily suffering, during which death repeatedly appeared to be at hand, he once more accomplished the task of bringing his Report through a Calcutta Press, and effected its distribution.\* Then, as if a load had been removed from off

\* It was during this time, about two months before his decease, that he wrote in pencil some recollections on recovery from sickness, which afford us a complete insight into his mind, and contain an edifying account of the consolation which he enjoyed in his low estate. After some short notices respecting the progress of his disorder for several successive days, he writes thus—

"*March 22, Sunday.*—Prostration of strength to the utmost degree, without the least check to the disease. I said, 'My times are in thy hand!' I ascended into the chambers of the Divine Attributes, and had a plenary assurance that 'Jehovah is good,' that 'great is our Lord, and of great power, and that his understanding is infinite;' and I rejoiced in his sovereignty. He made me sensible, that for aught I knew, that very day was the best for my dissolution. I was persuaded, that, if it were his will, *that very day was the best in all respects*, how much soever appearances might be to the contrary; that it would be best for my soul, whose destiny I could commit to Christ; and even best for my family, dark and mysterious as the dispensation must appear to them, and awfully afflictive. Thus my views of God in Christ delivered me from depression of mind, from all 'fear that hath torment;' and from apprehension of evil of every kind, both with respect to mind, body and estate.

"The glory of Christ and of his kingdom occupied my thoughts. My heart prayed thus, 'Thy kingdom come! Thou art worthy, O Lord, to receive all glory and honor and power. Come Lord Jesus; come quickly, with power and great glory. Come to be glorified in thy saints, and to be admired in all them that believe.' Thus have I been supported and cheered during the whole period of my failing strength. 'O give thanks unto the Lord, for his mercy endureth for ever.'

"My excessive weakness and subsequent trial commenced on Palm Sunday, and continued all the week. The Saviour's progress through the week of his Passion was the comforting subject of my meditations. I thought over all the circumstances of the Gospel History with thankfulness. Every fact, every word, and the work of every day, was interesting to me; and I kept my thoughts to the business of each day, particularly to the transactions of Thursday and Friday. The Supper; the Agony; the Cross! O how precious are the thoughts of these things! The Lord Jesus, the son of God, died for sinners, that he might take away the sting of death, and procure for us the hope of a joyful resurrection unto eternal life.

"*March 29, Easter Day.*—My strength sensibly returned. My heart rejoiced in him, who is the 'resurrection and the life.' My only prayer was, that I might see his glory, and speak of him; and that he would glorify himself in me,—in my soul, and body, living and dying.

"*30, Easter Monday.*—I was asked if I could bear good news, and was told of the formation of a Bible Society in Ceylon. I could not refrain from tears of joy—Called for the Hebrew Psalter—Heard the 103d Psalm deliberately read over. Then I turned back to the twentieth verse—'Bless the Lord, O ye angels of his, that excel in strength.' There I reposed the whole day, calling on the angels that 'excel in strength,' for as yet I had little or none, to praise Jehovah.

"The Hebrew Psalter has been very precious to me; but above all, the 143d Psalm. I paused at verse the eighth, 'Cause me to know the way wherein I should walk, for I lift up my soul unto thee.'

"My prayer through my sickness has been, that if my life be spared a little longer, it might be wholly consecrated, and devoted to the glory of God. But I knew not the way, and could promise nothing of myself, but only in the strength and grace of Christ. At length I discovered the way, in which if God enable me to walk, then will my prayer be answered, and my petition granted. Psalm xxxvii.

his feelings, he was permitted an interval of some weeks' rapid, and nearly perfect recovery; in which he quickly turned his thoughts into their accustomed channel, to study how he should exert himself in plans for furthering the extension of Christian knowledge in the East.

But this approach to restoration of health soon terminated; his disorder returned with fiercer violence. After considerable suffering he at length consented to go out to sea, as the indispensable and sole remaining remedy for the recovery of his health. The Indiaman on which he embarked for Madras, struck on a sand in her passage down the bay.\* Thus the trial of a voyage, and the favorable effects of the little sea air he did enjoy, were frustrated. He was brought back to Calcutta under most disadvantageous circumstances, even to sleeping,

31—"The law of his God is in his heart, none of his steps shall slide." This I perceive to be the only infallible rule for safe and sure walking, namely, the law of holiness, in the heart,—the law written in the heart by the spirit of the Lord. All must be a heavenly gift coming down from the Father of Lights, and the Father of Mercies."

In another paper, written also in pencil, about a week after, he observes—"I have said nothing about the comfort which some profess to derive from the reflection of their having done well. God has not put it in our mouths to say, 'Here I am, a profitable servant, worthy of eternal glory;' but has taught us to smite on our breasts, and cry, 'God be merciful to me, a sinner. We have been *unprofitable servants*. When, Lord, have we come up to our duties, loved thee as thou requirest, served thee as we ought, or done anything worthy of thy notice or regard?'"

\* Of this voyage we have the following account in the journal of Bishop Corrie:—

*May 17th, 1812.*—Mr. Brown, since his coming on board, is much recovered, though still very weak. He has, at times, a great deal of his former wit, and sound sense in conversation. He observed, that he had generally found considerable scrupulosity attended with little understanding, and some defect in morality.

*30th.*—Many events have taken place since writing the above, which I would remember. We lay at Saugur till the 23d; during that time I was much occupied about Mr. B. and cabins, &c. I had time, however, to get near some of those around me; our discourse was all upon religion: on the 23d, we weighed anchor, and went down to the first buoy: on Sunday, the 24th, owing to the confusion attending heaving the anchor, &c., we could not have worship. I employed myself most of the morning in reading Paley's Sermons. Mr. B. was too ill to attend to any thing; about 2 o'clock on that day, as Mr. B. and I were talking, we perceived the ship to touch ground; and, after two or three scrapings of that kind, fairly stuck fast: all appeared alarmed on deck; the masts were ready to go over-board, and the decks began to heave: during this time the rudder broke off: in about half an hour we were carried into deep water, but obliged to anchor, the ship being unmanageable: she was found to leak, and all hands ordered to the pumps: on her first striking, Mr. B. quietly observed, "It is the Lord, let him do as seemeth him good;" then quietly putting on his clothes, we came up into the captain's cabin, and remained there all the time: on Monday, we attempted to float up with the tide, but the wind failing, the ship went toward the sand, and the anchor was lost: in consequence of this all became dismayed, and it was recommended that the Colonel and Lady Elizabeth Murray, with Mr. B. and myself, should go on board the pilot schooner; we went accordingly, but here great troubles awaited us. Mr. B.

exposed to the unsalutary night air, on the open deck of the crowded schooner, which conveyed him and the other passengers from the grounded vessel. This, together with the want of proper sustenance and all comforts necessary to his reduced state, greatly increased his weakness. In a word, it pleased God that he should be brought back to the bosom of his family and be surrounded by the objects of his tenderest love when his spirit was called hence. He was not again conveyed to his own abode, but was received under the hospitable roof of Mr. and Mrs. Harrington at Chowringee, Calcutta, with a view to his receiving the first medical attention.

Under these disastrous circumstances his holy habit of unreserved submission to the will of God, as marked by his providences, shone forth. He never uttered a repining sound, that his reluctant and painful effort had been made in vain; but sincerely thought and declared that all was well: as much as if the plan had succeeded, according to the wishes and expectations of his anxious friends, for the restoration of his health and usefulness. During the fortnight that he lingered, after returning from the ship, his recovery repeatedly appeared hopeful. His last morning was particularly calm, collected and resigned; and his last breath spoke thankfulness for the merciful consolations showered down upon him, and the great kindnesses that had been shewn him on every hand, and his confidence in the gracious purposes of his God. While in the act of thus expressing his humble gratitude to God and man, he closed his eyes, and raised his feeble hands, and still moved his lips in inward worship—but his voice was heard no more.

Thus died David Brown, on the 14th of June, 1812, in the forty-eighth year of his age and the twenty-fifth of his ministry in India. X

---

and next day Mr. B. appeared quite revived; but the following night, having got chilled in his sleep, he arose very unwell, and from what I observed, I first began to think he would not recover: on Friday, we got up to Fulta, where Mr. B. again appeared better, but having been worse during Saturday night he resolved to come to Calcutta on Sunday, where he now is, in a very weak state, at Mr. Harrington's.



## RADHANATH DAS.

---

**RADHANATH DAS** was born at Kidderpore, near Calcutta, in the year 1815, of Hindoo parents. His father was of the Shoodra caste, and by trade a blacksmith, and according to the invariable practice of the Hindus, the son was destined by his parent to pursue the same occupation; but God, who "rules in the armies of heaven and among the inhabitants of the earth," had determined otherwise, and marked out for him a more useful and important sphere of labor. About the year 1826, he entered one of the Bengalee schools in Kidderpore, which had been established for some years by the missionaries of the London Missionary Society. These vernacular schools were conducted on Christian principles, the religious and moral improvement of the pupils was the great object for which they were established.

They were at that time, and for years after, principally under the superintendence of the Rev. C. Piffard, who devoted much of his time to visiting them, and also expended part of his income in their support. Radhanath's amiable and docile disposition, as well as his diligence in learning his lessons, particularly the catechism and scripture lessons, attracted the attention of Mr. Piffard and gained his esteem. These qualities of the boy first gained upon his affections, and were the primary cause of his taking particular notice of him, and showing a deep interest in his progress and welfare. From this period may be dated the commencement of that mutual esteem which, so long and without a single interruption, subsisted between Mr. Piffard and his disciple.

Radhanath was a regular and constant attendant in school, he seemed to take a special delight in his studies, and was always anxious to gain the approbation of his teacher. This doubtless arose in the first instance, from a desire to please his patron, and secure his esteem. But how oft is it, that feelings which have their origin in mere ambition, or emulation, or the desire to please, are overruled by an all-wise Providence for the greatest of all ends. Those impulses of the human heart which appear but trivial, and seem to terminate in mere selfishness, are under the guidance of an Almighty power, whose influence, though unseen, is yet felt through each successive stage of our being, so that contrary to his own intention or those of others, they lead to the renovation of the individual's soul, and it may be, to the spiritual enlightenment of many of his fellow-creatures. Thus the Hindoo youth is sent to a Christian school that he may

parents' desires terminate in gain, that their son may be the prop and stay of their family ; the lad pictures to himself days of prosperity and wealth, to which he is to climb by means of the knowledge which he acquires in a missionary school ; but the disposal of the future as well as of the present, is in the hands of the Lord ; and all earthly hopes, projects and aspirations are frustrated, and contrary to the wishes of all parties concerned, the lad becomes a new creature in Christ Jesus. Thus was it with Radhanath, he attended school, in the first instance impelled by the desire of bettering his circumstances, but it was the means of his becoming a sincere and consistent Christian. Radhanath's progress in his studies was so rapid and satisfactory that he was soon made a monitor ; in this capacity he remained for some time, instructing his former fellow-scholars, and adding to the stores of his own knowledge, particularly to the knowledge of the scriptures. These he studied under Mr. Piffard himself, who took much pains in instructing the monitors of the various schools under his charge, as well in his own house, where they attended at stated times, as in the surrounding schools.

About his time, Radhanath began to have doubts about the truth of Hindooism, he felt uneasy, and his mind was evidently under serious impressions. He did not conceal his convictions, but spoke openly to his friends and his neighbors of his doubts in regard to Hindooism, and his persuasion of the truth and divine origin of Christianity. Although not yet a professed Christian, he was subjected to no little persecution on account of his expressed sentiments. In consequence of the persecutions to which he was subjected, and that he might be more constantly under the eye of his spiritual guide, he went to reside within Mr. Piffard's premises. About this time, in the year 1831, he was appointed as the teacher of the native female day-school, supported by Mr. Piffard in his compound. He was a diligent and industrious teacher, and according to the light which he possessed, endeavored to enlighten the minds of his pupils. He with others read the scriptures daily with Mr. Piffard, when many opportunities occurred for expounding the word of God and pressing its truths on his conscience. He thus grew daily in the knowledge of the truth, and showed that he felt more and more the importance of eternal things. His doubts were solved, his difficulties were removed ; he was counselled, encouraged and cheered on to perseverance, in his search after truth, by one of the kindest-hearted, and most sympathising of Christ's servants. Being brought under the influence of such feelings, and having such a guide constantly at his side, it was to be expected that he would increase rapidly in Christian knowledge, and determination to give himself wholly to the Lord. Accord-

and cheerfully to undergo all the opposition, the desertion of relatives and friends, and the open persecution to which he knew he would be subjected.

In July, 1832, Radhanath was baptised at Rammakalchoke by Mr. Piffard, in the presence of a large concourse of people, Christian and heathen. After his baptism he continued to reside with Mr. Piffard, and was occupied in superintending the Bengalee schools belonging to the Society in and about Kidderpore. His labors in this department were very important.

He had a good knowledge of the scriptures, was skilled in the art of teaching, and moreover possessed much suavity of disposition. From the time of his baptism till his death, he was more or less occupied in this department of labor, and his assistance herein was felt and appreciated by the missionaries with whom he labored, as in him they found one fully qualified, and on whom they could devolve, with all confidence in his diligence and integrity, the visitation of their vernacular schools. While actively employed in instructing others, his own studies were not neglected. Mr. Piffard commenced a regular course of Biblical reading with him, and when, in the beginning of 1833, he returned to Europe for a time, the same plan of studies was prosecuted under the superintendence of Mr. Lacroix, with whom he resided for several years.

Shortly after Radhanath went to reside with Mr. Lacroix, he engaged in preaching to the heathen in the neighborhood of Kidderpore. To the people in the neighborhood, he was well known from his infancy, and although often opposed by the more violent Hindoos, he was generally listened to with attention.

He was in the habit of noting down the leading features of the discourses which he heard from others, and thus augmented his stock of theological knowledge, as well as his capacity for preaching with greater confidence and accuracy; by this means also he supplied, in a great measure, the deficiency which he experienced in not being able to read with ease the English language, in consequence of which, he was shut out from the great stores of Biblical and Theological learning. He now began to visit the native Christian villages in the south of Calcutta,—he visited the people from house to house, as a catechist, exhorting them and expounding the word of God. He soon gained the affections of the native Christians, and by his consistency, the kindness of his disposition and his integrity, became popular amongst them.

Rammakalchoke, and the first native who professed Christianity in those parts. This union was in all respects a desirable and a happy one; it connected him with the principal Christian family in the place, which was to be the scene of his future labors, and his partner was by education and Christian character a person suited to be the companion of such a man.

In 1837, Radhanath removed with Mr. Lacroix to Bhawanipore, where in addition to his other labors, he looked after the Christian boys connected with the Christian Institution. And in this sphere as in others, his Christian consistency gained him the esteem of those under his charge. While residing at Bhawanipore, he preached in the chapel belonging to the Mission in that station, and visited the people in the neighborhood, for the purpose of preaching Christ to them and distributing the scriptures and tracts.

At this time as catechist, he visited the native churches in the south, twice a week, to preach the gospel in the villages, and to instruct the people from house to house. Owing to the distance which he had to travel, and in consideration of the increasing importance of the station, it was thought desirable that he should be located in Rammakalchoke, and accordingly, in May, 1840, he removed thither. With every prospect of usefulness, he was placed at Rammakalchoke, with the view of his becoming the pastor of the church; but he preferred to labor as a catechist under a missionary, and shrank from the responsibility of taking the oversight of the congregation, and accordingly, in compliance with his own wishes, the missionaries deferred his ordination for a time.

In 1841, he left Rammakalchoke and returned to Bhawanipore. The failure of health, and other causes which it is unnecessary to mention, rendered this change desirable. But although he removed to Bhawanipore, he still labored among the native Christians in the villages as heretofore. He was received among them, not only as the best of spiritual teachers, but as a counsellor, and a judicious adviser in things temporal. Were they oppressed by the heathen Zemindars? Radhanath they immediately consulted; and often has he prevented an expensive and distressing law-suit by calling upon the Zemindar, and settling the matter with him. So well was his integrity known and his character appreciated, that the heathen Zemindars would sometimes refer matters in dispute between the native ryots and themselves to his judgment and decision. Did quarrels arise among native Christians? he was always ready to become the peacemaker, and seldom did he fail to bring about a reconciliation.



Radhanath was a man of a devotional spirit, and delighted in prayer. He lived as one who felt that he was under the guidance of a gracious Providence. He rested not in what are called secondary causes, but at all times expressed himself as one who knew that all his ways were directed by the Lord. He acknowledged in fact the presiding care of his God, in every event that happened. If his own or his family's welfare were enquired into, his invariable reply was "through the mercy of Christ, we are well or happy," &c. Of this mode of expression he was never ashamed, it mattered not to him whether he were in the presence of Christians, Infidels, or of the Heathens, he did not change his phraseology to suit circumstances. Having experienced the advantages of private prayer, he was in the habit of recommending to others, in all circumstances, to make known their requests unto God. When he was consulted by any in distress of mind, after giving them such directions as he thought their case required, he would press upon them the importance of prayer, as the most effectual means of obtaining the comfort they required. To those who spoke to him of their temporal matters, (and there were many such,) especially those who were afflicted, he was not slow to give good advice, or to assist them according to his ability; but above all he would advise them to pray to God, for the removal of disease, or the alleviation of sorrow, if consistent with his will, and for the sanctified use of such dispensations.

The education and spiritual welfare of his children were his constant anxiety. His boy was the first, and perhaps the only, Bengalee infant wholly instructed by a native, we ever met with, who was familiar with the leading facts of the Bible, and the way of salvation. We well remember the interest with which we heard the babe, ere he could read a little or articulate accurately, repeating the history of Joseph, and of Daniel, and some of the parables and sayings of the Saviour. This in itself was but a trifling incident, but it showed that the child had pious parents, anxious to bring up their offspring in the fear of the Lord.

The worship of God was regularly maintained in his household; his children, and his servants, as well as his neighbors, were regularly and daily assembled at the family altar, when he would read and expound the scriptures, exhort to love and obedience, and implore God's blessing on them. To this duty he did not require to be excited, or advised by others; he felt its importance, and attended to it spontaneously and with delight, without any impelling force from without.

His language was fluent and his discourses instructive. He possessed peculiar aptitude in communicating knowledge to the ignorant.

the meanest capacity. He possessed a peculiar tact in illustrating his meaning by apt and appropriate similes. His sermons were generally well-studied, he seldom preached without notes, and the amount of scripture knowledge which they showed was remarkable, considering that he could read the English language but imperfectly, and could therefore have access to but few books.

He occasionally wrote tracts for the benefit of his countrymen. His principal productions are the *Bhram-nasak*, or destroyer of darkness, published by the Tract Society, and a memoir in Bengalee, of his friend and patron, Mr. Piffard.

In March, 1844, cholera and small-pox raged to a fearful extent in Calcutta and its neighborhood. Several natives died of the latter disease in Bhawanipore and in the immediate vicinity of the Christian Institution. Some of the Christian lads connected with the Institution were afflicted with the small-pox; these required much care and attention; and while others like the Levite and the priest passed them by, Radhanath, like the good Samaritan, was ever near to alleviate their afflictions by acts of kindness, and by encouraging them to trust in God alone. He expressed no fears for the consequences, but felt that, as a man and a Christian, he was bound to attend to his afflicted brethren. When spoken to on the subject, he said that he knew that he was in the hands of God, who would order all things for the best, and he expressed his astonishment that any Christian, but especially a Christian teacher, who should be an example to others, should from terror for a moment hesitate, in a matter where the path of duty was so clear and imperative. Shortly after the young men over whom he, with the resident missionary, had watched so constantly, were out of danger, he was attacked with severe fever. Although the fever was constant and generally violent, there were no symptoms of small-pox. Every thing was done which human skill could devise, or kindness and attention could supply, but he was evidently getting worse.

On the third or fourth day after the commencement of his disease, he wrote for his wife and children, who were then residing at Rammakalchoke for a time. He seemed to have had a presentiment of his approaching end, for he desired his wife and children to come to him, as soon as convenient, as he said it was probably the will of the Lord to take him from them at this time, and he wished them to be near him in his last moments. In this matter he was gratified, for his whole family were brought to Bhawanipore the day after he wrote for them. It was only the day previous to his decease that the doctor, by a very narrow inspection, discovered that it was a case of suppressed small-pox. This is generally the worst form of the disease; and for the first time it was

learned that there was very little hope of his recovery. No attention, however, was spared, and every thing was done that was thought desirable. He was, however, quite tranquil and self-possessed, he knew in whom he had trusted, his confidence in his Saviour was unshaken. To this purpose he frequently expressed himself, and when visited during the night by the missionary he said, "Pray do every thing for me which the doctor orders, for we ought to use the means God has given; I am in the hands of the Saviour, I have no fears or anxieties about myself, I am ready to go when it is his will to call me, but I have children; who will bring them up in the fear of the Lord when I am taken from them?"

He expressed no anxieties about himself, or even about the temporal welfare of his family, his fear was lest his fatherless children should not be brought up in the service of God. During the night his disease became more violent, the friends who were around him began to apprehend the worst; being natives, they had neither prudence nor strength of mind enough to command their feelings in his presence. This seemed to distress him, and instead of their cheering his departing spirit, his last hours were spent in exhorting them to patience and trust in God; several times through the night he said to those around him, "Why do you weep? trust in God, he will do all things for the good of those who trust in him, I am not afraid to die." Mr. Campbell was sent for, early in the morning; he found him in the agonies of death. As his wife and those near him saw his end approaching, they gave vent to their feelings in loud lamentations; hearing this, he gently reproved them and exhorted them to be resigned, and although the hand of death was upon him, he made an effort to rise, in order to encourage them to shew that he did not feel so ill as they apprehended. While thus engaged in encouraging and exhorting those around him, he fell asleep in Jesus, and his blessed spirit was carried, we doubt not, by angels to Abraham's bosom. He departed this life on the 2nd of April, 1844, in the twenty-ninth year of his age.

## HAY NESBIT.

HAY BAYNE was one of a family well known over a great part of Scotland; she was the daughter of the Rev. Kenneth Bayne, minister of the Gaelic Chapel in Grenock. Blessed among the people of his ministerial charge, he was still more so among his own children. They formed a numerous band, of whom *four* went abroad for the spread of the truth and the glory of the Redeemer. The excellent Margaret Wilson, whose memoir has already been given, was the first of this family who expatriated herself for the Lord's sake. She died in Bombay, in 1835. Her sisters, Anna and Hay came out to occupy her place two years after; they left England April, 1833, and arrived at Bombay on the 27th of August.

On looking around them, their circumstances and their work, as messengers of God to the natives, appeared to them greatly different from the prospect which had stood before their mind in Scotland. Difficulties and discouragements which they had not anticipated, crowded on the eye, and depressed their spirits. Humbled and sorrowful, they "sought Jehovah and His strength," and He sustained and cheered them. Through frequent, and often severe, attacks of illness, they prosecuted the study of Marathi, and attained the power of reading it with much correctness and fluency. This enabled them to read the scriptures, and tracts illustrative of the scriptures, to servants and children,—to superintend the learning and reading of native scholars and others,—to examine them according to printed catechisms—and to hear them repeat portions of scripture appointed to be committed to memory. In one or other of these exercises they were often engaged, despairing and hoping, weeping and praying.

In 1839, Hay Bayne was married to the Rev. Robert Nesbit, Free Church Missionary at Bombay. In little more than two years after (October, 1841) the elder sister,—after much quiet usefulness during her short Indian career, and greatly and tenderly endeared to all who knew her,—departed in the peace and hope of the gospel of Christ. The dying sister now could leave the survivor without a pang; and the survivor herself, though feeling the pang of separation, felt also the soothing influence and supporting power of the tenderest and closest of unions. Though in constant delicacy of health, and suffering from frequent and severe attacks of illness, Hay survived her sister for nearly seven years. But it could not escape observation, that the repeated attacks of ill-



ease that she had been subject to, had left her gradually more and more attenuated.

In the rainy season of 1847, the natural elasticity of her constitution, for the first time, appeared to have given way. Her recovery from sickness was of a tedious undecided character, which gave rise to the most distressing fears. From that time her husband greatly desired and sought, for the beloved object of his solicitude, a change to Europe ; but in the meantime, they were not negligent to try the effects of one nearer home. Towards the close of the year they resided for a few weeks on the coast to the south of Bombay. This appeared to be followed with considerable benefit. The effects of the late illness were mitigated or removed ; and their fears were again quelled and their hopes revived.

While thus devoted to the work of the Lord, she was laid low with that alarming and fearfully exhausting complaint,—dysentery. The attack commenced about the middle of January, and continued, first acute and afterwards chronic, for nearly a month. Occasionally she was brought to the very verge of the unseen world, and held converse with death and the issues of death. Great were the searchings of heart, and deep the humbling of spirit, during these occasions. The soul was emptied of its own resources, and a thirsty faith “opened wide its mouth” to receive the life-giving and refreshing waters.

The dysentery just referred to was followed by a bad cough and expectoration of blood,—the same symptoms indeed, that had appeared during the preceding rains. These symptoms led to a medical consultation, in which it was decided that a long sea voyage was the only likely means of prolonging her life. This decision was one of alarm, disappointment, and sorrow, both to Mrs. Nesbit and to her husband, but as a last resort, a sea voyage was immediately determined upon : but unhappily no suitable vessel could be found sailing for England till the month of May.

During the two months that intervened before her embarkation, the delicate patient once more recruited ; but this was followed by a relapse which left her in a state of greater emaciation and weakness than ever. And this weakness of body was much aggravated by the exquisite texture and restless energy of the mind. Intellect remained in all its power, and affection in all its tenderness and fulness. The few farewells she was permitted to take heaved the soul as from its lowest depths, and overwhelmed her with floods of emotion. Not a few friends shewed special kindness, and this agitated her exceedingly. The memories of the 1st of May, when her two lovely sisters perished together in the waters of the *Allen*, seemed as fresh as ever, and there

renewed ancient agitations, swelled the heart with sorrows that could not die. The very leaving of the locality where two other sisters rest in peace had a similar effect. Bitter thoughts too possessed her, and pierced her with sorrow in the immediate prospect of leaving a land which she thought she had so little benefited. With these varied causes of agitation and exhaustion there mingled no doubt anxious musings on her own future history; and thus the 6th of May,—the day of embarkation,—drew near, and came with but little strength to meet its trials.

Those trials, notwithstanding every precaution, were found very great. A marked collapse appeared in the features of the countenance, and it was not till the 8th that she recovered. That day she appeared much better; and appetite, digestion and other symptoms, encouraged the hope that the sea air had begun to take effect. The very next day, however, blasted that hope; and, though the 12th again partially restored it, it did so only to exchange it for a settled fear.

When death appeared certain and near at hand, it was felt a solemn thing to die; and to death, in the circumstances in which it was coming, there was felt a great and shuddering aversion. Then was the trial of faith, but blessed be the name of its "author and finisher," then was its triumph too. The soul rested on Him who died and rose again. She calmly committed her children to the Lord, and having passed through such exercises, she was favored with the most blessed experience. Her "peace was as a river; and her righteousness as the waves of the sea." In that peace she died early on the morning of the 18th of May, 1848.

---

## BRINDABUN.

BRINDABUN first heard the gospel at a large fair, between Cutwa and Berhampore, in the year 1806 or 1807. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he came to the Rev. Mr. Chamberlain, and said, "I have a flower that I wish to give to some one that is worthy of it; I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood. *That* was not worthy of it, but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower," (by which he meant his heart.) He was a Byragee. After the above conversation he went to Cutwa, where he remained for some time. There he cut off his hair and shaved; his beard had grown to such a length, one could hardly see his eyes. He left off smoking gunja, which he said had taken away his eyesight. His sight he soon recovered, learned to read Bengalee, and from an idle Byragee, became an industrious old man.

He was baptised either at the close of the year 1808, or the beginning of 1809. Some time after he was baptised, he went to live at a place not far from Berhampore, where he cultivated a small piece of ground for his support. There, he used to observe the Sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mr. Chamberlain to Agra. He there learned to read Hindee, and was much engaged in reading and conversing with the people. He, however, did not like Agra, but after a few months returned to Bengal. In 1812, he proceeded with the Rev. Mr. Moore to Digah, where he remained till February, 1816, when he went to Monghyr, where he staid till his death.

The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning till night in reading the scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home, and when it has been said to him, you had better stay at home to-day, "Oh," he would say, "what do I live for?"

At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, "There I

found Jesus Christ." He seemed much refreshed by this visit. On the way back, one would hear him reading the scripture and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in his body, but was always happy in his soul, longing to depart and be with Christ. The day before he died, the missionary called to see him. He thought Brindabun was past speaking, but he roused himself, and with a pleasing smile said, "Do not pray for my life, I long to go." When asked if he would take any thing, he said, "No," and putting his hand on a part of the scriptures that lay on his bed by him, he said, "This is my meat, and drink, and medicine." After the missionary had left him, the neighbors, as was their custom, came round him. He got up and sat at his door, and *repeated* (for he was mighty in the scriptures), some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

The next day, being the Sabbath, the missionary sent to know how he did, but found that he had done with the things of time. This venerable native preacher of the Word entered into the joy of his Lord, September 2, 1821.

---



## JOHN D. PEARSON.

---

JOHN PEARSON was born in the year 1790, in England. He was not wont to speak often of things that concerned himself, and therefore many events referring to his early days which might have been of interest, have been lost. We are, therefore, obliged to proceed to the period of his conversion, which took place when he had passed his twentieth year.

Previous to that period he was (as indeed all persons are in their state by nature), thoughtless about the concerns of the soul and the service of God. He pursued every pleasure and sensual gratification that came within his reach, truly "living without God and without hope in the world." It seems notwithstanding, that at times he read the scriptures; but apparently without benefit to his soul. One day, however, happening to peruse the parable of the prodigal son, he felt unusually moved. The spirit of God took him in hand; and he was led to discover in the life of the prodigal an exact picture of his own. A new principle of life began within him, which increased in strength and vigor with his years, and by which he was guided until he entered the eternal world.

From the commencement of his conversion, his principles were put to the test; for it would seem that some of his nearest relatives, unacquainted themselves with true religion, thought it their duty to put many obstacles in his way. This great trial he was enabled to bear. He feared the displeasure of relatives less than that of God, and continued steadfast, though he had much to endure on account of his adherence to the truth.

He was in the habit of bringing everything to "the law and the testimony;" and a plain declaration or command of God, was more to him than any precepts of men, or than the example of the whole universe. This led him to perform frequently that most difficult, and most neglected duty, of expostulating with and rebuking such as were in any respect out of the way. And though he repeatedly met with contempt, and even resentment, from those whom he thus reproved for their good, he was not discouraged; but as a true watchman in Israel, continued faithful in this work of love whenever occasion required it.

His prospects in England were fair, and if he had chosen, he might have enjoyed abundance and comfort, in the land of his fathers. These

indebted for pardon of sin and a hope of eternal life. He offered himself to the London Missionary Society, and was gladly accepted.

On the 29th of August, 1816, Mr. Pearson and Mr. Medhurst were designated to the work of Missions in Silver Street chapel, London; Mr. Pearson to assist Mr. May in the superintendence of his numerous schools in Chinsurah, and other places in the neighbourhood of Calcutta, and Mr. Medhurst to assist Mr. Milne in printing and distributing the Chinese scriptures, tracts, &c. at Malacca and other parts of the East. On the 3d of September, Mr. Pearson left England with Mr. Medhurst for the East, and arrived at Madras on the 12th of February, and in Calcutta on the 6th of March, 1817.

In a letter dated twelve days after his arrival, Mr. Pearson relates with great delight his kind reception at Calcutta by the missionary brethren; and the pleasant voyage he enjoyed from England to Madras. He says, "True, it was long, five months and nine days, but it did not appear so to us. Being at sea, even in fine weather, must prove irksome to those who are unemployed; but our hands were always engaged. We studied from morning to night, except two hours in the day, in which alternately, we taught such as were willing to read and write." One of the men, who at first knew little more than the printed alphabet, so improved under the kind attentions of the missionaries, that, previously to their leaving the ship, he presented for revision a large sheet of paper, neatly written, extracted from St. John's gospel.

In Calcutta Mr. Pearson met Mr. and Mrs. May, who had come from Chinsurah to meet him, and whom he accompanied to that place. Chinsurah is situated on the bank of the Hooghly, about thirty-two miles from Calcutta. Here Mr. P. was stationed, and here for fourteen years he pursued with diligence the great work of his ministry. His colleague Mr. May died in 1818 and Mr. P. was left in this extensive field alone among Christians and heathens. In a letter dated the 1st of April, 1819, he gives the nature of his daily engagements:—"I preach in English twice on the sabbath; prayer-meeting on Friday evening; daily family worship with the servants in the native language. We have twelve or fourteen places, within and without the town (of Chinsurah), take our Testament, and, reading a while, numbers are collected, each says what he can, concludes with prayer, and distributes tracts. Of course our speech as yet is wretchedly imperfect, yet it is pleasing and encouraging to find that much is understood. O what an employment! who would not run from one end of the world to the other to have a share in it!"

At the close of the year the number of schools was

in the first instance were directed to the introduction of an appropriate system, together with the simplification and arrangement of elementary matter. And with this object, taking for his model that of the National Society in England, Mr. P. made an abridged translation of Dr. Bell's "Instructions," of which an edition was printed by the Calcutta School Book Society; and the system itself, as accommodated to Bengal, began to be in use in the generality of schools. Shortly after followed from the Press "Elementary Tables" in Bengalee, then "History of Joseph," the "Catechism," the "Parables," the "Miracles," and several other such works. Mr. P. soon after completed, in the native language, an English Grammar, and also a copious "Vocabulary," on the plan of Dufief's "Nature Displayed." He wrote and published several very useful tracts; and probably one half of the school books in use at the time of his death, in the Bengalee language, were the product of his pen. And while thus usefully employed in education he did not neglect publishing the means of salvation by public preaching,—he was daily in the market-places or beneath the shade of a tree, reading and speaking to the people, who heard him with much attention.

The new chapel at Chinsurah, in connexion with the London Missionary Society, was erected chiefly through the exertions of Mr. Pearson, who died just before it was finished. And the first sermon which was preached in it after its dedication was the funeral sermon on himself. Not only did he, out of his limited pecuniary means, contribute most liberally to its erection, but he undertook the task of collecting for it;—and all the trouble, the annoyance, and disagreeable meetings connected with such a work, he gladly and cheerfully endured.

In the beginning of 1831, he was in a declining state of health, and found the rainy season affect him so distressingly, as to determine him to try the effect of an excursion to the Sandheads, in hopes that, by the blessing of the Lord, his health and strength might be restored, and he be enabled to resume the labors, in which he truly delighted. With this intention, he left Chinsurah towards the end of August and embarked on board the pilot schooner *Henry Meriton*. It was his intention to have continued on board for two months, but the weather was so rough, and Mr. Pearson so reduced, that he was under the necessity of returning to Calcutta almost immediately, in a very distressed and emaciated condition.

On his return it was deemed advisable that he should proceed by the first opportunity to England, as the only means to restore his health: preparations were accordingly made for his embarkation.

that his bones should rest till the morning of the Resurrection, in that land in which his energies had been spent in endeavoring to promote the cause of the Redeemer. Mr. Pearson died on the 8th of November, 1831, at the house of the Rev. Mr. Piffard, at Garden Reach, on the very day before the vessel in which he had taken his passage sailed from Calcutta.

Mr. Pearson viewed death as the Great King's officer, coming to release him from the prison of this body of infirmity and suffering; from the fetters of sin; to put him in possession of the happy and eternal liberty of heaven. To him therefore, death had lost all its terrors. There was not a shadow of fear or doubt on his mind. A calm, firm, immovable confidence in his Redeemer, enabled him to pass undismayed through the dark valley of the shadow of death. He remained sensible to the end, and uttered in the last stage of his existence several expressions which will never be obliterated from the memories of those who heard them. About three hours before his spirit took its flight, he repeated spontaneously, in a distinct and most emphatic manner, the following verses from two beautiful and well known hymns of Dr. Watts:—

"Jesus can make a dying bed  
Feel soft as downy pillows are,  
While on his breast I lean my head,  
And breathe my life out sweetly there."

"A guilty, weak and helpless worm,  
On thy kind arms I fall;  
Be thou my strength and righteousness,  
My Jesus and my all."

✓The Rev. Mr. Lacroix asked him shortly after, whether he felt the presence of the Lord with him. "Indeed I do," he answered. He then all at once exclaimed, "Come Lord Jesus, O come quickly;" and fell into a doze. Seeing the hands of death upon him, Mr. Lacroix endeavoured to comfort him, by adducing some passages of scripture declaratory of the unchangeable love of Christ, and among others,—*"He loved his own unto the end."* This he repeated after the speaker, then remained silent for some time, and again uttered audibly these words,—*"Yes, to the end, to the end."* After this he spoke no more. He died in peace, and went to join the "general assembly and church of the first-born in heaven."



## EDWARD WARREN.

EDWARD WARREN was the son of Mr. Thaddeus Warren, and was born on the 4th of August, 1786, at Marlborough, Middlesex county, Massachusetts, where he spent the early part of his life.

When he was fifteen years of age, he went to Middlebury, Vermont, with the intention of learning a mechanical trade with an elder brother; but his health failing, he altered his purpose, and turned his attention to study. He returned to his native town early in 1803, and commenced, in the grammar school, his classical studies preparatory for college, which he finished at Leicester academy the next year, and joined the Sophomore class in Middlebury college in 1804. He was however unable to study for more than a year while in college, and did not graduate till 1808; after which he immediately commenced reading law, under the direction of an eminent attorney in Middlebury. He pursued this study till the winter of 1809-10, when a happy change taking place in his religious views, he was led to the determination of studying divinity, and soon after entered the Theological Institution at Andover, where he completed his professional studies in 1812.

While at the seminary, having turned his attention to Eastern Missions as the scene of his future labors, he pledged his services to the American Board, and committed himself to their direction and patronage. Under their superintendence he spent the greater part of the two succeeding years, after leaving Andover, at Philadelphia, in attending the lectures of the Medical Institution, and qualifying himself for the practice of physic and surgery. He also attended a course of lectures in 1811. With the important qualifications for missionary labor of a vigorous understanding, finished education, and devoted heart, he was ordained on the 21st of June, 1815, expecting soon to embark for the East. Immediately after this event he was seized with bleeding at the lungs, and his friends became seriously apprehensive that, even if life were spared, he would be unable to endure the peculiar fatigues of a foreign Mission. The partial restoration of his health, and the hope that the voyage and climate of India might prove salutary, induced the prudential Committee to favor his embarkation for the contemplated field of labor.

Mr. Warren left Newburyport in America, on board the *Dryad*, in company with Messrs. Richards, Poor, Meigs and Bardwell, missionaries of the same Society, on the 23d of October, 1815, and arrived

rather long passage of five months. By the blessing of God on the labor of this band of brethren with the seamen, two of them became hopefully pious. Mr. Warren and Mr. Richards after their arrival resided a few months at Colombo, where they employed themselves in teaching and preaching in English, and studying the Tamil language. Towards the close of 1816, they proceeded to Jaffnapatam, where they commenced their work. With the exception of a few Native Protestants and descendants of Europeans in Jaffnapatam, where Christian David had been established by government as a native preacher, and two Wesleyan missionaries had lately commenced operations, the whole district was at the time of Mr. Warren's arrival a wild waste of heathenism. It was like a country that had been overrun by fire, and in which a second growth of thorns and briars and thick bushes, had sprung up, more impenetrable than the primitive forest. The government having granted to the missionaries the occupancy of some of the old church buildings (of which the walls only were standing, and these in many places broken down by the banian, and covered with ivy) they immediately began repairs at two of them, Batticotta and Tillipally; and when the Mission was reinforced, they took possession of three others, Panditeripo, Oodooville, and Manepy.

A slight view of the people and country where the Mission was commenced is necessary here, that the operations of its missionaries may be better understood. These operations were to be performed among the mouldering ruins of a former nominal christianity. When the Portuguese formed their trading establishments in Jaffna, upwards of three centuries ago, they attempted also to establish Romanism. They destroyed many of the heathen temples, built many chapels and churches, and induced or compelled many natives to be baptised. When the Dutch followed them in 1656, they tried in a manner somewhat similar, by governmental influence, to introduce the Protestant faith. They did not allow the heathen temples to be rebuilt, forbade the public ceremonies of idolatry, made the profession of Christianity a qualification for all important offices, and baptism necessary for a legal marriage. The churches first built by the Portuguese were repaired, and others built. The whole district was divided into thirty-two parishes, and there was a church in each. They were low and some of them narrow, generally built of brick or coral stone, covered with tiles, and capable of accommodating from five hundred to two thousand hearers. To these churches they had at first four or five ministers, who preached in them alternately; but at length only one minister for the whole. He was able to visit each only once or twice a year. The number of even nominal Christians became small, and

many of the churches, being neglected, began to go to decay. When the English took possession of the island, in 1796, and allowed the natives the free exercise of idolatry, they rebuilt their temples; so that in the first thirty years of the English rule, the number of large and small, was increased to three hundred and twenty-nine; while there were seventy-four Roman Catholic chapels. Such was the state of the country and people when Messrs. Warren and Richards, and their fellow-missionaries arrived.

Messrs. Richards and Meigs, with their wives, took up their residence at Batticotta; and Messrs. Warren and Poor, with Mrs. P. at Tillipally. They were able at first to put only a slight roof, covered with palmyra leaves, on the houses; and none on the churches, except at Tillipally.

Mr. Warren having attended to the study of medicine in America, he had by this knowledge many facilities for usefulness among the natives which are not usually possessed. He erected for them a small hospital at Tillipally, and, by his knowledge of business and of the world, aided the Mission essentially in those respects in which missionaries as well as ministers, are generally very deficient.

The missionaries early turned their attention to the education of native children, that they might get access to them and to their parents, and prepare the way for their reception of the gospel. Education was judged necessary, also, for the purpose of raising up efficient laborers in the field, without whom, the extensive harvest could not be gathered in. With some difficulty, they succeeded in establishing free-schools for boys in several of the villages, in course of the first three years of the Mission. No girls could then be collected in school, as it is contrary to the native customs for a female to learn to read and write. Besides the village schools, free boarding schools were also soon commenced. This was attended with much more difficulty than was at first apprehended, in consequence of caste. There was also much distrust as to the object of the missionaries in endeavoring to get children into their house. The natives could not understand how foreigners should come from a distant land to do them *good*. There must be, thought they, some covert design. They must wish to get the children into their power to make slaves of them, or to send them out of the country. At length a few boys, who were anxious to learn English, began to come as day scholars to the station of Tillipally, and receive lessons from Mrs. Poor, as she sat at the door of her house, for they would not venture into the house. Becoming better acquainted with the missionaries, and more anxious to learn the Eng-

six poor boys at length consented to remain at the station, and receive their food and clothing, the food being cooked by itself, not with that of the Mission family, and eaten after the native manner; and the clothing being, as usual with them, a single strip of cloth, wrapped round the waist. There were a few others who attended as day scholars; they were the sons or relatives of head men, who would make no compromise of caste: they boarded at their own houses, and attended at the station regularly, though some of them lived three or four miles distant.

Of the six lads who were supported by the Mission, two continued their studies about ten years, when one became tutor in the seminary of the Mission, and the other an interpreter in one of the Government offices. Two others became pious, and left school somewhat earlier to engage in the service of the Mission. When these lads had been some time under instruction, and the benefits they were deriving began to be apparent, others were induced to follow their example. Of the latter two early became pious, one of them was appointed a native preacher, in which office he was very useful, the other was a valuable physician, and in the beginning of 1833 died in the hope of the gospel.

At Batticotta also, a few boys were induced, conditionally, to accept the offers of the missionaries. As the people around this station were more rigid heathen than those in the vicinity of Tillipally, the boys consented to come under the direction of the Mission, only on condition that they should have the privilege of eating their food in the house of a heathen of their own caste; this was allowed for a time, and they were then told that they must eat within the Mission enclosure. They resisted and left for a few days; but most of them concluded to return on condition of having a well of water by themselves. They were told that there were three or four wells within the yard, either of which they could have, but none should be dug for them; they must then clear one out. It was in the rainy season, and the springs high; so that, when they had worked hard a whole day, in drawing out the water, there was nearly as much at the close of their labor as when they began; but they safely concluded that they had drawn out as much water as there was at first in the well, and that it was of course then pure and suitable for them to use. They remained contented, and gradually lost all their absurd prejudices.

The boarding schools at both the stations continued to do well; and after some time a few poor girls were, with difficulty, brought into them. They were at first much ashamed to be found at a Mission station, and especially to be seen learning to read, as this is considered



disgraceful for females ; but the offer of a present, as soon as they should be able to read in the New Testament, induced them to make some exertions to learn. In the first three years, the number of boys in these schools had increased to about fifty, and there were six or eight girls.

The missionaries, when leaving Colombo for Jaffna, engaged two young men to accompany them as interpreters. One of them, named Gabriel Tissera, a Roman Catholic, went to Batticotta, and the other Franciscus Malleappah, a Protestant, and son of a native preacher employed by Government, went to Tillipally. At the latter place was also Nicholas Paramander, and at the former Phillip Matthew ; both from the school of Christian David, in Jaffnapatam, where they had been educated as Protestants. These four young men became hopefully pious in the early years of the Mission. Some lads of the boarding school were also serious, of whom three or four subsequently joined the church. There were two day scholars, Supyen and Sandera Sagarrem, who excited pleasing hopes, but were deterred by persecution from continuing in a Christian course. The case of the former was very interesting, and may be mentioned to illustrate one of the trials of missionaries.

He was an intelligent Tamul lad of about nineteen ; his father was wealthy, and connected with one of the temples near Jaffnapatam. Part of a Tamul bible was lent to him by another young man, which excited his desire to become acquainted with Christianity. He asked permission of his father to go to the school at Tillipally, which was granted ; and he there soon professed his belief in the bible. This came to the knowledge of his father, who was much alarmed ; and, when he next returned home, caused him to be confined, and kept for a time without food. He then ordered him to perform certain heathen ceremonies. Supyen refused ; and, when shut up in a dark room, made his escape, and fled to Tillipally, where he told Mr. Poor what had befallen him. He took a testament, and pointing to the 10th Matthew, from the 34th to the 39th verses, said with tears, "*that very good.*" His father, hearing where he was, sent for him ; and as he did not return immediately, went after him himself. On arriving at Tillipally, he enquired for his son, in a very kind manner ; and said, as he had left home without taking leave of his mother, who was much grieved in consequence, he wished him to return for a day or two ; after which he might pursue his studies in the school. His hypocrisy was evident, but the young man was obliged to accompany him. They were no sooner out of sight, than his father stripped him of his good cloth, put on one so poor as to be disgraceful

to him, placed a burden on his head, as though he was a slave, and beat him frequently with a slipper,\* until he reached home. Every art was then practised to make him renounce Christianity. His relatives said, the missionaries had given him some medicine to make him a Christian, and asked what it was? He replied, "the gospel of Jesus Christ." A great variety of drugs were put into his food to turn him back to idolatry; and, an idol-feast being made by some of his young friends, he was ordered by his parents to make the customary offering to the idol. When the time came, he entered the little room, where the idol was enthroned, pulled off its ornaments, and kneeled down to pray to the true God. One of his companions, looking through the curtain, saw what was done, and told his father; who punished him severely, and sent him for a time to Kandy, in the interior. Afterwards his father changed his conduct, and lavished caresses upon him. He showed him his various possessions, and told him he should have all, if he would give up the idea of being a Christian, and if not he should be an outcast for ever. Supyen chose banishment from his father's house, saying, "I do not need house or land if I have an interest in heaven." He attempted to go to Tillipally, but was followed and taken back by force. They then tried to bring him under engagements to marry a heathen girl, but he would not consent. He even tore the contract when offered to him. In short, they put his feet in the stocks, beat him, caused him to be conveyed to the neighboring continent, and at length wearied him out, so that he signed a recantation of Christianity.

While these events were occurring, two of the missionaries, Messrs. Richards and Warren, were laid aside by illness. Mr. Warren had been affected with a bleeding at the lungs before leaving America, and in August, 1817, he had a return of hemorrhage, which obliged him to leave Jaffna and go to Colombo, to avoid the rainy season. This commences about the middle of October, and lasts three months. The cold and damp rains at this time, though usually far from unfavorable to the health of foreigners, as the thermometer does not fall below seventy degrees, and there is much pleasant and delightful weather between the rains, are yet unfriendly to those inclined to pulmonary complaints. At Colombo Mr. Warren was a little better, but so low that it was judged necessary for him to take a sea voyage. Previous to this, for some months, Mr. Richards had been troubled with an inflammation of his eyes. He had in consequence dieted himself until his system was so much reduced that its tone could not be re-

---

\* To be beaten with a slipper is very disgraceful among the natives.

stored. He now suffered much from debility, and pulmonary complaints soon began to make their appearance. In December he also went to Colombo. As the change of climate and the air of the colder months appeared to affect them both favorably, it was thought best, in accordance with the advice of their physicians, for them to take a sea voyage. Consequently a passage was engaged in a Government vessel to the Cape of Good Hope; they embarked in April, and generally had favorable weather, which improved their health, until after they had come in sight of land; they were then driven out to sea, and encountered gales and opposing winds for a fortnight. They both took colds, and landed at Cape Town in July, very feeble.

For a few days after landing, there were hopes that the change would prove favorable to Mr. Warren, but it was only temporary. He began to grow worse and worse. His breathing became extremely painful and difficult; but he was perfectly quiet and submissive, and seemed like one preparing rapidly for the heavenly state. Mr. Richards on the 3d August, speaking to him of the near approach of death, he said, "No matter how soon," and repeated, "No matter how soon. No ecstasies—a calm humble dependence—'tis all I want." He continued growing worse. On the 10th, Mr. Richards asked him if he felt as comfortable in his mind as he did two or three days before. He said, when he could contemplate it was very pleasing. Mr. Richards asked him what it was he contemplated. He said, it was Jesus, and the way of salvation. He continued, "I have a remarkable calmness. I feel that Jesus will not leave me. I cannot doubt, I try to doubt, but cannot." He passed the night comfortably. The next day early, Mr. Richards, who was lying near, but awake, heard him say, repeating the words many times and making long pauses, "Is this death?—yes, this is death. Come, Lord Jesus, come quickly. This day I shall go." He then called Mr. R., who asked what he wanted? His answer was, "death," and then repeating what he had said before, he called again, and gave the same reason—soon after, he said, "Brother Richards will not come, I would tell him, I would tell him—give my love to them—tell them to be faithful unto death; farewell! farewell! come Lord Jesus. Oh, thou kind angel, conduct me, conduct me. Come Lord Jesus, come quickly." He then stopped and said no more. He breathed a few times more, when, there can be no doubt, the "kind angel" conveyed his soul to the heavenly mansions. His death occurred on the 11th of August, 1818. He was aged thirty-two.

## JOHN EDWARDS.

---

LIEUTENANT JOHN EDWARDS, of the Bengal Artillery, arrived in this country in the beginning of 1823. Like many who have left a Christian country and come to this dark land of idolatry, he came to India as destitute of the power, and as ignorant of the peace, of the religion of Jesus, as the people who are worshipping the idols which their own hands have made. He had not been long resident in India before severe affliction visited him, but he rose from his couch, still a stranger to the power and value of the gospel. But he who had laid his afflicting hand upon him, had purposes of mercy in store, and shortly after his recovery was pleased to lead his mind by gentle stages through the ministrations and conversation of the Rev. Mr. Crawford, to see the evil nature and consequences of sin, and bring him to his feet for pardon.

For some time, Lieutenant Edwards was stationed at Dum-Dum, where he enjoyed the society of several Christian friends. He was then ordered to proceed to Kurnaul with a detachment of his corps. In the early part of February, 1825, he left the presidency, accompanied by several friends, with whom he held worship regularly on board, and by whose conversation he was strengthened to go on more boldly in the Christian path.

Arrived at Kurnaul, he continued steadfast in the profession which he had made, though he found the difficulties attending such an avowal very great. "How little did I think," wrote he, "that the trials in the walk of faith were so many and so great! How little did I imagine the difficulties to be overcome, and the firmness necessary to crucify continually the flesh and its lusts, when in the first warmth of feeling I enlisted myself under the banners of the cross, and in darkness and pride supposed a man a god, able to overcome by his own power even the 'prince of this world.' How different is the scene now presented to me. I look with astonishment on the past and tremble for the future, and feel that I should utterly fail were it not for the comforting promise held out in his word, that he will supply me with 'grace sufficient in time of need.'"

Under the influence of this heavenly feeling, a deep anxiety for the eternal welfare of others took possession of his mind, and at Kurnaul he soon sought out objects of his attention. "The men who choose," says he, "come over to my house of a Sunday evening, and though



there are about twenty volunteers, yet I only know of one who really *fears God* and desires to love him, and have some hopes of one or two more : but it is only a short time ago since I have assembled them, and therefore cannot hope for much yet. You must unite your prayers with mine for them. They have been upwards of five years at this station, and one of them told me that for three years, they never had prayers in the barracks even on a Sunday. They lived without God in the world ; but discipline was altogether neglected for some time in this company ; for when we arrived last year there was not a *soldier* in it, much less a Christian. Brooke has brought them into order, and I am now proud of them as soldiers, and I trust we shall, by the blessing of God, be enabled shortly to muster some Christians too." A few months after, so great had been the efforts of Lieutenant Edwards and other Christian officers at Kurnaul, to make known the unsearchable riches of the gospel, that we learn in another letter—"Some time since the country-born men of the regiments here, joined us in our meeting, but Captain Eckford shortly afterwards had them over to his quarters on Sunday mornings and evenings, the service being read in Hindoostance to them, and of late our congregation has so much increased, that I fear shortly we shall not have room for them in my small bungalow."

During the period in which he resided in the Upper Provinces he was frequently afflicted,—indeed his health was throughout exceedingly delicate,—occasional attacks, and general weakness, gave abundant tokens of the incipient progress of that disease, which cut him down in the blossom of his manhood, and removed him from the society of earthly friends to the presence of his Redeemer. In the close of 1827, he was taken so seriously ill as to oblige him to take a trip to Calcutta ; here he continued a short time, and then proceeded on to Singapore.

On his arrival at Singapore, Lieutenant Edwards seemed to think his general health improved by the voyage, and the disease, which had seated itself on his lungs, did not appear to have made progress. This however was but a temporary feeling, for during the three weeks that succeeded his arrival at that place, he gradually became worse, and his disease, hastening on to a crisis, defied all medical power or skill. After nearly a month's residence at Singapore he writes—"I have been getting daily worse since the date of my last, the inflammation which was injuring the lungs on the right side in Calcutta, has transferred its ravages to the left, but not till a great part of the lungs has been destroyed, at least for all vital purposes, as was discovered on examination by the stethoscope, and I now fear the same process is going on rapidly on the left side ; the inflammation is extensive, inducing by

constant cough and unceasing discharge, and some days my debility is so great that I can scarcely sit up to meals."

Amid this illness, however, his soul was left in peace, and he was filled with increasing desires after holiness and heavenly aid. "I can bless my Saviour," says he, "that I have enjoyed of late, and do enjoy, much inward peace, and the word of life becomes more precious to me, but hourly do I require to seek the Spirit's aid, that I may stand fast and endure unto the end, for evil is continually present with me, and without the aid of divine power it would soon deceive and overcome me." And in another letter written about this time, he adds, "O! that I could go from strength to strength, pressing forward to the heavenly inheritance prepared for those, who, washed in Jesus' blood and sanctified by his quickening Spirit, overcome the wicked one. *Watch, watch and pray*, I hope by my Saviour's blessing, will be my hourly watchword, while struggling amidst enemies mighty, numerous and powerful."

From this period his recovery appeared hopeless, and though, as is generally the case in the mournful disease with which he was afflicted, he experienced several fluctuations, some of which were so favorable as to afford the hope of his days being lengthened out a little longer, yet they were only the delusive variations which the subjects of consumption exhibit, and which depart, leaving them more weak and wasted than before.

After changing from one place to another, and experiencing at Penang a severe attack of illness by the bursting of a blood vessel, his continued residence in the Straits being considered unlikely to conduce to any improvement in his health, while it protracted his absence from the friends that loved him and were anxious to soothe his passage to the tomb with the comforts they were able to administer, he embarked in a vessel for Calcutta, where he arrived at the close of 1830. During the passage he became rapidly worse; and at one time he was so very ill on board the ship, that it seemed very doubtful whether he could survive many hours: he rallied again, however, and reached the end of his voyage on Christmas-day.

During the two weeks he was spared among his friends in Calcutta, they daily united with him in offering up their petitions at a throne of grace at his bedside, and much did he enjoy these opportunities of sacred communion; he frequently begged that a hymn might be read to him as an auxiliary to thought, and was throughout calm, resigned and happy. One morning he said to the friend in whose house he was, "In deaths oft," alluding to the circumstance of his having died often, as far as the feeling and preparation of the mind for that event

was concerned. Another day being asked if he was happy, and had peace ; he replied, " through Christ : " and being at another time asked a similar question, he said, " Pain is grievous and not joyous, but my mind is at peace with God through Christ, and I am happy."

One evening when he appeared to be asleep, he suddenly broke out in an emphatic and audible whisper, " Bless the Lord, O my soul, and forget not all his benefits ! " The night before he died was one of great suffering ; yet through all he was kept in perfect peace, and the sustaining arms of his Saviour supported his spirit amid the sinking of nature and the swellings of Jordan. His friends surrounded his bed, and the Rev. Mr. Crawford presented their united prayers to God on his behalf, adding a petition that it might please their heavenly Father to shew them some token in the death of their dear brother, by which they might be consoled and his name be glorified.

The Rev. Mr. Crawford then asked him to tell them once more whether he was at peace ; after a moment's pause he replied, " I am at perfect peace through Christ ; " a little afterwards he remarked that he felt himself sinking, and had great difficulty in swallowing. At length his pulse ceased at the wrist, and his voice failed, but he was still sensible, and on one of his friends saying, " May the Lord Jesus receive thy spirit ! " he faintly responded, " Amen." This was the last word he uttered, but after his limbs were motionless, and his speech gone, he had sufficient strength left to return the farewell salutation of his much-loved friend, who had been made the instrument in God's hand of bringing him to the knowledge of the truth. As his eyes began to change color, it appeared as if he saw something inexpressibly pleasing or glorious, for a most lovely and animated smile suddenly came over his countenance, and thus he departed without a pang, on the 8th of January, 1831, aged twenty-four years and eleven months.

---

## EDWIN STEVENS.

---

EDWIN STEVENS was born in the year 1803, and received his early education in New Canaan, Connecticut. In 1824 he entered Yale College, and having completed a full course, graduated with high honors in 1828. He then spent a year in Aurora, New York, as principal of an academy.

Of his childhood and youth, and academical career, we know but little. From the various appointments and diplomas which he received, it is evident that he held a high rank among his fellow-students. Mathematics and the Latin and Greek languages were his favorite studies. It was not till the close of his collegiate course, that his mind became deeply interested in the subject of religion, having previously lived a "very careless and unprofitable life." After his thoughts were turned to a due consideration of his relations as a moral and accountable agent, he soon formed the purpose of living a "new life."

Near the close of 1829, he returned to New Haven, and there joined the Theological seminary; was tutor in the college in 1831-32; and in April, 1832, agreed to the proposals of the American Seamen's Friend Society, to become their chaplain in the port of Canton.

He was ordained at New Haven, on the 7th of June, 1832; on the 29th of the same month he embarked at Philadelphia for China, on board the ship *Morrison*, where he arrived on the 26th of October, and continued in his station as chaplain, till March, 1836, when according to an engagement made before leaving America, he entered the service of the American Board of Commissioners for Foreign Missions. He, however, continued to preach at Whampoa, till about six weeks before his death.

During his residence in China, he made considerable proficiency in the study of the Chinese language, in which, however, accuracy rather than rapidity characterised his progress. His labors as Seamen's chaplain were chiefly preaching, distributing bibles and tracts, visiting the sick, and burying the dead. The number of his auditors varied from fifteen to a hundred and upwards. In the autumn of 1833, he established a biblical exercise, in the afternoon of the Sabbath, at which from twenty to thirty attended. He was much liked by the seamen, and on one occasion the commanders of six vessels then at Canton, presented him with an elegant copy of the Bible, as a testi-



mony of their regard for the manner in which he discharged his duties among their men.

On the 3d of December, 1836, Mr. Stevens embarked from Macao, in the *Himmaleh*, Captain Fraser, for a cruise in the Indian archipelago. He arrived at Singapore on the 15th of the same month; and soon after complained of head-ache and fever. The sensation in his head, he described as a severe pressure, not as a pain. His friends soon became anxious as to the issue of his disease, and employed every means in their power which seemed likely to restore him to health or to prolong his life. When his illness became alarming, he spoke of the possibility of his not recovering, and referred with evident satisfaction to the time, when he deliberately resolved to live a righteous and godly life; and he seemed to rejoice in the thought that he had been led long before, to make that surrender of himself into the hands of Him, who could lead him safely through the "dark valley." His fever was "an insidious intermittent, which by varying frowns and smiles kept the physician at bay," till after alternating through a mazy course of symptoms, it carried him off, by an effusion upon the brain, at a moment when all around him fondly thought they saw the dawn of a happy restoration.

He died on the 5th of January, 1837, aged thirty-four years.

---

## HENRY MARTYN, B. D.

HENRY MARTYN, the subject of this memoir, was born at Truro, in the county of Cornwall, on the 18th of February, 1781, and appears, with his family in general, to have inherited a weak constitution, as of many children, four only—two sons and two daughters—survived their father, Mr. John Martyn, and all of them, within a short period, followed him to the grave. Of these Henry was the third. His father was originally in a very humble situation of life, having been a laborer in the mines near Gwennap, the place of his nativity. With no education but such as a country town afforded, he was compelled, for his daily support, to engage in an employment, which dreary and unhealthy as it was, offered some advantages, of which he most meritoriously availed himself. The miners, it seems, are in the habit of working and resting alternately every few hours, and the periods of relaxation from manual labor, they frequently devote to mental improvement. In these intervals of cessation from toil, John Martyn acquired a complete knowledge of arithmetic, and some acquaintance also with mathematics, and no sooner had he gathered these valuable and substantial fruits of persevering diligence, in a soil most unfriendly to their growth, than he was raised from a state of poverty and depression, to one of comparative ease and comfort: admitted into the office of Mr. Daniel, a merchant at Truro, he lived there as chief clerk, piously and respectably enjoying considerably more than a competency. At the grammar school in that town, the master of which was the Rev. Cornelius Cardew, D. D., a gentleman of learning and talents, Henry was placed by his father in midsummer 1788, being then between seven and eight years of age. Of his childhood previous to this period, little or nothing can be ascertained; but those who knew him, considered him a boy of promising abilities.

Upon his first entering the school, Dr. Cardew observes: "He did not fail to answer the expectations that had been formed of him; his proficiency in the classics exceeded that of most of his school-fellows; yet there were boys who made a more rapid progress, not perhaps that their abilities were superior, but their application greater; for he was of a lively, cheerful temper, and as I have been told by those who sat near him, appeared to be the idlest among them, and was frequently known to go up to his lesson with little or no preparation, as if he had learned it merely by intuition."

In all schools, it is well known there are boys, who, from natural softness of spirit, inferiority in point of bodily strength, or an unusual thirst for literary acquirements, become much secluded from the rest, and such boys are generally exposed to the ridicule and oppression of their associates. Henry Martyn, though not at that time eminently studious, was one of this class; he seldom joined the other boys in their pastimes, in which he was not an adept, and he often suffered from the tyranny of those older or stronger than himself.

“Little Harry Martyn,” for by that name he usually went,—says one of his earliest friends and companions, “was in a manner proverbial among his school-fellows for a peculiar tenderness and inoffensiveness of spirit, which exposed him to the ill offices of many overbearing boys; and as there was at times some peevishness in his manner when attacked, he was often unkindly treated. That he might receive assistance in his lessons, he was placed near one of the upper boys, with whom he contracted a friendship which lasted through life, and whose imagination readily recalls the position in which he used to sit, the thankful expression of his affectionate countenance, when he happened to be helped out of some difficulty, and a thousand little incidents of his boyish days.” “Besides assisting him in his exercises,” his friend, it is added, “had often the happiness of rescuing him from the grasp of oppressors, and has never seen more feeling gratitude than was shown by him on those occasions.”

At this school, under the same excellent tuition, Henry remained till he was between 14 and 15 years of age; at which period he was induced to offer himself as a candidate for a vacant scholarship at Corpus Christi College, Oxford. Young as he was, he went there alone, without any interest in the University, and with only a single letter to one of the tutors: and there he acquitted himself so well, though strongly and ably opposed, that in the opinion of some of the examiners, he ought to have been elected. How often is the hand of God seen in frustrating our fondest designs! Had success attended him, the whole circumstances of his after-life would have been varied: and however his temporal interests might have been promoted, his spiritual interests would probably have sustained a proportionate loss.

After this repulse Henry returned home, and continued to attend Dr. Cardew's school till June, 1797. That he had made no inconsiderable progress there, was evident from the very creditable examination he passed at Oxford; and in the two years subsequent to this, he must have greatly augmented his fund of classical knowledge; but it seems not to have been till after he had commenced his academical career

of that friend who had been his guide and protector at school, led him in the spring of this year to direct his views towards the University of Cambridge, which he probably preferred to that of Oxford, because he hoped there to profit by the advice and assistance to which he was already so much indebted. His residence at St. John's College commenced in October, 1797. Here the friend of his "boyish days" became the counsellor of his riper years.

The tenor of Henry Martyn's life, during this and the succeeding year he passed at College, was, to the eye of the world, in the highest degree amiable and commendable. He was outwardly moral, with little exception was unwearied in application, and exhibited marks of no ordinary talent. But whatever may have been his external conduct, and whatever his capacity in literary pursuits, he seems to have been totally ignorant of spiritual things, and to have lived "without God in the world." Providentially for him he had not only the great blessing of possessing a religious friend at College, but the singular felicity likewise of having a sister at Cornwall, who was a Christian of a meek, heavenly, and affectionate spirit; to whom, as well as to the rest of his relations there, he paid a visit in the summer of the year 1799, carrying with him no small degree of academical honor, though not all that he had fondly and ambitiously expected—for he had lost the prize for themes in his College, and was only second again in the first class at the public examination, when he had hoped to have been first:—a "double disappointment," which, to use his own words, "nettled him to the quick." It may be well supposed, that to a sister, such as his, her brother's spiritual welfare would be a most serious and anxious concern: and that she often conversed with him on the subject of religion, we have his own declaration: "I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the gospel, conveyed in the admonition of a sister, was grating to my ears." The first result of her tender exhortations and earnest endeavours was very discouraging; a violent conflict took place in her brother's mind, between his convictions of the truth of what she urged and his love of the world: and, for the present, the latter prevailed; yet sisters, similarly circumstanced, may learn from this case not merely their duty, but from the *final* result, the success they may anticipate from the faithful discharge of it:—"I think," he observes, when afterwards reviewing this period with a spirit truly broken and contrite, "I do not remember a time, in which the wickedness of my heart rose to a greater height, than during my stay at home. The consummate selfishness and exquisite sensibility



glory, and contempt of all ; in the harshest language to my sister, and even my father, if he happened to differ from my mind and will. O what an example of patience and mildness was he ! I love to think of his excellent qualities, and it is frequently the anguish of my heart, that I ever could be base and wicked enough to pain him by the slightest neglect. O my God and Father, why is not my heart doubly agonized, at the remembrance of all my great transgressions against thee ever since I have known thee as such ! I left my sister and father in October, and him I saw no more. I promised my sister that I would read the bible for myself, but on being settled in College, Newton engaged all my thoughts."

At length however it pleased God to convince Henry by a most affecting visitation of his providence, that there was a knowledge far more important to him than any human science ; and, that whilst contemplating the heavens by the light of astronomy, he should devote himself to *his* service, who having made those heavens did in his nature pass through them as his mediator and advocate. The sudden and heart-rending intelligence of the death of his father, was the proximate though doubtless not the efficient cause of his receiving these convictions. How poignant were his sufferings under this affliction may be seen in the account he himself has left of it, from whence it is evident, that it was not only a season of severe, but of sanctified sorrow ; a seed time of tears, promising that harvest of holiness, peace and joy which succeeded it.

"At the examination at Christmas 1799," he writes, "I was first, and the account of it pleased my father prodigiously, who I was told was in great health and spirits. What was then my consternation, when in January I received from my brother an account of his death ! But while I mourned the loss of an earthly parent, the angels in heaven were rejoicing at my being so soon to find a heavenly one. As I had no taste at this time for my usual studies, I took up my Bible, thinking that the consideration of religion was rather suitable to this solemn time ; nevertheless I often took up other books to engage my attention, and should have continued to do so, had not —— advised me to make this time an occasion of serious reflection. I began with the Acts as being the most amusing ; and whilst I was entertained with the narrative, I found myself insensibly led to enquire more attentively into the doctrine of the apostles. It corresponded, nearly enough, with the few notions I had received in my early youth. I believe on the first night after, I began to pray from a precomposed form, in which I thanked God in general, for having sent Christ into the world. But though I  
 prayed for pardon, I had little sense of my guilt."

less I began to consider myself as a religious man. The first time I went to chapel, I saw with some degree of surprise at my former inattention, that in the 'magnificat,' there was a great degree of joy expressed at the coming of Christ, which I thought but reasonable. ——— had lent me Doddridge's *Rise and Progress*. The first part of which I could not bear to read, because it appeared to make religion consist too much in humiliation, and my proud and wicked heart would not bear to be brought down into the dust. And ——— to whom I mentioned the glow which I felt, after reading the first part of Doddridge, reprobated it strongly. Alas! did he think that we can go along the way that leadeth unto life, without entering in at 'the strait gate!'"

It was not long after Henry had been called to endure this gracious though grievous chastening from above, that the public exercises commenced in the University, and although the great stimulus to exertion was removed by the loss of his father, whom it was his most anxious desire to please, he again devoted himself to his mathematical studies with unwearied diligence. That spiritual danger exists in an intense application of the mind to these studies, he was so deeply sensible, at a later period of his life, as on a review of this particular time most gratefully to acknowledge, that "the mercy of God prevented the extinction of that spark of grace which his Spirit had kindled."

At the college examination in the summer of 1800, Henry Martyn's name stood first upon the list. Having thus attained that station of remarkable merit and eminence, upon which his eye from the first had been fixed, and for which he had toiled with such astonishing diligence, as to be designated in his college as "the man who had not lost an hour," and having received likewise the first of two prizes given annually to the best proficient in mathematics, amongst those bachelors who have first taken their degrees—in the month of March, Henry again visited Cornwall, where, amidst the joyful greetings of all his friends, on account of his honorary rewards, his youngest sister was alone dejected, not witnessing in him that progress in Christian knowledge which she had been fondly led to anticipate.

Returning to Cambridge in the summer of this year, he passed the season of vacation most profitably; constrained happily to be much alone, he employed his solitary hours in frequent communion with his own heart, and with that gracious Lord who once blessed Isaac and Nathanael in their secret devotions, and who did not withhold a blessing from his: "God was pleased to bless the solitude and retirement I enjoyed this summer," he observes, "to my improvement; and not till then, had I ever experienced any real pleasure in religion. I was more convinced of sin than ever, more

for refuge, and more desirous for the renewal of my nature. It was during this vacation also that an intimate acquaintance sprung up between the Rev. Mr. Simeon and Mr. Martyn, a friendship which was the source of no small degree of pleasure to the young disciple. From the conversation and example of this good man he imbibed his first conceptions of the transcendent excellence of the Christian ministry.

From this time to that of proposing himself for admission to a fellowship in his college, Mr. Martyn's engagements consisted chiefly in instructing some pupils, and preparing himself for the examination, which was to take place previous to the election in the month of March, 1802, when he was chosen fellow of St. John's. Soon after obtaining which situation he paid a visit to his relatives in Cornwall—making a circuit on foot through Wenlock, Liverpool and the Vale of Langollen. Shortly after his return to college in October, 1802, he came to the determination of devoting his life in the cause of his Master in the capacity of a Christian missionary. The immediate cause of his determination to undertake this office, was hearing the Rev. Mr. Simeon remark on the benefit which had resulted from the services of a missionary (Dr. Carey) in India; his attention was then arrested, and his thoughts occupied with the vast importance of the subject. Soon after which, perusing the life of David Brainerd, his soul was filled with a holy admiration of that extraordinary man; and after deep consideration and fervent prayer he was at length fixed in a resolution to imitate his example. He offered himself for employment to the Society for Missions to Africa and the East; and from that time stood prepared with a child-like simplicity of spirit, and an unshaken constancy of soul, to go to any part of the world, whither it might be deemed expedient to send him.

Mr. Martyn was ordained at Ely on the 22d of October, 1803. The exercise of his pastoral function Mr. Martyn commenced, as Curate to the Rev. C. Simeon, in the church of the Holy Trinity in Cambridge, undertaking likewise the charge of the parish of Lolworth, a small village at no great distance from the University. On the 10th of November he preached for the first time at Trinity Church to a numerous and attentive congregation, upon part of that address of Jesus to the woman of Samaria:—"If thou knewest the gift of God, and who it is that saith unto thee, give me to drink, thou wouldst have asked of him, and He would have given thee living water:" when it was his fervent desire and prayer to enter fully into the solemn spirit of those well known lines,

"I'd preach as though I ne'er should preach again;

nor could words characterise more justly the usual strain of his preaching.

In the early part of the year 1804, Mr. Martyn's expectations of becoming a missionary, were considerably damped by the very trying event of his losing all his slender patrimony: a loss rendered more severe to him, by the circumstance of his youngest sister being involved in the same calamity.

The situation of a chaplain to the East India Company, had long appeared to many of those who took a lively interest in him and his work, to be peculiarly eligible, as offering singular facilities for missionary exertion, amongst millions of idolaters. Insurmountable obstacles, however, interfered with this arrangement, and "a veil was thus cast over his future proceedings." The patience that Mr. Martyn manifested under this disappointment, was edifying and extraordinary. Whilst waiting at the India House, he employed that time, for which he says he would have given anything at Cambridge, in private ejaculatory prayer, and in repeating passages from the word of God.

In the interval which passed between the months of February and June, he was found actively laboring in the service of his Divine Master. He preached animating and awakening discourses; he excited societies of private Christians to "watch, quit themselves like men, and be strong:" he visited many of the poor, the afflicted and the dying: he warned numbers of the careless and the profligate—in a word, he did the work of an Evangelist. In the latter part of the spring of this year, he had the singular satisfaction of being introduced to a personal acquaintance with one of a kindred spirit with himself, Henry Kirke White. Rare genius, and, above all, sterling piety, could not fail of being greatly admired and highly prized by Mr. Martyn; he took, consequently the liveliest interest in behalf of that extraordinary young man, and used his utmost endeavours to facilitate his entrance upon that course at college which afterwards proved so brilliant, and so transient.

The year 1804 closed with Mr. Martyn's being a third time selected as one of the examiners in St. John's. On fulfilling which office, he speaks of his "soul drawing near to God, whilst in the hall; and of a sacred impression being upon his mind during the examination." Several of the poetical images in Virgil, in which he had been examining, especially those taken from nature, together with the sight of the moon rising over the venerable walls, and sending its light through the painted glass, turned away his thoughts from present things, and raised them to God. His soul was stirred up to renewed resolutions, to live a life of entire independence on earthly comforts, though he felt that the flesh was very weak.



Towards the end of January, 1805, a chaplaincy having been previously obtained, a sudden summons to leave England in ten days, caused some perturbation in Mr. Martyn's spirits. Short, however, as the notice was, he would instantly have complied with it had he been in Priest's orders, which legally he could not be till the 18th of February, when he completed his 24th year. That solemn and most impressive rite of admission to the function and privileges of a Presbyterian of the Church of England, was administered to him at St. James's chapel, London, in the month of March; after which he received the degree of Bachelor of Divinity, conferred upon him by mandate from the University, when nothing remained to detain him any longer at Cambridge.

At the thoughts of his departure, he confesses that "the flesh betrayed its weakness, but he did not regret having resigned the world: life he knew was but a short journey—a little day, and then, if faithful unto death, his gracious reward would begin." Happily for him, such was the divine goodness and mercy, he was, at this moment, more than ever, persuaded of his being truly called of God to preach the gospel to the heathen.

To be removed for ever from many dear friends, and from a congregation who "esteemed him very highly in love for his work's sake," would have greatly afflicted one of far less affection than that which animated the breast of Mr. Martyn. As for him his sufferings on this occasion were most severe. Those of his flock were no less so: they could willingly have renewed the touching scene once beheld at Miletus "sorrowing as they did for the words that he spake, that they should see his face no more." One old man, to adduce no other instance of their undissembled regard and poignant regret, could not refrain from coming to him, that he might commend him solemnly to God in prayer: and when he delivered his farewell discourse in Trinity church on the words in 2 Sam. vii. 27—29, the whole assembly was dissolved in grief, thus testifying by their tears that their attachment to him was equalled only by their admiration of his character.

During the two months Mr. Martyn was resident in London, he considered that he could not better employ his time, than by devoting it to the attainment of the Hindoostanee language, and having the advantage of being assisted by a gentleman (Dr. Gilchrist) eminently competent to direct him, he was incessant in his endeavours to obtain that necessary qualification for an Indian missionary. In the delivery of the great message committed to him as an ambassador of Christ, he was at this time by no means remiss, occupying the pulpit principally at St. John's chapel, Bedford Row, then under the care of the Rev. Richard Cecil, from whose holy example and faithful advice Mr. Martyn conceived

himself to have derived the most substantial and lasting benefit. He had also the gratification of being introduced to the aged and venerable Mr. Newton, who, expecting soon "to be gathered to his people," rejoiced to give this young minister his paternal counsel and benediction.

On the 8th of July, Mr. Martyn left London for Portsmouth; and such was the acuteness of his feelings during this journey, that he fainted and fell into a convulsive fit, at the inn where he slept on the road: painful intimation to those friends who were with him, of the poignancy of that grief, which he endeavored as much as possible to repress and conceal. The next morning, however, he was sufficiently recovered to proceed, and was much refreshed in his spirits at the sight of many of his brethren at Portsmouth, who had come (several from a considerable distance) that they might affectionately accompany him to the ship. On the 17th of July the *Union*, East Indiaman, which was to convey Mr. Martyn to Calcutta, sailed from Portsmouth in company with a large fleet, under command of Captain Byng; and two days afterwards came to an anchor in the port of Falmouth. On the 10th of September, the signal was made for the ships to sail, at which time, having been deceived in the information communicated to him concerning the continuance of the fleet in port, Mr. Martyn was absent at the distance of twenty miles in the country. The express announcing this mistake was like a thunder-stroke to him: but by making all possible dispatch, he contrived to reach the *Union* just in time. That ship, as if by the appointment of Providence, had met with an accident on clearing out of the harbor, which impeded her progress, whilst almost all the others were under weigh.

On the 14th of August, the fleet came to anchor in the Cove of Cork, where Mr. Martyn endeavored to procure admission to a pulpit in the city, as well as to preach to the convicts going out with the fleet to Botany Bay, but was unsuccessful in both these attempts. On board his own ship he regularly read prayers, and preached once every Sabbath, lamenting that the captain would not permit the performance of more than one service. This being the case, his usefulness in the ship depended much, he conceived, upon his private ministrations. Scarcely a day, therefore, passed without his going between the decks; where after assembling all who were willing to attend, he read to them some religious book, upon which he commented as he went on. "Some attend, fixedly, others are looking another way; some women are employed about their children, attending for a little while, and then heedless: some rising up and going away—others taking their place; and numbers, especially of those who have been upon watch, strewed all along upon the deck fast asleep—one or

two from the upper decks looking down and listening." Such is the picture he draws of his congregation below. The situation of things above, when he performed his weekly duty on the Sabbath, was not more encouraging. There the opposition of some, and the inattention of others, put his meekness and patience very strongly to the test. "The passengers," as he describes it, "were inattentive—the officers, many of them sat drinking, so that he could overhear their noise, and the captain was with them." His own soul was serious, and he thought he could have poured it out in prayer, without restraint, "in defiance of their scornful gaze." "How melancholy and humiliating," he could not help adding, "is this mode of public ordinances on ship-board, compared with the respect and joy with which the multitudes come up to hear my brethren ashore: but this prepares me for preaching amongst the heedless gentiles."

On the 31st of August, they left the Cove of Cork in company with five men-of-war, and shortly after, a tremendous storm arose—the first that Mr. Martyn had ever witnessed. During a night of general anxiety and consternation, his mind was kept in perfect peace. The voyage, before this alarming tempest, had been far from expeditious. Seven wearisome weeks had been passed without the vessel having proceeded farther than the latitude of the Lizard. The wind now began to carry them forward, and about the end of September the fleet arrived at Madeira.

Mr. Martyn's diligence in his humble and despised ministrations amongst the soldiers in the ship with him was very great; their officers too on every favorable opportunity were addressed by him with equal earnestness. With some he had frequent religious conversations. The cadets also he endeavored to "allure to brighter worlds," and to shew that he had also their welfare in this world at heart; he offered gratuitously to instruct in mathematics as many as chose to come to him, an offer which several accepted; and as if this were not enough to occupy his time, he undertook also to read French with another passenger, who was desirous of improvement in that language. He was willing to become all things to all men, that he might win some.

After remaining four days at Funchal, the fleet put to sea, information having been previously imparted to the army, that their object was the capture of the Cape of Good Hope, and that accordingly they might, ere long, expect to meet an enemy on the field of battle. Intelligence of this nature served to quicken Mr. Martyn's activity and zeal; "I entreated them even with tears," said he, "out of fervent love for their souls, and I could have poured away my life to have persuaded them to return to God."

From Porto Santo to St. Salvador the voyage was accomplished in little more than five weeks; during which the special providence of God manifestly watched over Mr. Martyn. Soon after crossing the line, on the 30th of October, the *Union* passed in the night within a very short distance of a dangerous reef of rocks, which proved destructive to two other vessels. The reef lay exactly across the tract of the *Union*, and had not the second mate, who was on watch, discovered the danger in time, they would inevitably have been wrecked; their escape was considered as almost miraculous. Pieces of the ships that were dashed against the rocks floated by them. Happily all those who were on board the wrecked vessels, with the exception of three officers, were saved. Nor was this the only peril which the *Union* escaped: on the coast of South America, she incurred a similar risk. "O how sweet," remarked Mr. Martyn, "to perceive such repeated instances of God's guardian care!"

At St. Salvador Mr. Martyn was hospitably entertained by Signor Antonio Joseph Corre, during the whole time he remained there, and through the kindness of the family was enabled to visit all places of importance in the country. After a little more than a fortnight the fleet sailed.

As the time approached for the soldiers to take the field, Mr. Martyn's anxiety for their eternal welfare increased; and as a proof of it, he set apart a day for fasting, humiliation, and intercession for them, as well as for all who were in the ship: and he began to read and expound to his auditors the holy scriptures *exclusively*; and after some consideration respecting the propriety of such a step, he determined not to suffer them to part without prayer to the Lord, as well as singing his praises. Such a procedure he was well aware would put the faith of his hearers, as well as his own, in some measure to a strong and trying test. *Above*, obloquy and contempt might be expected: *below*, noise, clamour and scoffs. He nevertheless persisted in his purpose, resolving, as the line of duty seemed to be clear, to pursue it steadily, and calmly commit all consequences to God. "To kneel in prayer," he remarked in a letter to a friend, "before a considerable number of lookers on, some working, others scoffing, was a painful cross to my poor people at first. But they received strength according to their day; and now the song of us all is, 'Thou hast prepared a table before me in the presence of my enemies.'"

The unhealthy state of the ship's company, from dysentery, at this period of the voyage, was another call on Mr. Martyn's pastoral assiduity—a call to which he evidenced no backwardness to attend. Often was he to be found by the beds of the sick, ministering to their



every temporal and spiritual comfort—till at length he was himself seized by that contagious disorder. His illness was not of long duration, but was such as to make him think seriously of death, and employ himself in the most solemn self-examination. On which occasion, he had so much delight and joy in the consideration of heaven and of his assured title to it, that he was more desirous of dying than living—not that it was any *one thing* that he had done (he remarks) that gave him substantial reason for thinking himself in Christ,—it was the *bent* of his affections and inclinations towards God, and the *taste* he had for *holy* pleasures and *holy* employments, which convinced him that he was born of God.

No sooner had he recovered from this attack, than he was again at his post, kneeling beside the hammocks of the dying. And amongst those who then required and received his faithful offices, was the captain of the ship, whose illness, though of a different kind from the prevailing one, was highly dangerous, and quickly terminated in his dissolution.

On the 2d January, 1806, whilst Mr. Martyn was in the act of commending his flock to God in prayer, the high lands of the Cape became visible at 80 miles distance. On the 3d the fleet anchored, and the signal was instantly given for the soldiers to prepare to land. But how then was Mr. Martyn's holy and affectionate soul grieved, to witness the dreadful levity concerning death which almost universally prevailed. He spoke affectionately to some of the men, as they were taking their farewell, some their last, of him. The Indiamen being then ordered to get under weigh, and the men-of-war drawn up close to the shore, a landing was effected, and soon after seven the next day, as Mr. M. described it, "a most tremendous fire of artillery began at a mountain abreast of the ships. It seemed as if the mountain itself was torn by intestine convulsions. The smoke rose from a lesser eminence on the right of the hill; and on the top of it, troops were seen marching down the farther declivity. Then came such a long drawn fire of musketry, that I could not conceive any thing like it. We all shuddered at considering what a multitude of souls must be passing into eternity. The sound is now retiring; and the enemy are seen retreating along the low ground on the right towards the town." With the hope of being useful to the wounded and dying in the field of battle, Mr. Martyn, after this period of torturing suspense, went on shore; he accompanied a party of the troops who had been ordered to bring away the wounded, and with them he saw sights which would have overpowered a much less sensitive man than Mr. M.; but he was enabled to administer comfort and consolation to many wounded and

dying, as they walked through the scenes of bloodshed and strife. "Descending into the plain," he remarks in his journal, "where the main body of each army had met, I saw some of the 59th, one of whom, a corporal, who sometimes had sung with us, told me that none of the 59th were killed, and none of the officers wounded." At length Mr. Martyn found an opportunity of returning, as he much wished, in order to recover from distraction of mind, and give free scope to reflection. "I lay down," says he, "on the border of a clump of shrubs or bushes, with the field of battle in my view; and there lifted up my soul to God. Mournful as the scene was, I yet thanked God that he had brought me to see a specimen, though a terrible one, of what men by nature are. May the remembrance of this day ever excite me to pray and labour more for the propagation of the gospel of peace."

At the Cape Mr. Martyn had the no small delight of being introduced to Dr. Vanderkemp, and his fellow-laborer, Mr. Read, with both of whom he had sweet fellowship during his stay there. On the 4th February, he bade his friends at the Cape adieu. The sickness with which the ship's company had been affected before reaching the Cape, prevailed now more extensively than ever. Many fell a sacrifice to the disorder; amongst others a devout soldier, with whom Mr. Martyn had often united in prayer and praises, and often conversed on the things of eternity. A mournful satisfaction it was to him to attend his Christian brother in his last illness, and afterwards to commit his body to the deep, in certain expectation that the "sea should give up her dead," and he with him should enter into the joy of their Lord. Falling in with the trade winds, the fleet made quick progress towards India. On the 19th April, Ceylon was discovered, and on the 21st "his eyes were gratified with the sight of India." On the 22d they anchored in Madras roads, where Mr. Martyn proceeded on shore. After being detained a few days at Madras, the fleet sailed for the Hooghly; during which voyage Mr. Martyn, for a second time, suffered indescribably from the relaxation of his frame;—exertion seemed to him like death—indeed absolutely impossible. The great Pagoda of Juggernaut being distinctly visible, was a sight sufficient to rouse Mr. Martyn from almost any depths of depression, either of body or mind. Leaving Juggernaut behind, a tremendous hurricane, such as is often experienced in those latitudes, descended on the fleet, and, in an instant, every sail of the *Union* was rent in pieces. All was uproar in the ship; nor was there any resource but to run before the gale; which, had they been farther on their way, must have driven them upon some of the sandbanks at the mouth of the Hooghly. Incessant lightning rendered the scene more dreadful. On the 13th of May the *Union* struck on a sandbank near

Diamond Harbor, where her situation was very perilous, for night came on and the wind increased. The vessel was considered by the captain as lost, and all the passengers were in the utmost terror. Mr. Martyn "retired for prayer and found his soul in peace;" nor was the fervent prayer of this righteous man ineffectual. After continuing in extreme peril for two hours, the ship very unexpectedly floated into deep water. Thus, after a long and wearisome voyage of nine months, did Mr. Martyn at length reach the scene of his future missionary labors.

At Aldeen near Calcutta, the residence of the Rev. David Brown, Mr. M. was received and welcomed with all that cordiality of affection which characterises the genuine servants of the Lord Jesus. Finding in him a spirit eminently congenial with his own, he gladly became one of his family, and his days passed delightfully. In order that he might enjoy as much retirement as he deemed necessary, Mr. Brown prepared a pagoda for his habitation: it was situate on the edge of the river, at no great distance from the house, and there the vaulted roof was so changed from its original destination as often to re-echo the voice of prayer and the songs of praise: and Mr. Martyn triumphed and rejoiced, that the "place where once devils were worshipped was now become a Christian oratory." Soon after his being fixed at Aldeen his friends became seriously alarmed at an attack of fever which he experienced, and which was of some continuance. After his recovery, so pleasantly and sweetly did the current of Mr. Martyn's days pass on at Aldeen and Calcutta, that he began to fear lest the agreeable society he met with there should induce a softness of mind and an indisposition to solitude and bold exertion.

The city of Calcutta was a place so evidently suited to that order of talent with which Mr. Martyn was endued, that it is not to be wondered that the salutations of his Christian friends should pour in upon him at this time with the view of persuading him to continue amongst them, in a sphere which they considered so well adapted for the exercise of his ministry. But it was truly said of him by one (Dr. Buchanan) now before the throne with him in the world of light—that "he had a spirit to follow the steps of Brainerd and Swartz," and "to be prevented going to the heathen," he himself remarked on this occasion, "would almost have broken his heart."

Detained as Mr. Martyn unavoidably was at this time from what he considered his especial employment, he applied himself more earnestly than ever to the acquisition of Hindoostanee, availing himself of the assistance of a Cashmerian brahman, whom he wearied with his unbending assiduity. He was also instant in preaching the gospel to his

both in the Mission and St. John's churches in Calcutta. The plain exhibition of the gospel, however, was exceedingly offensive to his hearers. His first discourse at St. John's church occasioned a great sensation, nor did the ferment subside quickly, and he had the pain very shortly after of being personally attacked from the pulpit by some of his brethren, whose zeal hurried them into the violation, not only of an express canon of the church, but of the yet higher law of Christian charity, and led them to make an intemperate attack, not only upon him, but upon many of the truths of the gospel. Such was the state of Christianity at that time among the generality of people in Calcutta, that his doctrines were considered "inconsistent, extravagant and absurd," because they taught that repentance is the gift of God, that our natures are wholly corrupt, that the righteousness of Christ is sufficient to justify—these were said to "drive men to despair," "to distress and agitate men's minds," and "to distress and destroy those for whom Christ died, taking away their only hope, and driving them to mopishness, melancholy and despair." These unseemly pulpit contentions were not new to the settlement. Brown and Buchanan had been preached at in the same manner.

On the 13th September Mr. Martyn received his appointment to Dinapore; and at the beginning of October, prepared to depart; but not before he had the pleasure of welcoming two more laborers from England, Messrs. Corrie and Parson. A few days before he left Aldeen, several of Mr. Martyn's friends came together to his pagoda, in order that they might unite with him in imploring a blessing on his intended labors. Such a meeting—a Christian congregation in a building once dedicated to an idol—and for such a purpose, seemed to the mind of Martyn a significant emblem of what all earnestly prayed for, and confidently anticipated in poor idolatrous India. "My soul," said Mr. Martyn, "never yet had such divine enjoyment. I felt a desire to break from the body, and join the high praises of the saints above."

On the 15th October, after taking leave of the church at Calcutta, and of the family at Aldeen, Mr. Martyn went into his boat, accompanied by Mr. Brown, Mr. Corrie and Mr. Parson. Mr. Marshman,\* seeing them pass by the Mission-house, could not resist joining the party; and after going a little way left them with prayer. At night Mr. Martyn prayed with his brethren in the vessel; and the next day they devoted the whole morning to religious exercises. "How sweet is prayer," said he, "to my soul at this time. I seem as if I could

\* One of the Baptist Missionaries.



never be tired, not only of spiritual joys, but of spiritual employments, since these are now the same."

The voyage up was not attended with any unusual occurrences. It was his daily occupation to engage in translating the New Testament into Hindoostanee, in learning Sanscrit, and in conversations with the natives whenever opportunities occurred.

At Berhampore his Christian courage and his Christian patience were severely tried. The rebuffs of the natives on whom he obtruded himself pained him little, but his sensitive nature shrank from the insulting ridicule of his European fellow-countrymen. He knew what it was to force his way among hard-hearted English soldiers; but what he had done on board the *Union*, he was prepared to do at Berhampore. He went to the European hospital, but the inmates would not listen to him. "Rose very early," he records in his journal, "and was at the hospital at day-light. Waited there a long time wandering up and down the wards, in hopes of inducing the men to get up and assemble; but it was in vain. I left three books with them, and went away amidst the sneers and titters of the common soldiers. Certainly it is one of the greatest crosses I am called to bear, to take pains to make people hear me. It is such a struggle between a sense of propriety and modesty on the one hand, and a sense of duty on the other, that I find nothing equal to it. I could force my way anywhere in order to introduce a brother minister, but for myself I act with hesitation and pain." The failure here described is as characteristic as the tone in which it is recorded. We have extracted the passage to compare it with one in another journal. Two months afterwards, Corrie, on his way to the Upper Provinces, visited that same hospital. "In the afternoon," he writes, "we visited the hospital. I drew near the bed of a man apparently in the last stage of disease, who received the word with tears and requested me to pray with him. Having made this known P. (Parson) invited the others to draw near: *a large party collected from all parts of the hospital*. I expounded the third chapter of St. John's Gospel, and prayed. *Much attention in the poor men.*" Corrie could find hearers where Martyn could find none. With a lower order of intellect, and less heroic zeal, he abounded in what Martyn most wanted, the tact to conciliate and the cordiality to attract. He was in the more honorable Christian acceptance of the phrase, "all things to all men"—from the Governor-General to the youngest cadet, Henry Martyn was always the same Henry Martyn. The inward zeal rode rough-shod over the outer manner. He failed so often because to his spiritual earnestness he did not impart an exterior

On reaching Dinapore, on the 26th November, which for a considerable time was to be his permanent residence, Mr. Martyn's immediate objects were threefold : to establish native schools, to attain such readiness in speaking Hindoostanee as might enable him to preach in that language the gospel of the grace of God, and to prepare translations of the Scriptures and religious tracts for dispersion.

From much of the society Mr. Martyn found at Dinapore, he received more discomfort than disappointment—some there were indeed who treated him from the first with the utmost kindness—who afterwards became his joy, and who one day will assuredly be his crown of rejoicing. The commencement of Mr. M.'s ministry amongst the Europeans at the station was not of such a kind as either to gratify or encourage him. At first he read prayers to the soldiers at the barracks on the big drum, and as there was no place for them to sit, was desired to omit his sermon. Preparations being afterwards made for the performance of divine service with somewhat of that order and decency which becomes its celebration, the resident families at Dinapore assembled on the Sabbath, and attended Mr. Martyn's ministry.

In February, 1807, Mr. Martyn made a journey to Buxar to perform the rites of marriage, where he had the pleasure of making known the gospel to some people belonging to the Rajah's household :—"Walked after breakfast to a pagoda, within the fort of Buxar, where a brahmin read and expounded. It was a scene, I suppose, descriptive of the ancient times of Hindoo glory. The brahmin sat under the shade of a large banyan under the pagoda, his hair and beard were white, and his head most gracefully crowned with a garland of flowers. A servant of the Rajah sat on his right hand, at right angles ; and the venerable man then sang the Sanscrit verses of the Huribuns, and explained them to him, without turning his head but only his eyes, which had a very dignified effect. I waited for the first pause to ask some questions, which led to a long conversation, and this ended by my attempting to give them a history of Redemption. The Rajah's servant was a very modest, pensive man, but did not seem to understand what I said so well as the old brahmin, who expressed his surprise and pleasure as well as the other, at finding a Saheb cared anything about religion. I afterward sent a copy of the Nagree Gospels to the servant, desiring that it might be given to the Rajah, if he would accept it."

The state of the schools, five of which, at his own expense solely, Mr. Martyn had instituted in and about Dinapore, began now to occasion him some anxiety. An alarm was spread that it was his intention to seize upon all the children, and, in some compulsory manner, make them Christians. The school at Patna, in consequence suddenly sunk in

number from forty children to eight, and at Dinapore, a spot of ground which had been fixed upon for the erection of a school room, could not be obtained from the Zemindar. In this perplexity Mr. M. lost no time in ascertaining what a soothing, and at the same time sincere, explanation of his sentiments might effect, and for this purpose he went to Patna. There, in addition to his present perplexities, he had the severe pain of beholding a servant of the Company, a man advanced in years, and occupying a situation of great respectability, living in a state of daring apostacy from the Christian faith, and openly professing his preference for Mahomedanism. He had even built a mosque of his own, which at this season, being the Mohurram, was adorned with flags, and being illuminated at night, proclaimed the shame of the offender. It will readily be supposed that Mr. Martyn did not fail to sound a warning voice in the ears of this miserable apostate:—he charged him to “Remember whence he was fallen,”—and exhorted him to consider that “the son of God had died for sinners.”

At the school in Patna, neither children nor teacher were to be found—all, as if struck by a panic, had absented themselves. The people, however, quickly gathered in crowds, and to them Mr. Martyn declared that his intentions had been misunderstood; when such was the effect of temperate reasonings, and mild expostulations, that all apprehensions were removed as quickly almost as they had been excited, and in a few days the children came as usual to the schools at Patna and Dinapore.

By February 24, a work was completed by Mr. Martyn, which, had he effected nothing else, would have proved that he had not lived in vain,—the translation of the Book of Common Prayer into Hindoostanee: and on Sunday, March 15, he commenced the performance of divine worship in the vernacular language of India, concluding with an exhortation from the scripture in the same tongue. The spectacle was as novel as it was gratifying, to behold two hundred women, Portuguese, Roman Catholics and Mahomedans, crowding to attend the service of the Church of England, which had lost nothing, doubtless, of its beautiful simplicity and devout solemnity, in being clothed with an oriental dress.

Toward the end of the month of March, another useful work also was brought to a conclusion, that of a Commentary on the Parables.—“The little book of the Parables,”—Mr. Martyn wrote to Mr. Corrie, at this time,—“is finished, through the blessing of God; I cannot say I am very well pleased on the reperusal of it; but yet, containing as it does such large portions of the word of God, I ought

• Mr. Martyn's duties on the Sabbath had now increased, consisting of one service at seven in the morning to the Europeans, another at two in the afternoon to the Hindoos, and an attendance at the hospital; after which in the evening he ministered privately at his own rooms to those soldiers who were most seriously impressed with a sense of divine things.

Over some of the officers stationed at Dinapore he now began to rejoice with that joy, which faithful ministers alone can estimate, who after much earnest preaching and admonition, and after many prayers and tears, at length perceive a fruitful result of their anxious endeavours to win souls and glorify their Lord. One of these from the first, to use Mr. Martyn's own words, had "treated him with the kindness of a father," and he at this time excited expectations which soon ripened into a delightful certainty, that he had turned with full purpose of heart to his Redeemer.

Mr. Martyn's own health, as well as that of his friend Mr. Corrie, was reduced at this time to a weak and languid state. To the debilitating effects of the heated atmosphere, it was in part to be attributed; but the evil was perhaps increased by his too severe abstinence.

On the 18th of April, Mr. Martyn undertook a journey to Monghyr, for a similar object to that formerly undertaken to Buxar, viz. to unite a couple in the bonds of matrimony; in this journey eight days were consumed, and some danger experienced by his boat striking against a sandbank during a north-wester. During Mr. Martyn's absence so much progress had been made by the scholars in the schools, that it became necessary to determine what books should be placed in the hands of the children who could read. To give them at first the book of the Parables which he had prepared for their use, would, it was feared, awaken suspicions in the breasts of their parents, who had already shown much jealousy respecting his designs. He thought it the wisest measure to permit them to use one of the Hindoo books, after having had it previously read to him. It was a book which, if it did no good, could (he thought) do no harm, as it was an old Hindui poem, on an Avatar of Vishnu, which it was impossible for the children to understand.

Much time had already been devoted by Mr. Martyn to the translation of the scriptures into Hindoostanee, both before and since he quitted Calcutta. To these exertions a new stimulus was added, by a proposal in the month of June in this year, from the Rev. David Brown, that he should engage more directly in that important work, in which he had already proceeded to the end of the Acts of the Apostles; as also that he should superintend the translation of the scriptures



into Persian. This proposal he eagerly, yet diffidently accepted—and animated by the expectation of beholding his labors brought to a successful termination, he prosecuted it with a delight, commensurate with his ardent diligence.

But scarcely had he given up his hours to the prosecution of this great work, when the sovereign, wise, and infinite love of his God summoned him to endure an affliction—the death of his eldest sister. His sorrow seemed inexpressible, but his mind was comforted, under this painful deprivation, by a sure and certain hope as it respected her for whom he mourned. And we find him thus expressing himself when he returned to his work of translation:—“The *seriousness* which this sorrow produces is indescribably precious; O, that I could always retain it, when these impressions shall be worn away! My studies have been the Arabic grammar and Persian—writing Luke for the women, and dictating 1 Peter first chapter to Moonshee. Finished the Gulistan of Sadi, and began it again to mark all the phrases which may be of use in the translation of the scriptures.”

One fruit of Mr. Martyn's prayers, and result of his prudence, was the successful introduction, shortly after this, of the “Sermon on the Mount” into his schools, and on the 21st of September he had the exquisite joy of hearing the poor heathen boys reading the words of the Lord Jesus. “A wise man's heart,” saith Solomon, “discerneth both time and judgment.” It was in this spirit of patient and dependent wisdom that Mr. Martyn had acted respecting the schools, and it was the same rare temper of mind which prevailed on him still to abstain from preaching publicly to the natives; again and again did he burn to begin his ministry in Patna—but again and again did he feel deeply the importance of not being precipitate; it was not, however, without much difficulty that he checked the ardor of his zeal. He was determined to see what the institution of schools, and the quiet distribution of the scriptures would effect, and was convinced that public preaching *at first*, was incompatible with this plan of procedure; whereas it was clear, that a way would thus be opened for preaching, of which object he never lost sight. It was this which made him resist the solicitations of those friends who would have detained him at Calcutta; and this it was which now occasioned him to decline a very pressing invitation from Mr. Brown, urging him to take the oversight of the Mission Church at the Presidency. But Dinapore was in the midst of the heathen, and Dinapore further was a scene of tranquil retirement. These two considerations caused Mr. Martyn to refuse to comply with the very earnest desire of one whom he entirely esteemed and loved. “If ever I am fixed

withstanding previous determinations, the churches and people of Calcutta are enough to employ twenty ministers. This is one reason for my apparently unconquerable aversion to being fixed there. The happiness of being near and with you, and your dear family, would not be a compensation for the disappointment; and having said this, I know of no stronger method of my expressing my dislike to the measure. If God commands it I trust I shall have grace to obey; but let me beseech you all, to take no steps towards it, for I shall resist it as long as I can with a safe conscience."

Towards the conclusion of 1807, Mr. M.'s two coadjutors in the work of translations arrived at Dinapore; one of them, Mirza, of Benares, well known in India as an eminent scholar in the Hindoostanee; the other, Sabat, the Arabian, but too well known both in India and in England for his subsequent rejection of that faith, which he then appeared to profess in sincerity and truth.\*

---

\* As Sabat, the Arabian, for a long time engaged the attention of the Christian community both in India and England, we think a brief account of that individual and his lamentable end will not prove uninteresting in this place.

Sabat was the son of Ibrahim Sabat, of a noble family in Arabia, who trace their pedigree to Mahomed. Abdallah was his intimate friend, and also a young man of good family. They agreed to travel together, and to visit foreign countries. Both were zealous Mahomedans. Accordingly, after paying their adorations at the tomb of their prophet, they left Arabia, travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under the king of Cabul, and Sabat, leaving him there, proceeded on a tour through Tartary. While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible belonging to an Armenian Christian, then residing at Cabul; for the Word of God is the sword of the Spirit. In Mahomedan countries it is death for a man of rank to become a Christian. Abdallah endeavored, for a time, to conceal his conversion; but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He, accordingly, left Cabul in disguise, and had gained the great city of Bochara in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him by the sacred tie of their former friendship to let him escape with his life. "But, sir," said Sabat, when relating the story, "I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara. He was sentenced to die, and a herald went through the city announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side, but with little motion. A physician, by desire of the king, offered to heal the wound if he would recant. He made no answer, but looked steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears. He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, sir," said Sabat in his imperfect English, "he never changed,—he never changed." And when he bowed his head to receive the stroke, all Bochara seemed to say, What new thing is this!"

In the beginning of 1808 Mr. Martyn's situation was rendered far less agreeable, much as he loved retirement, by the removal of the only family with whom he lived on terms of Christian intimacy; a family for whom he had no common affection; to whom he had been the

Sabat had hoped that Abdallah would have recanted when offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking peace, but unable to find it. At last he thought he would visit India. He accordingly came to Madras. Soon after his arrival he was appointed, by the English government, a Mufti or expounder of Mahomedan law. And now the time drew near when a striking change was to take place in his own views. While he was at Vizagapatam, exercising his professional duties, Providence brought in his way an Arabic New Testament. He read it with deep thought, the Koran lying before him. He compared them with patience and solicitude; and, at length, the truth of the Word fell on his mind, as he expressed it, like a flood of light. Soon after he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public profession of his faith, he was baptised by the Rev. Dr. Kerr in the English Church, by the name of Nathanael, in the 27th year of his age.

When his family in Arabia heard that he had followed the example of Abdallah, and become a Christian, they sent his brother to India to assassinate him. While Sabat was sitting in his own house at Vizagapatam, his brother presented himself under the disguise of a faqueer or beggar, having a dagger concealed under his mantle. He rushed on Sabat and wounded him; but Sabat seized his arm, and his servant came to his assistance. He then recognised his brother! The assassin would have become the victim of public justice, but Sabat interceded for him, and sent him home in peace, with letters and presents, to his mother's house in Arabia.

Sabat seemed now desirous to devote his life to the glory of God. He resigned his office, and came, by invitation, to Bengal, to assist in translating the Scriptures. There he published several works. His first was entitled, 'Happy news for Arabia,' in the common dialect of his country, containing an eloquent elucidation of the Gospel, and a narrative of his conversion.

It was in the end of the year 1807, that Sabat arrived at Dinapore, and joined himself to Henry Martyn, who was then laboring at that place. In him Mr. Martyn confidently trusted that he had found a Christian brother. No sooner had he arrived, than he opened to Mr. Martyn the state of his mind, declaring that the constant sin which he found in his heart filled him with fear. "If the Spirit of Christ is given to believers, why," said he, "am I thus, after three years' believing? I determine every day to keep Christ crucified in sight, but soon I forget to think of him. I can rejoice when I think of God's love in Christ; but then I am like a sheep that feeds happily, whilst he looks only at the pasturage before him, but when he looks behind and sees the lion he cannot eat." "His life," he said "was of no value to him; the experience he had had of the instability of the world had weaned him from it; his heart was like a looking-glass, fit for nothing except to be given to the glass-maker to be moulded anew." It is not to be wondered, that Mr. Martyn believed all things, and hoped all things, concerning one who uttered, with much earnestness, such sentiments as these; so that he observed to Mr. Brown, who had sent Sabat from Calcutta, that "not to esteem him a monument of grace, and to love him, is impossible."

It is true that Martyn was often grieved by the ungovernable temper of the Arabian,—often to such a degree, that he could only find relief in prayer for him. It is true, also, that the few notices we have of him in Martyn's correspondence, almost always speak, with sorrow, of his pride—his vanity—his wrath. Still, it does not appear, that during the two years in which they labored together in translating the Scriptures, the faithful missionary was ever shaken in the good opinion which he had at first formed of him. But "the Lord seeth not as men seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

On 1st October, 1809, Martyn left Cawnpore, and came with Sabat to Calcutta.



means of first imparting serious impressions; whom he had exhorted, watched over, and prayed for, and whom he unceasingly followed with his intercessions, when he could no longer reach them with his exhortations.

It was in 1815 that Sabat openly apostatised from the faith which he had so long espoused, by publishing, in Calcutta, a virulent attack upon the gospel, "denying the Lord that bought him." Calcutta rung with the intelligence,—the righteous sorrowed,—the unrighteous triumphed. Spiritual religion was decried. Native converts were suspected. Contempt was poured upon the blessed office of the missionary. But "the Lord hath made all things for himself; yea, even the wicked for the day of evil."

Sabat soon deserted Bengal for the settlement of Penang. He made an unsuccessful trading voyage to Rangoon, after which he re-appeared at Penang with the wreck of his fortune. A British officer, Colonel MacInnes, then a resident there, has detailed the rest of Sabat's history.

"During his stay in this island I had the opportunity of knowing him thoroughly. I saw in him a disappointed man, uneasy, and agitated in his mind. He attributed all the distress of his soul to the grief he felt for having abandoned Christianity. He desired to receive again this holy religion, as the only means of recovering the favor of God. He declared that he had not had a moment's peace since he had published his attack upon Revelation, at the instigation of Satan,—an attack which he called his 'bad work.' He told me, also, that what had led him to his fatal step was the desire of revenging himself upon an individual to whom he thought an attack upon Christianity would be more painful than any personal injury. But he had no sooner executed this detestable project, he added, than he felt a horror of the action, and now he only valued his life that he might be able to undo the pernicious tendency of his book, which he thought would be great in Mahomedan countries. He never spoke of Mr. Martyn but with the most profound respect, and shed tears of grief whenever he recalled how severely he had tried the patience of that faithful servant of God. He mentioned several anecdotes to show with what extraordinary sweetness Martyn had borne his numerous provocations. 'He was less a man,' he said, 'than an angel from heaven.'

"His apostacy had excited much observation in the East. There appeared in the 'Penang Gazette' an article which announced the arrival and the opinions of this famous person, but which expressed the apprehension that was generally entertained of his sincerity. Sabat had no sooner read this article, than he himself wrote to the editor. He affirmed that he did indeed profess Christianity anew, and that it was his intention to consecrate the remainder of his days to the advancement of this holy religion in the world. In conformity with these declarations, rather than lodge with a Mahomedan, he went to stay at the house of an Armenian Christian, named Johannes, a respectable merchant who had known him at the time of his baptism at Madras. While there, he every evening read and expounded the Scriptures, to the great satisfaction of his host, who was a very worthy man, but very inferior to Sabat in talents and knowledge of the Scriptures. In this last respect I imagine few men have surpassed Sabat.

"But, in spite of these promising appearances, he continued to frequent the mosque, where, he worshipped, indiscriminately, with all the other Mahomedans. In defence of this conduct, he cited the example of Nicodemus, who, although a disciple of Jesus, persevered in the public profession of Judaism. Sometimes he reviewed the arguments in favor of Mahomedanism, as if to display his talents in defending a thesis which was manifestly untenable; but soon confessed, though with manifest repugnance, that Mahomedanism only owed its success to fraud and violence, and that Mahomed himself deserved no better name than that of an impostor.

"During his stay at Penang, this island was visited by Jouhuroolalim, king of Acheen, a neighboring state in the island of Sumatra. A number of his subjects, disgusted with their prince, had invited Hosyn, a rich merchant of Penang, who had had some pretensions to the throne, to come and help them to depose Jouhurool-



So much as Mr. Martyn was concerned for the salvation of the heathen, it will readily be surmised that the state of the *native Christians*, sunk as they were into a condition of equal ignorance and wickedness with the heathen, would excite his peculiar sympathy and anxiety. Their lamentable case was never forgotten by him. At the commencement of the present year he resolved to ascertain what might be effected in behalf of those wretched people at Patna, who had a name to live but were dead. Without loss of time, therefore, he made an offer to the Roman Catholics there, of preaching to them on Sundays—but the proposal was rejected: had it been accepted, he purposed to have made it the *ground-work* of a more extensive publication of the gospel to the inhabitants at large. “Millions perishing (he said, much affected at the reflection) in the neighbourhood of one who can preach the gospel to them! how wonderful! I trust the Lord will open a great and effectual door. O for faith, zeal, courage, love!”

In consequence of the state of the weather at this season of the year, the public celebration of divine service on the Sabbath was suspended for a considerable time at Dinapore; a circumstance as painful to Mr. Martyn, as it was pleasing to the careless and worldly part of his congregation. Upon the serious inconvenience, and yet more seri-

---

alim. Hosyn, advanced in years, made over his family claims to his son, who, under the name of Syfoolalim (or ‘sword of the universe’), went to Acheen. The king, reduced to extremity, appeared at Penang, in order to procure arms and provisions. Sabat offered his services, with no other end, as he assured me, than to attempt the introduction of Christianity among the Acheenais. His imposing manners, his reputation as a man of talent, and the high esteem which Indian nations have for Arabian auxiliaries, procured him a favorable reception with the Malay king. Sabat accompanied him to Acheen, gained such an ascendancy as to manage all public affairs, and was regarded by his adversaries as the greatest obstacle to their final triumph. But, as months rolled away, and the issue of the struggle appeared doubtful and distant, Sabat resolved to retire. Whilst occupied in effecting his retreat, he fell into the hands of Syfoolalim, who gave orders that he should be strictly imprisoned on board a vessel.

“From this prison-house Sabat wrote several notes to Johannes and me, calling on us to observe, that it was with his own blood that he had traced the characters, his enemies refusing him the usual materials. In these notes, written some in Persian, the others in bad English, he recited his sufferings, which he wished us to consider as the consequence of his attachment to Christianity, and that he was in some sense a martyr. In addressing himself to me, Sabat hoped to obtain the intervention of Government in his favor; as however, he was not a British subject he was disappointed in his expectation. Without loss of time I made use of my private influence with Hosyn to ameliorate the captivity of Sabat, if I could not procure his enlargement. All that I could obtain was a promise that his life should be held sacred, that Hosyn would write to his son not to make any attempt against it, and that he would mitigate the sufferings of his captivity. Whether the request of the father ever reached the son, or whether the latter was only embittered against Sabat by these efforts in his favor, cannot be known, but I had not the success I desired; and some time after, we learned that the days of the unfortunate captive had been violently terminated by a frightful death; he was tied up in a

ous detriment to the spiritual interest of his flock, in being destitute of a church, he had already presented a memorial to the Governor General, and orders to provide a proper place for public worship had been issued; nothing effectual, however, was yet *done*, and Mr. Martyn's love of the souls entrusted to him not allowing him to bear the thought of their being scattered for a length of time, as sheep without a shepherd, he came to the resolution of opening his own house as a place in which the people might assemble in this emergency.

During the whole of the year 1808 Mr. Martyn's health had been any thing but good—he had suffered greatly from severe pains in the chest, which first attacked him in the autumn of the preceding year: “desiring to be as a flame of fire in the service of his God, and panting for the full employment of every day,” the early morning, as well as the closing evening, found him engaged in his delightful labours. But he perceived that the body could not keep pace with the soul, in this career of unceasing activity: “the earthly tabernacle weighed down the spirit whilst musing upon many things,” and compelled him, for a while at least, to moderate the vehemence of these exertions. By the month of March, however, that great work, for which myriads in the ages yet to come will gratefully remember and revere the name of Martyn—the version of the New Testament into Hindostanee, was brought to a completion.

The early part of the year 1809 produced no variation in the life of Mr. Martyn, until the month of April, when he was removed from his station at Dinapore to Cawnpore. At Cawnpore, the hand of friendship and hospitality was stretched out to welcome him, and to afford him those attentions after a wearisome and perilous journey, which were not only most gratifying to his feelings, but almost indispensable to the preservation of his life, for he had arrived in such a state, in consequence of his having travelled night and day, that he fainted away as soon as he entered Mrs. Sherwood's house.

At Cawnpore Mr. Martyn's ministerial duties varied little from those which had occupied him at Dinapore. Prayers and a sermon with the regiment at the dawn of the morning; the same service at the house of the general of the station at eleven o'clock; attendance at the hospital, and in the evening an exposition to the more devout part of his flock, with prayer and thanksgiving, made up the ordinary portion of his labours. A short time after his arrival at Cawnpore, intelligence reached him of the death of that sister who had been so instrumental in his conversion to the Lord—the shock was almost too much for him to bear.

The close of the year 1809 was distinguished by the commencement

of Mr. Martyn's first public ministration among the heathen. A crowd of mendicants met on stated days, to whom he distributed alms, and at the same time preached unto them Jesus. The number speedily increased from about 500 to upwards of 800, who heard him attentively, and benefited by the instruction he imparted to them. In the midst of these exertions an attack of pain in the chest, of a severer kind than he had experienced before, forced upon Mr. Martyn's mind the unwelcome conviction of the necessity of some quiet and remission. On this subject we find him thus writing—"My work last Sunday was not more than usual, but far too much for me, I can perceive. First, service to H. M.'s 53d Foot, in the open air, then at head-quarters; in the afternoon preached to 800 natives; at night to my little flock of Europeans. Which of these can I forego? The ministration to the natives might be in the week, but I wish to attach the idea of holiness to the Sunday. My evening congregation, on Sunday, is attended by twice as many as in the week day: so how can I let this go?" The progress of his complaint, however, compelled him to give up the preaching to the mendicants on the Sabbath afternoon. This he was enabled to resume very shortly after (June, 1810,) in consequence of the arrival of Mr. Corrie at the station to assist him in his labors.

From this time till the month of September, 1810, Mr. Martyn persisted in his ministration to the natives, taking for the subject of several successive discourses, the ten commandments. On one of these occasions he describes himself as speaking with great ease in his body and joy in his heart. "Blessed be God," he says, "my strength is returning. O may I live to proclaim salvation through a Saviour's blood." But this sunshine was soon overclouded, and shortly after he again relapsed.

Such was the sinking state of his health, notwithstanding the seasonable and important assistance derived from the presence of Mr. Corrie, that a removal from Cawnpore, either to make trial of the effect of a sea voyage, or to return for a short time to England, became now a matter of urgent necessity. The adoption of the latter expedient he had once determined upon, conceiving that his complaint might arise from relaxation, and that a bracing air would in that case be beneficial. Towards the end of September therefore, Mr. Martyn put himself in readiness to leave Cawnpore; and on his preaching for the last time to the natives, and giving them an account of the life, the miracles, the death and the resurrection of Jesus, as well as a summary of his heavenly doctrine—exhorting them to believe in him, and taking them to record that he had declared to them the glad tidings of the gospel—it was but too apparent that they would never



opening of the new church, also, where he preached to his own countrymen, amidst the happiness and thankfulness which abounded at seeing "a temple of God erected, and a door opened for the service of the Almighty, in a place where, from the foundation of the world, the tabernacle of the true God had never stood," a mournful foreboding could not be suppressed, that he who had been the cause of its erection, and who now ministered in it for the first time, in the beauty of holiness, would minister there no more. Mrs. Sherwood, the author of those interesting little books, *Henry and his Bearer, &c., &c.*, thus describes the service on this occasion: "He began in a weak and faint voice, being at that time in a very bad state of health: but gathering strength as he proceeded, he seemed as one inspired from on high. Never was an audience more affected. The next day this holy and heavenly man left Cawnpore, and the society of many who sincerely loved and admired him. He left us with little hope of seeing him again, until by the mercy of our Saviour, we meet with him in our Father's house."

Arrived in Calcutta, Mr. Martyn resided with the Rev. D. Brown at Aldeen, and notwithstanding his exhausted and worn-out condition, he preached at Calcutta every Sabbath with one exception only until he finally left it. On the 7th of January, 1811, he departed for ever from those shores where he had fondly and fully purposed to spend all his days. "He is on his way to Arabia," wrote the Rev. Mr. Thomason, "where he is going in pursuit of health and knowledge. You know his genius: and what gigantic strides he takes in every thing. He has some great plan in his mind—of which I am no competent judge, but as far as I do understand it, the object is far too grand for one short life, and much beyond his feeble, exhausted frame. Feeble it is indeed! how fallen and changed! His complaint lies in his lungs, and appears to be a beginning of consumption."

Mr. Martyn took his passage in the ship *Ahmoody* bound to Bombay; one of his fellow-passengers was the Hon'ble Mountstuart Elphinstone, who was proceeding to take the Residency of Poonah. On the 22d of January the vessel came to anchor off Colombo; on the 7th of February arrived at Goa, and on the 18th at Bombay. On the 25th of March he embarked on board the *Benares* cruizer for the Persian coast, and on the 21st of April anchored at Muscat in Arabia, and on the 22d of May landed at Bushire. On the 30th of May, their Persian dresses being ready, Mr. Martyn's party set out for Shiraz. The Persian dress consisted of stockings and shoes in one, next a pair of huge red boots, then the shirt, then the tunic, and above it the coat,



cone, made of the skin of the black Tartar sheep, with the wool on.

“At 10 o'clock on the 30th,” says Mr. Martyn, “our cafila began to move. It consisted chiefly of mules, with a few horses. I wished to have a mule, but the muleteer favored me with his own pony; this animal had a bell fastened to its neck. To add solemnity to the scene, a Bombay trumpeter, who was going up to join the Embassy, was directed to blow a blast as we moved off the ground; but whether it was that the trumpeter was not adept in the science, or that his instrument was out of order, the crazy sounds that saluted our ears had a ludicrous effect. At last, after some jostling, mutual recriminations, and recalcitrating of the steeds, we each found our places, and moved out of the gate of the city in good order. \* \* \* \* As the night advanced the cafila grew quiet; on a sudden one of the muleteers began to sing a song in a voice so plaintive, that it was impossible not to have one's attention arrested. Every voice was hushed.

“Thus far my journey was agreeable; now for miseries. At sunrise we came to our ground at Ahmedee, six parasangs, and pitched our little tent under a tree: it was the only shelter we could get. At first the heat was not greater than we had felt in India, but it soon became so great, as to be quite alarming. When the thermometer was above  $112^{\circ}$ , fever heat, I began to lose my strength fast; at last it became quite intolerable. I wrapped myself up in a blanket and all the warm covering I could get, to defend myself from the external air, by which means the moisture was kept a little longer upon the body, and not so speedily evaporated as when the skin was exposed. The thermometer at last stood at  $126^{\circ}$ : in this state I composed myself, and concluded that, though I might hold out a day or two, death was inevitable. At last the fierce sun retired, and I crept out, more dead than alive. It was then a difficulty how I could proceed on my journey; for besides the immediate effects of the heat, I had no opportunity of making up for the last night's want of sleep, and had eaten nothing. However, while they were lading the mules I got an hour's sleep, and set out, the muleteer leading my horse. The cool air of the night restored me wonderfully, so that I arrived at our next munzel with no other derangement than that occasioned by want of sleep. Expecting another such day as the former, we began to make preparations the instant we arrived at the ground. I got a tattie made of the branches of the date tree, and a Persian peasant to water it; by this means the thermometer did not rise higher than  $114^{\circ}$ .

which I wrapped round my head and body, muffling up the lower part in clothes. How could I but be grateful to a gracious Providence, for giving me so simple a defence against what, I am persuaded, would have destroyed my life that day."

With scenes and fatigues like the above the whole journey to Shiraz was attended. Here they arrived on the 9th of June, and put up at Jaffier Alli Khan's, a Mahometan of rank and consequence, to whom Mr. Martyn had letters of recommendation. Mr. M. immediately set himself to the work, on which account partly he had undertaken this fatiguing journey—a more idiomatic translation of the Persian scriptures. Here he continued for a space of ten months, during the whole of which time he was almost incessantly engaged in endeavoring to reclaim the wretched race of infidels around him from the error of their ways. So far was he from shrinking from any fair opportunity of confessing Christ before men, that he gladly embraced, and boldly sought out every occasion of avowing "whose he was and whom he served:" and there is every evidence that his efforts for the spread of the gospel tidings were attended with the most beneficial effects, and many have to thank God that Henry Martyn was sent among them.

On the evening of the 24th of May, one year after entering Persia, Mr. Martyn left Shiraz, in company with an English clergyman, having it in intention to lay before the king his translation of the New Testament; but finding that without a letter of introduction from the British Ambassador, he could not, consistently with established usage, be admitted into the royal presence, he determined to proceed to Tabriz, where at that time Sir Gore Ouseley, his Britannic Majesty's minister, resided. His journey from Shiraz to Tabriz was not accomplished in less than eight weeks, including one week spent at Ispahan, and a few days at the King's camp—and the latter part of it was a time of great and unforeseen suffering to him. At the King's camp he was called to a severer trial of his faith and patience than any to which he had been exposed. Several of the most intemperate Moollahs set themselves in array against him, and contended with him in behalf of Mahometanism, in the presence of the Prime Minister of the kingdom. There it was demanded of him that he should deny that Saviour who had bought him with his blood; but there he "witnessed a good confession," and fearlessly acknowledged Jesus as his Lord. The interview is thus related: "I attended the Vizier's levee, when there was a most intemperate and clamorous controversy kept up for an hour or two; eight or ten on one side, and I on the other. Amongst them were two Moollahs, the most ignorant of any I have yet met with in Persia or India. It would be impossible to enumerate all the

things they said. Their vulgarity in interrupting me in the middle of a speech; their utter ignorance of the nature of argument; their impudent assertions about the law and the gospel, neither of which they had ever seen in their lives—moved my indignation a little. The Vizier, who set us going at first, joined in it latterly, and said, ‘You had better say God is God, and Mahomet is the Prophet of God.’ I said, ‘God is God,’ but added, instead of ‘Mahomet is the Prophet of God,’ ‘Jesus is the Son of God.’ They had no sooner heard this, which I had avoided mentioning till then, then they all exclaimed, in contempt and anger, ‘He is neither born, nor begets,’ and rose up, as if they would have torn me in pieces. One of them said, ‘What will you say when your tongue is burnt out for this blasphemy.’ One of them felt for me a little, and tried to soften the severity of this speech. My book, which I had brought, expecting to present it to the King, lay before Mirza Shufi. As they all rose up, after him, to go, some to the King, and some away, I was afraid they would trample upon the book, so I went in among them to take it up, and wrapped it in a towel before them, while they looked at it and me with supreme contempt.” Disappointed in his object, he lost no time in leaving the camp and proceeded on to Tabriz, on the road to which he suffered exceedingly, being attacked with fever and ague, and the cold being intense. He writes in his journal—“29th, My ague and fever returned, with such a headache that I was almost frantic. Again and again I said to myself, let patience have its perfect work, and kept pleading the promises, ‘When thou passest through the waters, I will be with thee,’ &c., and the Lord did not withhold his presence. I endeavoured to repel all the disordered thoughts that the fever occasioned, and to keep in mind all that was friendly; a friendly Lord presiding, and nothing exercising me but what would show itself at last friendly. A violent perspiration at length relieved the acute pain in my head, and my heart rejoiced; but as soon as that was over, the exhaustion it occasioned, added to the fatigue from the pain, left me in as low a state of depression as ever I was in. I seemed about to sink into a long fainting fit, and I almost wished it; but at this moment, a little after midnight, I was summoned to mount my horse, and I set out rather dead than alive. We moved on six parasangs. We had a thunder storm with hail.” Similar entries are to be found in almost every page of his journal, and show the extreme sufferings he had to endure on this perilous journey.

He arrived at Tabriz very ill indeed—and the fever continued on him for nearly two months, during the greater portion of which time it raged with unremitting severity. By reason of this illness Mr.

Martyn was defeated in his intention of presenting in person his translation of the New Testament to the king of Persia, and to the prince his son. His disappointment, however, on this occasion was greatly diminished by the kindness of Sir Gore Ouseley, who, together with his lady, was tenderly and assiduously attentive to Mr. Martyn throughout the whole of his illness, and who, in order that nothing might be wanting conducive to the favorable acceptance of the New Testament with the king, promised himself to present it at court. Sir Gore Ouseley according to this promise laid the New Testament before the king, who publicly expressed his approbation of the work. He also carried the MS. to St. Petersburg, where under his superintendence, it was printed and put into circulation.

The idea of returning to England, which first occurred to Mr. Martyn at Cawnpore, was, as we have seen, abandoned by him, on its appearing to be the divine will that he should visit Persia. After accomplishing his great object in that country, the general state of his health seeming to render the measure requisite, he reverted to his original intention, in the prosecution of which he was confirmed by his long illness at Tabriz, for it had been induced by exposure to a heated atmosphere. On the tenth day after his recovery he commenced his journey, with very feeble hopes of ever being able to reach England. His journey was the most painful one, (and at the same time the most joyful,) he ever undertook. The miseries he endured in it were intense—but it ended in his entrance into heaven. The following portion from his journal describes his sufferings just before death:—"Sept. 29th. Left Erzeroum with a Tartar and his son at 2 in the afternoon. We moved to a village, where I was attacked with fever and ague; the Tartar's son was also taken ill, and obliged to return. 30th. Travelled first to Ashgula, where we changed horses, and thence to Purnugaban, where we halted for the night. I took nothing all day but tea, and was rather better, but headache and loss of appetite depressed my spirits; yet my soul rests in Him, who is an anchor of the soul, sure and steadfast, which, though not seen, keeps me fast.

"October 1st. Marched over a mountainous tract: we were out from seven in the morning till eight at night. After sitting a little by the fire, I was near fainting from sickness. My depression of spirits led me to the throne of grace, as a sinful, abject worm. When I thought of myself and my transgressions, I could find no text so cheering as, 'My ways are not as your ways.' By the men who accompanied Sir William Ouseley to Constantinople I learned that the plague was raging at Constantinople, and thousands dying every day. One of the Persians had died of it. They added that the inhabitants of Tocat



were flying from their town from the same cause. Thus I am passing inevitably into imminent danger. Oh Lord, thy will be done! Living or dying, remember me! 2nd. Some hours before day, sent to tell the Tartar I was ready, but Hasan Aga was for once rivetted to his bed. However, at 8, having got strong horses, he set off at a great rate, and over the level ground he made us gallop as fast as the horses would go, to Chifleck, where we arrived at sunset. I was lodged at my request, in the stable of the post house, not liking the scrutinising impudence of the fellows who frequent the coffee-room. As soon as it began to grow a little cold, the ague came on, and then the fever, after which I had a sleep, that let me know too plainly the disorder of my frame. In the night, Hasan sent to summon me away, but I was quite unable to move. Finding me still in bed at the dawn, he began to storm furiously at my detaining him so long, but I quietly let him spend his ire, ate my breakfast composedly, and set out at 8. He seemed determined to make up for the delay, for we flew over hill and vale to Sherean, where we changed horses. From thence we travelled all the rest of the day and all night; it rained most of the time. Soon after sunset the ague came on again, which, in my wet state, was very trying; I hardly knew how to keep my life in me. About that time there was a village at hand—but Hasan had no mercy. At one in the morning, we found two men under a wain, with a good fire; they could not keep the rain out, but their fire was acceptable. I dried my lower extremities, allayed the fever by drinking a good deal of water, and went on. We had little rain, but the night was pitchy dark, so that I could not see where the road was under my horse's feet. However, God being mercifully pleased to alleviate my bodily sufferings, I went on contentedly to the munzil, where we arrived at break of day. After sleeping three or four hours, I was visited by an Armenian merchant, for whom I had a letter. Hasan was in great fear of being arrested here; the Governor of the city had vowed to make an example of him, for riding to death a horse belonging to a man of this place. He begged that I would shelter him, in case of danger; his being claimed by an Englishman, he said, would be a sufficient security. I found, however, that I had no occasion to interfere. He hurried me away from this place without delay, and galloped furiously towards a village, which he said was four hours' distance, which was all I could undertake in my present weak state, but village after village did he pass, till night coming on, and no signs of another, I suspected he was carrying me on to the Munzil; so I got off my horse and sat upon the ground, and told him 'I neither could nor would go any further.' He stormed, but I was

and made towards it, leaving him to follow or not as he pleased. He brought me to an open verandah, but Sergius told them I wanted a place in which to be alone. This seemed very offensive to them. "And why must he be alone?" they asked; ascribing this desire of mine to pride, I suppose. Tempted at last by money, they brought me to a stable room, and Hasan and a number of others planted themselves there with me. My fever here increased to a violent degree; the heat in my eyes and forehead was so great that the fire almost made me frantic. I entreated that it might be put out, or that I might be carried out of doors. Neither was attended to; my servant, who, from my sitting in that strange way on the ground, believed me delirious, was deaf to all I said. At last I pushed my head in among the luggage, and lodged it on the damp ground and slept.

"5th. Preserving mercy made me see the light of another morning. The sleep had refreshed me, but I was feeble and shaken; yet the merciless Hasan hurried me off. The munzil, however, being not distant, I reached it without much difficulty. I expected to have found it another strong fort at the end of the pass, but it is a poor little village, within the jaws of the mountains. I was pretty well lodged, and tolerably well, till a little after sunset, when the ague came on with a violence I never before experienced. I felt as if in a palsy, my teeth chattering, and my whole frame violently shaken. Aga Hosyn and another Persian, on their way here from Constantinople, going to Abbas Mirza, whom I had just before been visiting, came hastily to render me assistance if they could. These Persians appear quite brotherly, after the Turks. While they pitied, Hasan sat with perfect indifference ruminating on the further delay this was likely to occasion. The cold fit, after continuing two or three hours, was followed by a fever, which lasted the whole night, and prevented sleep.

"6th. No horses being to be had, I had an unexpected repose. I sat in the orchard, and thought with sweet comfort and peace of my God: in solitude—my company, my friend, and comforter. O! when shall time give place to Eternity! When shall appear that new heaven and new earth, wherein dwelleth righteousness! There—there shall in no wise enter in any thing that defileth: none of that wickedness that has made men worse than wild beasts—none of those corruptions that add still more to the miseries of mortality, shall be seen or heard of any more."

Scarcely had Mr. Martyn breathed these aspirations after that state of blissful purity, for which he had attained such a measure of meetness, when he was called to exchange a condition of pain, weakness and suffering, for that everlasting "rest which remaineth for the people

of God." At Tocat on the 16th of October, 1812, either falling a sacrifice to the plague, which then raged there, or sinking under that disorder, which, when he penned his last words, had so greatly reduced him, he surrendered his soul into the hands of his Redeemer. He had not completed the thirty-second year of a life of eminent activity and usefulness; and he died whilst hastening towards his native country, that having there repaired his shattered health, he might again devote it to the glory of Christ amongst the nations of the East. There was something deeply affecting in the consideration that where he sank into his grave, men were strangers to him and to his God. No friendly hand was stretched out; no sympathising voice heard at that time when the tender offices of Christian affection are so soothing and so delightful. But the Saviour doubtless was with his servant in his last conflict, and he with him the instant it terminated.

a



## KRISHNA PRISADA.

---

**KRISHNA PRISADA**, a brahman, was born at Bhalooka village near Nubuddweep (Nuddea.)

He was baptised at Serampore on the 22d of January, 1803, and chosen a deacon of the Native Baptist church there on the 27th of January, 1806.

The conduct of this young man, from the time of his conversion to that of his death, was such as filled the missionaries with great pleasure, while in him they beheld so remarkable an instance of the happy effects of the Christian religion on the mind and conduct of a heathen, in whom, as in Saul the persecutor, the change "from darkness to light, and from the power of Satan unto God," was most conspicuous.

Krishna Prisada was also enabled duly to appreciate the value of the Christian system. Its doctrines suited the feelings of his heart, and his most anxious desires in looking forward to a future state. The fall of man, the divinity of Christ, his incarnation, sufferings and death, and our complete salvation by faith in him, through the sanctifying influences of the Holy Spirit—these doctrines were cordially embraced by Krishna Prisada as the foundation of his hope. He was a conscientious observer of family duties, and delighted both in prayer and praise. In his attendance at the Lord's table, Prisada manifested the greatest reverence for this solemn ordinance.

Some time before his death Krishna Prisada told Mr. Ward that he had read the New Testament twice from beginning to end. The last time he accompanied Mr. Ward into Jessore, he was constantly reading the Psalms and Proverbs, and often intimated while reading the Proverbs, how much he was pleased with the divine lessons of Solomon. He had also read a good part of the Pentateuch. Nor was he a careless reader of the word of God: he made observations thereon as he read, and kept by him a small book for the purpose of inserting such passages as struck his mind, particularly such as expressly related to the expiatory work of our Lord Jesus Christ, and others which might be useful in holding conversations with his fellow-countrymen.

He was peculiarly solicitous about the salvation of his relatives. He had one relative, a man of property, at Calcutta, at whose house he lived before his conversion. This man was not very inimical to the gospel, but his fears about caste were great. Krishna Prisada wrote to



ing him that he was happy in his choice of Christianity, and recommending the gospel to his reception. He wrote also to his relatives at home on the same subject.

Krishna Prisada adorned the gospel not only by a holy life, but by his patience and fortitude under a very long and trying affliction. In his journey to Dinagepore, in the year 1803, he caught an intermitting fever, which brought on other disorders, under which he long lingered. For some time he lived at the Mission-house, Serampore, in order that he might have attendance while taking his medicines; while there he was exercised with a most grievous affliction of a domestic nature: but although this added peculiar weight to his bodily affliction, he never murmured against God.

From several conversations which the missionaries had with him during the latter stages of his affliction, a happy submission to the will of God, founded upon a sense of his own deserts, and a knowledge of the tender mercy and wisdom of God, seemed to prevail in his mind.

In the few last weeks of his life, he manifested a peculiarly strong and steady reliance on Christ for salvation. On Mr. Ward's visiting him one Lord's-day evening, and asking him, as usual, respecting his hope in Christ, he said he had no doubt of Christ's being able to save; his only fear was, lest *he* should not be found in him; and while he uttered these last words the tears rolled down his cheeks very plentifully. Mr. Ward comforted him as well as he was able, by holding up to him the certain salvation of all those who commit their souls into the hands of Jesus.

Towards the last stage of his affliction, Krishna Prisada accompanied Dr. Taylor and Mr. Moore in a journey up the Ganges, under the idea that the river air would be beneficial: but by the time he reached Berhampore, his race was run, and he received the crown of victory. He breathed his last on the 24th of July, 1806.

---

## JOHN MACDONALD, A. M.

---

JOHN MACDONALD was born at Edinburgh, on the 17th day of February, 1807. His father, (since Dr. Macdonald,) was at that period the minister of the Gaelic chapel in Edinburgh, and to those who are acquainted with the history of religion in Scotland for the past forty years, it is superfluous to recount the benefits imparted by his apostolic labors. The revival of religion, which had been commenced or promoted by the efforts of Whitefield, Dr. Erskine and others, was carried forward by his zeal and energy, after his translation from Edinburgh to the parish of Urquhart, in Ross-shire. Indeed, to perhaps none of her living\* sons does Scotland owe more than to him who has been appropriately styled the Apostle of the North.

Trained at the feet, and taught by the example, of such a father, it may readily be supposed that the son received impressions, in his earliest years, which were never effaced, and which his own maturity only developed and made indelible. John Macdonald lost his mother soon after his father was translated from Edinburgh to Urquhart; it was from her that he learned his first lessons as to himself and his God; and it was in connection with her that he began to display those tendencies which grace subsequently sanctified, and consecrated to his Redeemer.

As the labors of Dr. Macdonald often called him to visit various parts of Scotland, especially the Highlands, his son sometimes accompanied him on his tours. He was thus familiarized with the labors of one, who was instant in season and out of season in bringing souls to Christ, and taught to understand that religion must be important when men flocked in such crowds—often counted by thousands—to the preaching of the truth. But before he was taught to form a right estimate of it for himself, he had many lessons still to learn, and much discipline to undergo.

His education, prior to his removing to the University, was conducted exclusively under his father's roof; and, perhaps there are few instances on record of one who was never placed at any public seminary, ranking so high as a scholar when he at length measured his strength against those who had enjoyed that advantage. In October, 1820, he was sent to the University of Aberdeen. In the following month he entered as a student at King's College—the seat of learning to which a large proportion of the youth from the north of Scotland resort.

\* Since the above was written, this son of Dr. Macdonald has died.

At his enrolment, when he was only in the fourteenth year of his age, and though his training had been conducted exclusively in private, he competed for a bursary, in the manner established by the usages of his college; and although he stood against competitors, most of whom were both his seniors in years, and had enjoyed the benefit of attending the public seminaries of Aberdeen, so high and accurate were his attainments, that he secured a bursary of the first class, which decided his standing for the year. The eminence which he thus secured at the commencement of his university career, he sustained throughout his course in literature, science, and philosophy. He was reputed the best Latin scholar, and carried off the first prize in his class during each of the four years of his course at King's College. At the close of his fourth session, when only seventeen years of age, he gained the Huttonian prize, which is regarded as deciding the academical character of him that holds it. He is considered to be the senior wrangler of his year, and enters on his future course amid the high expectations of his professors and fellows.

In December, 1824, Mr. Macdonald entered on the study of theology at the Hall, having determined to devote himself to the ministry; he had before this read no limited portion of our standard theological works, and was sometimes applied to by some of his friends for guidance in the revision, and even the preparation, of prayers and other productions, before they were exposed to the scrutiny of the professors of the college.

In May, 1825, after the first session of attendance at the Hall, as a student in theology, he went to reside as tutor in the family of Colonel Hay, of Westerton, near Elgin; a residence which was destined to be remarkable in his history, as the place where his soul first became really alive to God and the power of spiritual truth. Previous to this his outward conduct had always been correct enough; he regularly attended church, and was pretty strict on the sabbath; but these were the effects of early education and example. He was also accustomed to much meditation, and sometimes, even as early as 1824, clothed his thoughts in verse. But his education and the convictions it produced were not sufficient; his heart, as Mr. Macdonald himself expressed it, was *hollow*, and he remained still dead while he lived, till the blessed Spirit of God quickened him.

It appears that the treatise of President Edwards on the Affections, was the means of preparing his mind for the great change which was gradually coming over him. It was a change preceded by great terrors and by deep searchings of heart; he labored at first to fulfil the law of God, and mourned, in anguish of spirit, as he became more and

more conscious of his short-comings of its broad requisitions. At length, whilst reading and explaining to his pupils the thirteenth of Matthew, the beautiful simplicity and plainness of our Saviour's instructions particularly struck his attention—the scales fell from his eyes, and he saw at once in the light of the scriptures and with the vision of faith, the completed righteousness of the all-sufficient Saviour, “which is unto all and upon all them that believe.” At this time his Christian course began. On the 15th of June, Mr. Macdonald opened that Sabbath school, “in the peaceful vale of Pluscarden,” which was destined to be the first scene of his success in turning sinners from darkness to light.

On his birth-day in the year 1829, he entered into a solemn covenant with God, which he wrote out at length, and formally subscribed amid many prayers. About the same period he was induced to entertain the purpose of resigning his charge at Westerton, and returning to his father's manse, with a view to prosecute his studies with less distraction; but he at last agreed that for the present he should continue where he was, and return to Urquhart before the winter. In the following September he began to prepare for his Sabbath scholars a tract, which he subsequently published, under the title of the “Suffering Saviour,” a work the perusal of which has been crowned with blessings to many.

With trembling anxiety, he wrote on the 16th of December to his father on the subject of his being licensed to preach, imploring his advice, after he should himself “have consulted the Counsellor.” On the one hand he felt the responsibility of the work, but on the other he saw the wants of thousands around him, and his spirit was stirred by the sight. “I see them,” wrote he, “on the right hand and on the left crowding on to destruction, and none to stand in the way to arrest them. Sinners at ease in Zion—pastors with their heads on the pillow—and even Christians as dark lanterns, not as lights upon a hill; I feel these things reach my heart.” On the 6th of January, 1830 he was licensed to preach the gospel by the Presbytery of Elgin, and made his first appearance in a pulpit at Pluscarden.

In October, 1830, Mr. Macdonald received an invitation to become the pastor of a small Scottish congregation, who at that period worshipped in Chadwell Street, Pentonville, in London. He accepted the call, and in the middle of November he proceeded to London. At that period religion was not in a prosperous state among the Scottish population in London. Events had then transpired, or tenets been adopted and proclaimed, which had injured the cause of truth; and though some stood stedfast and immoveable, yet many went widely astray, others



were startled and amazed, while not a few were bewildered and perplexed. The worldly scoffed and exulted, and deemed their worldliness excused, while the people of God mourned in silence over the sad desolation. It was when matters were fast hastening to their crisis, that Mr. M. arrived in that great city—a mere stripling,—exposed to temptations and snares, that before were unknown to him.

As a sphere of ministerial labor London is, perhaps, the most trying in which a frail mortal can be placed. He is either caressed, and tempted to vanity,—or neglected, and allowed to pine. He either resolutely opposes the world's ungodliness, and is repaid with the world's coldness and antipathy, or he imbibes the world's spirit, panders to the world's love of novelty and excitement, mingles in the world's frivolities, and enjoys the world's smile. Yet on the other hand so wide is that field, and so multifarious the minds that teem there, that a minister of Christ, holy, devoted, and bent on rescuing souls, will at last become both known and honored by the people of God. It was so in the case of Mr. Macdonald. Amid much dejection he began his labors. He was advised by many in the adoption of his plans, but amidst the contrariety of human opinions, he took refuge in the word; *that* he made “the man of his counsel;” and his profiting appeared unto all. He literally did battle on his knees, and he found that God's grace was amply sufficient. He grew in wisdom, and soon became known almost universally to the Christians of London, as a man of great weight of character, of deep spirituality, and of singular and eminent grace.

On the 17th of March, 1831, Mr. Macdonald was ordained as a minister of the gospel, by the Presbytery of London. A brief period of probation had sufficed to exhibit his devotedness and worth to the men of spiritual discernment among those to whom he ministered. That led to a cordial call, which he accepted, amid much conscious weakness and self-distrust; and he accordingly passed from the rank of a probationer to that of a pastor, by the laying on of the hands of the Presbytery.

He was now speedily plunged into the vortex of London engrossments. His duties as a pastor, though his flock was small, occupied a large portion of his time; but one so catholic and devoted as he, was not left to minister merely to his own hearers. “I feel my soul expanding,” he says, “as to the Redeemer's cause, but I feel myself sinking in fire and zeal”—and that feeling drove him again to the throne. He watched night and day for souls, and took every opportunity of preaching the word wherever he could find an open door. Once on Friday, thrice on Sabbath, and once on Thursday did he preach, besides doing his stated pastoral duty. It was about this time that he

began to preach in the open air, an employment in which he greatly delighted, and where he was not a little honored by his Lord.

In April, 1832, Mr. Macdonald was appointed one of the Committee of the Presbytery of London, to enquire into and expose the heretical doctrines expounded by the Rev. Edward Irving. His opinion of that highly gifted but erratic man was, that he had been tempted through a consciousness of his own genius, to imagine himself destined to be "some great one," and that he could not be content to tread the old paths, or to toil on in an ordinary manner. Mr. Macdonald was not dazzled by his eloquence; he tried all that was said and written by the law and the testimony, and although Satan, for the time, transformed himself into an angel of light, and recommended the heresy of the day by the sanctity of some who were deluded by it, *he* remained steadfast and unmoveable, for he was not ignorant of the enemy's devices, and he boldly and consistently exposed them.

Having been asked by the Committee of the London Hibernian Society, to undertake a journey to Scotland to preach on behalf of that institution, he gladly consented to the proposal. It opened up the prospect, not merely of benefiting the Society, but of gathering souls into the fold of the Redeemer, and on that work Mr. Macdonald always entered with alacrity. He left London on the 27th of August, and proceeded by Newcastle to Edinburgh, Glasgow, Paisley, Greenock, and thence to Stirling, Perth, Dundee, Aberdeen, and the north of Scotland. During the journey Mr. M. again visited the manse of Urquhart, and sought to urge forward the business of his life there and in the neighborhood, and after a journey of more than twelve hundred miles, he reached London on the 22d of October.

During the period he was in London Mr. M. had more than once been invited to return to Scotland as a minister of religion, and about the commencement of 1833, a special call was given to him from the parish of Fodderty, in Ross-shire. The people and patroness unanimously concurred in his appointment; but, amid all the attractions of such a sphere, and all the openings for doing good which it seemed to afford, he felt the claims of London, or his ties to his people, to be stronger still, and after maturely weighing the proposal, he came to the resolution of declining that call, as well as three or four more of the same nature afterwards, all of which he declined.

On the 17th of April, Mr. Macdonald was taken ill of a disease which ended in inflammation of the lungs, and for some time his life was deemed in imminent danger. He believed that he was dying, and was "put to it as to the sufficiency of his hope," but found the name JESUS when relied on, all sufficient. When at last he died, his

a poor helpless, and sometimes delirious, creature, he was enabled to rejoice in the words, "It is finished"—he tried to throw himself upon them, and derived composure and strength from the truth. During that illness it was his frequent endeavour to bear testimony to the mercy of God, the grace of Christ, and the excellence of the gospel, and from what he supposed the very edge of the grave, he tried to preach "the life." Though laid aside from his ministry, and dreading the insidious approach of consumption, he thus strove, as he had opportunity, to witness for his Lord—to declare his wondrous loving-kindness and all-sufficient power.

About this period no little activity was displayed in various quarters in promoting the spiritual welfare of men. Different denominations of Christians were provoking each other to love and to good works. Godly ministers and members of the Established Church united with the more judicious and devoted among the dissenters in urging forward various labors of love, and, among other schemes for advancing the highest interests of men, the London City Mission was commenced. A simple-minded, imperturbable, and resolute servant of Christ, David Nasmith, is known as its founder; but he had many coadjutors, and many with whom he took frequent counsel. Among the latter ranked Mr. Macdonald, who, from the first, entered with zeal and energy into the measure.

We have now arrived at that period of his life when Mr. M. resolved upon devoting himself to the missionary work. This was no new thing. "When licensed, nay, months before," wrote he, "I felt strongly drawn to go forth to the heathen. I had deep exercise on the subject, though I now see that there was much of the flesh in my impulse at that time, and am thankful that I was not then permitted to go forth in my crude inexperience both of God and man." This missionary impulse never left him, and the appearance of the devoted missionary Dr. Duff among them, and his fervent appeals, in 1835, added fuel to the flame. The following month (June) Mr. M. had occasion to visit Edinburgh to be present at the marriage of his sister Margaret. The missionary life seemed now to occupy all his thoughts. "I am not yet able," said he, "to see my way clear to the surrender of my charge here, and the going abroad to the Lord's work in India: still, my soul is drawn to it, and my heart steals out after it." But he left all in the hands of the Lord.

Up to that time, as he confessed, his mind had been prejudiced against the peculiar plan of the Missions of the Scottish Establishment. It is true that the flame of modern missionary enterprize may, in a great

Brainerd's life (who had been supported by a Scottish missionary society), and commenced in Great Britain that practice of holding monthly prayer-meetings for the progress of the gospel, which has since been so extensively followed. But in 1796, when the evangelical party in the Scottish church urged the Assembly to promote a foreign Mission, the petition was rejected; and grave leaders of the establishment calmly expounded the "revolutionary" tendency of missionary societies, and the necessity of preparing the way of the gospel among "savages" by a work of civilization. Discouraged in that quarter, the piety of Scotland developed its missionary zeal by supporting the London missionary Society, and by establishing the Glasgow missionary society and the Scottish missionary society. At last in 1824, the Moderates, feeling that they could no longer resist the growing force of evangelical sentiment, and observing the signs of the times, bowed to the counsel of their distinguished leader, Dr. Inglis, and resolved that a Mission should be sent to India. But there was so little zeal shown in the cause, that five years elapsed, notwithstanding all the efforts of Dr. Inglis, who was thoroughly in earnest in the matter, before a single missionary was despatched from the country, and at the expiration of more than ten years, (that is in 1835,) the total number of missionary agents of the Scottish establishment amounted to just three! Dr. Duff, the first missionary of the Scottish church, came to India with larger discretionary powers than almost any missionary who ever sailed to a foreign land; and it was he, and not the committee in Scotland, by whom Calcutta was selected as the first sphere of operation, and the whole system of his important educational arrangements was of his own and his sole devising.

Dr. Duff sailed in September, 1829, Mr. Mackay followed in 1832, and Mr. Ewart sailed in 1834. At first little was known at home of their proceedings, and it was natural that pious men who were hearing of the progress of the gospel through the means of missionary societies in other lands, who were accustomed to associate Missions with great names, such as Carey, Vanderkemp and Morrison, who had heard of islands evangelized in the South Seas, and of the scriptures being translated into foreign tongues by the agents of other Missions, should give comparatively little attention to the unknown Scottish missionaries who were said to be keeping a school in Calcutta. But in 1834, God, who fixes the bounds of men's habitations, compelled Dr. Duff to visit home, after a dangerous attack of fever, and he arrived at the auspicious time when the evangelical party had regained their ascendancy in the Assembly. From that time there was a change; with incessant



claimed the duty of the Christian church to evangelize the world; he explained his own design of impregnating the youthful native mind with Christian truth, and raising up a native Christian ministry; he disarmed prejudice, he conciliated favor, he awakened enthusiasm, till all Scotland felt the impulse of his fervour, and all its piety rushed to his support.

Mr. Macdonald's mind was not slow to share the general sympathy. From an early period he had desired to serve God in the missionary field, and now his conviction of the wisdom of the plan adopted by the missionaries of his own church, came to the aid of his long cherished love for the glorious work of extending the Redeemer's kingdom.

Mr. Macdonald now gave utterance to his sentiments, through the press, in a series of articles published in a London periodical, which lived only for a year. He then brought prominently out the twofold character of the church, as first evangelical, and secondly, evangelistic, and regarded the Christian ministry in the latter light, rather than as referring to any definitely settled sphere. His mind at the same time was "feeling" after full information. He preached, he spoke, he conferred with missionaries, especially with the Rev. Dr. Duff, who was then in London, and all tended to deepen and strengthen his convictions of duty as regarded missionary work. He only waited for what he would deem a warrant to go forward, and it arrived. On the 2d of November he records:—"How peculiar are the circumstances under which I now write! I have before me a letter received yesterday from the convener of the Assembly's Committee on the India Mission, inquiring into the reality of my reported sentiments on that subject, and making to me a definite proposal of entering on the field of operation! Thus are all my past exercises brought to a bearing. The only element which seemed wanting, an external and personal call, seems now introduced. What I am to do? Is this a *call* from *Christ*? This is my only concern. I feel now that a *reality* is different from a mere anticipation. The mind becomes confused and perplexed, and the flesh shrinks before a vast and solemn reality. I feel what a poor, ignorant, helpless creature I am. To the Lord alone can I look. What is *thy will* in this? Let thy spirit, as heretofore, teach me! I have taken the step, before a definite reply, of inquiring into the nature of the post proposed to me, that I may judge of it, and there for the present I leave it."

After some consideration, on the 16th of November, Mr. Macdonald expressed himself satisfied with the plan proposed, and agreed to "go forth in the full freedom of an ordained minister of Jesus Christ, to

of evangelizing the heathen in the form most practicable and expedient." He was now, as he records, assailed, with some vehemence, by friends who sought to turn him from his purpose ; but they only made him more circumspect and cautious, lest he should take any step before he felt his footing to be firm. The most formidable of the attempts against his going to India was from the congregation over which he had so long held the oversight—they entreated him with tears not to leave them, and even hinted that he was not in the path of duty in his determination.

"My people well know," wrote Mr. Macdonald, speaking of the congregation from whom he was about to be separated—"that from the time I came amongst them, in November, 1830, until the month of April, 1835, I took no active interest in foreign missionary matters. I seemed almost estranged beyond others from them. I had indeed occasional thoughts and stirrings within me as to personal call ; but I must say, that I was so distrustful of their origin and fearful of their tendency, that I was induced to check them. I have since been led to see and mourn over that as a period of special guilt, wherein, on account of my apathy, I am chargeable with my brother's blood. The spring of 1835, as it was thus the most insensible portion of my spiritual life as to all missionary exertion, was at the same time, *externally* the most bright and promising of my ministry in London. A larger number of hearers were added to us within a few weeks than in any one year of my ministry, either before or after ; and I will frankly own, that I felt as if settling down to my rest, and saying, '*Here* will I dwell, for I do like it.' At this very time it was proposed that the Rev. Dr. Duff should visit our Presbytery, and that we should enter into closer missionary co-operation in our several churches. I now confess to my shame, and perhaps my brethren will remember it, that I was the only member of the Presbytery that was at first inclined to oppose the proposition, or to hinder the good work ; although afterwards I concurred in making a trial. There existed in my mind a degree of prejudice against that very scheme with which I am now called to co-operate. Thus was there no excitement, no prepossession in my mind. It was this most unlikely time, that it pleased the Lord a second time to transfix me with that shaft of His authority, which no hand as yet has been able to extract ; and although as to man, it was as from 'a bow drawn at a venture,' yet not so as to Him who presides in heaven. In the public ministrations of certain of His honored servants to whom I was personally unknown, was I thus smitten, and driven out of my selfish apathy, and my settled formality, to the fresh

now, I have had no continued rest of soul in this matter, save in yielding to it; and from one stage to another has this renewed bias advanced, until it has by a providential necessity which I dared not arrest, reached that solemn crisis which places me here this night."

And from a statement he addressed to the Presbytery of London of his reasons we take the following characteristic passages. There is surely an impressiveness, and a power in these extracts which speak of profound convictions of duty, combined with unusual moral courage, and the most elevated and active faith:—"Should this invitation *not* be a call from Christ, and should I from self-will close with it, and leave my present post of duty, then should I incur the displeasure of my Lord, by fleeing from His presence, and be chargeable with all the damage to the souls of my flock which might ensue from my sinful departure. Should this *be* a call from the Lord Jesus Christ, and should I from regard to the flesh disobey it, and remain here against his will, (which may always be known-where needful) then should I, even on the scene of former blessing, honour and joy, expect just wrath, and its fruits in a blighted ministry, a dishonoured name, and pining heart; and this neither my people nor my presbytery would desire, as the price of my remaining amongst them. It is therefore with peculiar solemnity of soul, as it is after much prayer and deliberation, that I now declare to my brethren, that *I believe in my conscience* this to be a call from the *Lord Jesus Christ*; and that therefore it is my *duty to obey it*, and go forth as His missionary servant to foreign parts. \* \* \* Now, then, if the Lord hath said in my hearing, even in my heart, 'whom shall I send, and who will go for us?' was I, or am I, wrong in saying 'Here am I, send me?' If death were to seize me to-morrow, or the ocean to close over me, ere I reached a heathen shore, still would I die in the conviction that I had done my Lord's will in accepting this call; that he could cause that which was dead to bring to nought that which was living: by the death of one man he could break up the apathy of ten; and by the last crash of life accomplish more than by a warfare of years three score and ten! \* \* \* If any chain forged on earth could bind me, that memorial\* might: but I feel that, contrary to my own weak nature, all ties are made as flax to me. I feel bound in spirit, and I cannot but go. I feel that I have this night come to the brink of waters deep, dark, and strong; and never has my flesh trembled as now. But there is a voice from the unseen, which says, 'IT IS I; BE NOT AFRAID.' That voice I know: it is 'the Beloved' who speaks. I must not shrink—I may not fear—but will follow whi-

---

thersoever he calls. I am not yours, my beloved brethren and flock ; neither am I my own. If I follow not him, the sentence is already pronounced that I am not his. But his I am and must be ; therefore *I go*—Lord, lead me ! what I have done evil, forgive ; what is thine own, accept ; and ‘**THINE BE THE KINGDOM, THE POWER AND THE GLORY, FOR EVER. AMEN !**’ ” Such was the spirit in which this devoted man dedicated himself to his Lord’s service as a missionary to India.

Previous to his departure on his voyage, he revisited the home of his father and the scenes of his boyhood in Scotland, and during that visit he was united in marriage to one for whom he had long cherished an affection—Anne, the elder daughter of Alexander Mackenzie, Esq.

On the 19th of September, 1837, he embarked on board the *Marion* for Calcutta. On each successive Sabbath on the passage he endeavored to collect the passengers and ship’s crew, and in that he generally succeeded, and there is evidence to show that his labors were not wholly unblest on board. On the 17th of February, 1838, he landed at Calcutta, and was cordially welcomed by the Rev. Mr. Mac-Xkay.

Arrived in India, it was his anxious desire to be instantly employed in the work which had drawn his heart away from his home and his flock. At first he could not clearly see what corner of the field he could occupy so as to make his labors directly and immediately available in the work of conversion. He was unable to preach to the natives. As one who had occupied the position of a minister of Christ, directly proclaiming the gospel, he felt a difficulty in foregoing that privilege—it had, indeed, become to him a necessary of life ; he, therefore, six days after arrival came to this resolve,—“To preach in English to Europeans of all sects, as I may be enabled ; and thus I may be engaged on the Sabbath, perhaps very frequently. To take such part in the Institution as I can consistently with my ministerial calling, being ready to relieve my colleagues in the Mission, and to promote what is Christian, by the subordination of what is secularly useful—and this seems one way of dispensing acts of mercy as seals of Christian benevolence. In the meanwhile, also, to take such opportunities, through the press, or by lectures for promoting the gospel, as may occur to me. And lastly, to carry on the study of the native tongue, so that in due time I may be enabled, if it please God, to fulfil my ministry by preaching in the full sense of the term. In all this may the Lord help !”

On the 14th of May, 1838, Mr. Macdonald preached his first sermon to the heathen. Soon after this date he began to feel the effects of the Indian climate, and for some time he was laid aside from active duty.



His special work was the instruction of the theological classes in the General Assembly's Institution, and in this labor of love he delighted. But he very soon found additional occupation. As one of the Editors of the "Calcutta Christian Observer," and as secretary of the Christian School Book Society, he was far from idle. He took his turn with the two Scottish chaplains at St. Andrew's Church in conducting their Wednesday evening lecture and prayer meetings, and he frequently preached in that Church on the Sabbath day. He preached also in other Churches, and in the Bethel or Sailor's chapel. From an early period he had a covenant with himself never to decline an opportunity of preaching the gospel, unless there was an absolute impossibility to prevent him; and this covenant he is believed to have kept faithfully. At the house of Mr. G. Alexander of the Civil Service, he likewise expounded on Tuesday evenings; and when Mr. Alexander retired to England, this service was transferred to the house of Mr. Hawkins, one of the Judges of the Sudder Court, where it was continued till the establishment of the Free Church prayer meeting, after the disruption. There were many who received great benefit from the meetings at these houses, and on whose minds an indelible impression was made by the expositions to which they listened, as well as by the frame of Mr. Macdonald's mind, and the spirituality and fervour of his prayers.

In his own house he used hospitality in a very plain unpretending way without grudging, and was accustomed once a week, and sometimes more frequently, to see all who would come and join in conversation, in reading the Scriptures, and in prayer. He had also at one time, (and till nearly all the attendants left India) a more private meeting on Saturday evenings, in which a few sat round his table and considered passages of Scripture, and blended their prayers and praises.

By his example, by the constant spirituality of his mind, by his wise and profitable conversation, and even by his most ordinary correspondence, he insensibly influenced many. In his common notes, there was generally something to edify or cheer, and that, not by any forced and artificial effort, but as it were, naturally, and appropriately to the principal subject. In his preaching he was more blessed in building up believers, and leading forward sincere enquirers, than in awakening such as were entirely careless. Indeed there was a plain dealing in his ministry, a severity to sin and insincerity, by which he was made manifest to every man's conscience, and many shrank from the contemplation of their own state as he exposed it to their view, and forsook the place where he was preaching. "Not with enticing words of men's

ed the gospel. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with God in peace and equity, and did turn many away from iniquity." Doubtless when the day comes for those who have sowed, and those who have reaped, to rejoice together, he will have many crowns of rejoicing as seals to his powerful and faithful ministry.

But it was not thus only that he was useful. He wrote much and very forcibly. He stood up manfully to resist the performance at Calcutta of an Oratorio of the "Creation," as a profanation of the name of Christ. His tracts on the Oratorio, "What is the Theatre?" and "May I go to the Ball?" were so effective, that the world was greatly irritated, and their author, "J. M. D." was for a time a bye-word for ridicule and reproach. But all this he heeded not. He went on writing and publishing, teaching, and preaching, undauntedly. His sermon, "Duelling spiritually considered," as it was occasioned by a fatal duel, and was published when the subject had been laid to heart by many, and as it was also an argument in the most masterly style both of eloquence and reasoning; and his pamphlets on the observance by Government of Hindoo Holidays, and on the connection of Government with Heathen Endowments under some of the arrangements of the Resumption Laws, were worthy of his whole career, as a faithful watchman in Israel, and a valiant soldier of the cross. He preserved throughout one unaltered tone, and the consistency of his sentiments and conduct was sustained without an imputation. He was "dead to the world" in all its gaieties, its follies, its speculations and its ambition: but no man was more alive to its necessities, no man loved its people more, and perhaps no man in India mourned as he did, in bitterness of spirit, during the degrading heathen festivals, over the debasement of his fellow-creatures. He shone as a light in the world, and was a city set on a hill that could not be hid.

At the period which we have now reached, the condition of the Church of Scotland had become critical and trying. Civil authority had encroached, by a series of unconstitutional and unscriptural aggressions, on the spiritual jurisdiction of the Church of Christ, till fears were entertained that men in power would never be satisfied until the divine institution had become a mere creature of the state, controlled by Cæsar not by Christ. Encroachment after encroachment had been made, and rulers, utterly unacquainted with Presbyterian principles, urged on by ministers as little acquainted with the true constitution of a Church of Christ, were hastening to enslave one of the freest institutions that our earth had ever beheld.

of the Established church in Scotland—no less than four hundred, and these the most evangelical of the ministers, separated themselves from it, choosing rather to sacrifice all emoluments and worldly interest that they might serve and preach Christ without State control in spiritual matters.

It may be supposed that the conduct of such a man as Mr. Macdonald in an event so momentous as the Disruption of the Church of which he was a minister, and to which he was much attached, was characterised by faithfulness, courage, and decision. Prior to the crisis, he had unhesitatingly cast in his lot with those who were preparing to secede. At that time the Church of Scotland feared some difficulty in supporting her foreign Missions on their existing footing, and to the eye of sense it appeared a very unlikely thing that the party that seceded, from which some were dropping off as the trial approached, and which might eventually prove to be, as all its opponents were loudly predicting, very small in numbers, and which—certainly in the first urgency of its movement would be sorely pressed at home by the necessity of providing new churches, as well as funds to support the retiring ministers—it seemed very unlikely that *this* party would be able, at an early period, to undertake any foreign Missions of an expensive kind. Indeed many of the best Ministers, so far from anticipating that they would be able to support Missions, expected for themselves great hardships as well as great changes. The Disruption came, but in a very different form from that which the fears of some, and the ridicule of others, had depicted. The news arrived, not of the movement of a few; not of the hesitating secession of a small, doubtful, trembling band; but of a mighty movement of nearly the whole of the strength of the Scottish Church.

Mr. Macdonald's views of the great crisis were expressed subsequently with great solemnity in a powerful article in the "Free Churchman," on a letter published in the "Witness" newspaper in Edinburgh, by Dr. Stevenson, one of the Scottish Chaplains at Bombay, apologizing for his unexpected adherence to the Establishment. He said, "Events of providence, when so designed of God, try men, in character and system, to the uttermost. Coming like the rolling avalanche, with the force of present, urgent, and irresistible necessity, they compel men to say yea or nay, to flee or fall, to escape or die: deeds not words, actions not theory, conduct not profession, must be and then are, the sure result. Such an event pre-eminently has been the late disruption of the Established Church of Scotland. It has accomplished a separative and discriminative work, such as no insight of man could have planned, and no human invention could have executed. After gather-

ing for years and incorporating elements bearing on every class of society, it at last has come irresistibly down and spared no one; it has tried every one. It has tried the governor and the governed; it has tried the judge and the judged; it has tried the nobles and the populace; it has tried the landlord and his tenant; it has tried members of the same family, communicants of the same church; elders of the same session, brethren of the same bonds. No such event, in searching power, in discriminative effect, in separative result, has occurred in our day—none such may again happen in the days of even our children. It was thus mighty, because God made it so: and so the work which it has begun, has yet further to go on; the end of it is not yet.”

When the intelligence of the disruption reached Calcutta, Mr. Macdonald, along with all his Scottish missionary brethren, joined the Free Church. Some members of the Established Church of Scotland seceded with them, and it became necessary to provide a regular ministry till a pastor could be secured from Scotland. Mr. Macdonald, having had previous experience in the charge of a congregation, was requested temporarily to act as minister of the flock. Their first meeting was on Sabbath, the 13th of August, 1843, in Freemason's Hall, of which the use was at first granted them, but from which, before long, they were ejected. The first sermon was preached by Dr. Duff in the morning; the second by Mr. Macdonald, whose text was “Where two or three are gathered together in my name, there am I in the midst of them.” After the service, he baptised a native convert, Behari Lal Sing, (since a Catechist of the Free Church,) and it was a singular coincidence, and probably designed in the good providence of God to encourage his faithful servants, that this first convert of the Free Church had himself been compelled to make sacrifices for the truth, by resigning, prior to his baptism, a good situation, and foregoing excellent prospects, in a Government School.

Mr. Macdonald, in assuming charge of the Free Church congregation in Calcutta, undertook a very arduous duty. It is idle to attempt to conceal that the Scottish population in India had long been in unfavorable circumstances, and had suffered severely in their spiritual condition. Of those who joined the Free Church, there were some who knew and loved the truth, but there were many more who were merely enquirers after it, and on whose minds the example of the missionaries near them, and of the men whose names they honored at home, had made a deep impression. With this little band, Mr. Macdonald began a patient course of ministerial faithfulness. Gradually some of those who at first discerned only indistinctly the excellency of the gospel, became



joined them, bringing with them some of the spirit and piety which has been so richly flourishing there.

It had been the earnest desire of many of the Free Church congregation, that Mr. Macdonald should be their permanent pastor ; nor was any call sent to Scotland, till his determination to continue in his missionary work had been privately but sufficiently ascertained. Even during the time he acted as minister of the flock, he maintained, as far as possible, and almost to as great an extent as before, the discharge of his important duties in the Free Church Institution. He drew only his salary as a missionary, and would receive nothing from the congregation. But when his labors among them ceased, they felt that whatever his feelings might be, as to *receiving* of their carnal things, they had certain *debts* to him, which it became them to discharge. With a man like Mr. Macdonald, whose professions were ever sincere, and whose resolutions were seldom changed, it was useless to deal as with one who could be tempted and persuaded to accept what he had previously deliberately declined. It became necessary, therefore, so to carry out the design of testifying the people's regard for him, as to render any gift they could offer as a tribute of their affection, without being at the same time open to any of his objections as a payment for services, for which, he considered, the Mission committee, in effect, had paid already. With this view, a paper was circulated in December, 1846, to the members of the Free Church congregation, devising a plan whereby a small purse might be made up by his friends and presented to Mrs. Macdonald, as a free-will offering from the congregation, which, under God, owed so much to her husband. The first intimation which Mr. or Mrs. Macdonald received of the design, was a letter informing the latter that it had been accomplished, and that the sum of 5000 rupees was lying in the Bank of Bengal subject to her order. The whole proceeding, by the spirit in which it was conceived and effected, deeply moved Mr. Macdonald's feelings, and its entire unexpectedness overcame him at the first, in a way that was not usual with one who was generally so calm and self-possessed.

On the arrival of Mr. Mackail, Mr. Macdonald preached the sermon at his induction as pastor of the Free Church congregation. His text was "How shall not the ministration of the Spirit be rather glorious?" It was followed by an address to the new minister and the congregation. Both have since been published together, and they form the last publication he sent from the press. One opinion only has been expressed of them. They are eminently scriptural, and eminently powerful, and the development of the Spirit's ministration in the discourse, is

After this, Mr. Macdonald reverted to his former course. He preached whenever he had opportunity, (occasionally to his former congregation) and he went on in the various spheres of his habitual missionary labor, serving his generation according to the will of God, making full proof of his ministry, giving himself wholly to his high calling, and exerting, as before, great private influence. He worked unostentatiously, but his weight was felt, for "the words of the wise are heard in quiet." He became as faithful a hearer, as he had been a pastor; and none of the congregation, on Sabbath days or week-day evenings, more loved the gates of Zion, or more delighted in the public worship of the sanctuary. He rejoiced in the ministrations, and the prospects of usefulness of his successor, and was ever his ready counsellor, and his cordial friend, prepared to assist and to encourage him. He preserved too, the tone of his personal piety. He felt as Henry Martyn did, that nothing but constant activity *and continuing instant in prayer* could keep him breathing, and with him he dreaded *the preference of work for God to communion with him*. Thus in much watchfulness he fulfilled his course.

His last and fatal illness commenced on Wednesday, the 25th of August, 1847. In the afternoon of that day he called to see a friend, to whom for several days previously he had paid visits of a ministerial character; for peculiar ties of spiritual affection bound him to the household, of which that honored friend was the head. He called to sympathize and console, in hours of suffering and anxiety. He returned home, and made arrangements for going to the weekly prayer-meeting that evening, in which he was to take a part. But a sense of feverishness warned him to remain at home. He stayed away from the Institution also the next day, but in the evening was able to receive a visit from the Rev. A. F. Lacroix, missionary of the London Society.

On the day subsequent to Mr. Lacroix's visit, and on the following Saturday, he was much worse, and suffered from sickness, and confusion of mind; but on Sunday the 29th, he was considered better, and on Monday morning, in speaking for a few minutes to the Rev. T. Smith, he said that he had had a severe attack, but that it seemed to have passed off, and that he principally wanted sleep to restore him. But soon after there was a relapse. He suffered much again from confusion of mind and nausea, with great restlessness, and he regretted the crowd of vain thoughts that seemed to be rushing upon him, and his inability to fix his attention on the subjects of which he wished to think. At night the fever continued to disturb him, but towards the morning it passed away, and, so treacherous was the attack that he was

spoke cheerfully, and without the slightest apprehension of danger. Soon after he went to sleep, and his wife, whose fears had been excited, rejoiced in this as a token of improvement, and thought that if he slept he would do well. But the sleep became a stupor, and except one word, in reply to a question how he felt about the middle of the day, he never spoke again.

Towards midnight there was a recurrence of fever, and the breathing seemed to be more easy. But the slight gleam of hope which then for a few minutes cheered the hearts of those who loved him, soon departed; his strength rapidly gave way, and life ebbed gradually, till soon after 12 o'clock, on the 1st of September, his soul took its flight from the body, and from the sleep to which he had so cheerfully resigned himself in the morning, he awoke up in the presence of his Redeemer. Mr. Macdonald was in the forty-first year of his age, of which he had spent ten years in India.

On the very day that Mr. Macdonald was taken ill, he had opened the work of the Institution by praying with peculiar emotion for the conversion of the youths trained in it, and especially that they would beware of the great sin of unbelief and rejecting the offer of Christ's salvation. On the day following three young men from the branch school at Baranagur came forward seeking Christian baptism.

His contributions to the "Calcutta Christian Observer" and to the "Free Churchman," (which in conjunction with Mr. J. C. Stewart he established, and which he edited from the first,) were numerous and valuable, and he compiled one of the "Instructors" used in the Mission Schools. The following is a list, not, we believe quite complete, of his separate publications:—1, the Suffering Saviour, 1840. 2, The Oratorio, 1840. 3, A Pastor's Memorial to his Former Flock, 1842. 4, What is the Theatre? 1842. 5, May I go to the Ball? 1843. 6, The Government of India charged with Spiritual Treason, 1844, (in relation to its administration of certain idolatrous endowments.) 7, An Address at the Ordination of Elders, 1844. 8, The First Fruits of our Flock, in the grave, 1845. 9, Duelling Spiritually Considered, 1845. 10, Memorial of the late Koilas Chunder Mookerjee, 1845. 11, Thoughts on the Observance of Hindoo Holidays, 1846. 12, The Ministration of the Holy Spirit, 1847.

## AZUBAH CLARK.

---

AZUBAH CLARK was born on the 10th of February, 1807, and the first wish of her parents concerning her, was that she should be brought up religiously, even from infancy. In the wisdom of Providence the care of her education devolved upon an elder brother, who had been very seriously impressed with the awful certainties of religion. His profession as surgeon in the naval service of the East India Company requiring his long and frequent absence from England, she was, therefore, placed under the roof of a pious family near London. Here the utmost tenderness and kindness were shown to her ; her opening mind was directed towards religious truth, and examples of piety were held up to her imitation. And it was not long before these examples and this instruction were effectual in weaning young Azubah from the world.

When about nine years of age, she began to think seriously of her future state ; the salvation of her soul now appeared as the one thing needful ; and she began to be careful and punctual in the duties of the closet ; a sure index of a mind about to advance. At the age of fourteen, she commenced a short history of her own thoughts ; and she continued it, as opportunity served, till within a few days of her death.

In the spring of 1822, occurred a very great change in all her circumstances, and a sudden deprivation of those happy means of religious, moral, and intellectual improvement with which she had hitherto been favored. She was now called by Divine Providence to quit England, as it proved, for ever ; and to accompany her brother, who was about to sail for India, to occupy the medical station to which he had been appointed. She embarked on board the *Duchess of Athol*, and was soon upon the wide world of waters, far from all sight of land.

Nothing very unusual occurred during the early part of the voyage, until they began to approach the Cape of Good Hope. A circumstance, sufficient to appal the stoutest heart, then served to try a little that steady, serene confidence in Providence, which already characterised the young disciple. On the 19th of April, between one and two o'clock in the afternoon, the passengers were suddenly aroused by a cry of " Fire," and it was soon discovered to proceed from the after-hold. The third mate boldly ventured down amidst the volumes of thick smoke, to direct the engine, and try to extinguish it. Most providentially, the burning case in which the fire originated, was discovered before it had



near. The case was got upon deck and thrown instantly overboard. On the third day after the fire the vessel anchored off Simon's Town. Miss Clark's reflections on their safe arrival, are characteristic of her mind and feelings :—"How truly may we say, the Lord is with us wherever we are, whether by sea or land! But how often are the instances of his goodness and mercy thrown away on his careless creatures? How many merely exclaim, 'lucky thing! Fortunate, indeed, it so turned out!' But can one who has the slightest sense of religion, let such an event pass by without improving it? Surely none but a very hardened sinner indeed! Yet I grieve to think that so great a portion of our crew have considered it merely thus, and not as a kind hint from our heavenly Father to repent and be forgiven. I trust it has not been without some benefit to me."

Her stay at the Cape was short, but during the time she resided on shore, she enjoyed the hospitable kindness of Dr. and Mrs. Philip. The vessel got under weigh for Madras, and arrived there without the slightest accident. On the 16th of June, she left Madras for Calcutta, and reached the shores of Bengal towards the close of the month. She remained a short time at Calcutta, in the family of the Rev. Mr. Thomson, and enjoyed the Christian kindness of a circle, where true piety threw its charm over every endearing social virtue. She then visited a friend at Barrackpore, and during her residence there was attacked with fever, from which however she recovered.

On the 10th of September 1822, she embarked on board of a budge-row on the river, for Berhampore, a military station contiguous to the city of Moorshedabad, whither her brother was proceeding on duty with a detachment of one of his Majesty's regiments. On the 25th they arrived. At this station they waited only till the 9th of October when they returned to Barrackpore and subsequently to Calcutta. With great delight and much gratitude she now attended the ministry of Mr. Crawford; and her heart evidently grew more and more fixed on divine things, during the few months that elapsed before her quitting Calcutta for Goruckpore.

On the 4th of February, 1823, Miss Clark finally left Calcutta, to proceed with her sister and brother to Goruckpore, the station to which he had been recently appointed; there they arrived on the 8th of April.

For some time she rejoiced in the opportunity of listening to the pastoral instructions of the Rev. T. Morris, missionary at Benares, who was staying at the station; and subsequently of the Rev M. Wilkinson, who was the settled missionary there and whose discourses were a "cordial and support to her mind when oppressed and sorrowful."

She also commenced the study of the Hindostanee language, expressly to become useful to the natives.

The medical services of her brother being required during the Burmese war, he was obliged to leave the peaceful seclusion of Goruckpore, and it was rendered necessary that the family also should remove nearer the seat of war. In May 1825, therefore, Miss Clark left Goruckpore to travel through the territory of Oude to the Western provinces of Hindostan, a journey always fatiguing, and now to be accomplished while the hot winds prevailed in all their fury. A party of horse was obtained as a guard from the civil authorities of Goruckpore, and an escort was added by the commanding officer of the infantry battalion of the station. Thus protected, they set out on their (at that time) dangerous journey to Muttra by way of Fyzabad, and reached their destination in safety.

Shortly after their arrival at Muttra, the report arose, that, in consequence of the rebellious feeling of the inhabitants of Bhurtpore, the British troops would be called to the attack of that fortress. On the 20th of January Miss Clark's brother returned unexpectedly from Bhurtpore, and soon after the whole party marched with the captive prince to Allahabad, where he was left in the fortress; thence the Clarks continued their route to Sultanpore in Oude; and then returned to Goruckpore, which place they reached on the 28th of March, much to their delight.

Before giving an account of her last illness, we shall place before the reader a brief extract from a letter—the last she ever wrote—to a friend in England, penned only seven days before the commencement of her illness, and fifteen before her death,—which exhibits the state of her feeling in the prospect of death, though at the time she was in perfect health:—"I have once or twice faintly breathed a wish to be 'where the wicked cease from troubling and the weary are at rest;' but death's cold floods have alarmed me, and I tremble to meet the scrutinizing eye of God. Yet, if my Saviour be near, he will carry me safely over; and when arrived at the haven, I shall have nothing to fear; for though a catalogue of sins of the deepest dye be found against me, and I be considered the chief of sinners, I shall be pure, having been washed and cleansed by the precious blood of the Redeemer."

We will now behold her on the bed of sickness, realizing the feelings which she has above so beautifully depicted. On Monday, the 17th of July, 1826, while in the enjoyment of excellent health, she was seized with fever of the remittent type, which had prevailed at the station since the rains set in, but hitherto in a mild form. The usual remedies were employed, but on the 23d, the fever was observed to be somewhat

aggravated. On the following day, Monday, the 24th, soon after the hot stage, she complained of great oppression at the chest, and became suddenly almost suffocated. Until this day her state was not considered dangerous. A spasmodic affection of the head and arms came on, and this alarming symptom was succeeded by fainting. A warm bath and bleeding gave instant and considerable relief, and she thought herself much better. Soon however these dangerous symptoms recurred violently, with fainting, or a tendency to suffocation. It was now too obvious that the functions of the heart were much disturbed; yet, it was still hoped that, by powerful means, the lost balance of the circulation might be restored.

On Tuesday, after the violence of the distressing symptoms had overpassed, she was asked, whether she ever made death the subject of her reflections. She answered hesitatingly, "Yes;" and then after a moment's consideration, she added, "Is there no hope for me?" "Yes, abundant hope," was the reply—(for it was still hoped that a blessing might attend some active measures recently employed)—"but you know death ought ever to be familiar to us, whether in sickness or health. Tell me, dear, if in the prospect of eternity, you have a good hope through grace?" She paused and faintly answered, "I hope with trembling." To the question, "Is the Saviour now precious to your soul, and do you find consolation in the blood of the atonement?" she answered emphatically, "That is my comfort;" and in a subdued voice, "In the Lord put I my trust."

It now began to be too evident that the hand of death was upon her, but she was still able to join those around her bed in fervent prayer. Several passages of scripture which she had marked in her bible were read to her, and one or two of Watts's Hymns. Her features now too surely indicated the rapidly approaching termination; yet when her brother besought her to pardon any unkind word or look, of which he might at any moment of inconsideration have been guilty, her ardent soul rallied again, and putting one arm round his neck, she said, "Oh, my dear brother!" and kissed him with the utmost tenderness and affection. These were the last pledges of ardent love, imprinted by her lips. Her mind remained quite clear and unclouded. "Tell me," said her brother, "dear sister, if the glorious prospect does not brighten before you, as you approach the heavenly Canaan? Let us know the happiness you feel." The faculty of utterance was now fast departing, and the eyelids seemed to have been fixed in death, but with a look of ineffable joy she slightly raised one eyelid, and while a tear silently stole down her cheek, by an energetic moan, she tried to convey the intensity of her feelings.

The same benignant sweetness which beamed in her countenance at this most solemn moment, continued to brighten, even to the end ; not a muscle moved in pain, nor a sigh betrayed the slightest indication of uneasiness ; all was serenity and peace : the breathing gradually became shorter, until her happy spirit ebbed almost imperceptibly away into the ocean of eternity, just as the sun had set on the 25th of July, 1826. She was aged nineteen years, five months and fifteen days.

•

~~~~~


JOHN THOMAS. ✓

JOHN THOMAS was born in England. His father was deacon of a Baptist Church at Fairford in Gloucestershire. Under his care young Thomas was trained up in the nurture and admonition of the Lord, but proved for a long time a hopeless child. He had often had very sharp convictions of sin, but he had stifled all, till it pleased God, in the year 1781, to make him feel his sins a heavy and intolerable burden. He had previous to this been married. In consequence of these convictions of sin, he was rendered very miserable—he writes, “My nights and my days were dreadful both to me and my wife; but in the month of August of that year, attending on the Rev. Dr. S. who preached from John vi. 27, ‘Labour not for the meat which perisheth, but for that meat which endureth to everlasting life, which the son of Man shall give unto you.’ I heard with new ears; the discourse seemed all for me, and afforded me some rest till the following week, when, meditating on the scriptures I had heard, and on the gospel by Matthew, I beheld a new object in a new light, even Christ crucified, which has been followed, I trust, with newness of life. Then I could feelingly say with Dr. Watts—

’Tis heaven to rest in thine embrace,
And nowhere else but there.

I blush to think how unworthily I have carried it ever since to this day; but upon the whole I trust that God is my portion and my happiness.”

At the time mentioned he was settled in Great Newport Street, in the practice of surgery and midwifery; but finding business not according to his anticipations, he sold all, and in the year 1783 sailed in the capacity of surgeon of the *Oxford*, Indiaman, to Bengal. On his arrival at Calcutta he sought for religious people, but could find none. At last, says Mr. Thomas, “how was I rejoiced to hear that a very religious man was coming to dine with me at a house in Calcutta; a man who would not omit his closet hours of a morning or evening, at sea or on land, for all the world. I concealed my impatience as well as I could till the joyful moment came: and a moment it was: for I soon heard him take the Lord’s name in vain, and it was a cold dagger, with which I received repeated stabs in the course of half an hour’s conversation: and he was ready to kick me when I spoke of some things commonly believed by other hypocrites concern-

ing our Lord Jesus Christ, and with fury put an end to our conversation by saying, I was a mad enthusiast to suppose that Jesus Christ had any thing to do in the creation of the world, who was born only seventeen hundred years ago." When at a subsequent period of his life Mr. Thomas returned to England, the person to whom allusion is made above, went home in the same ship. He was a strict observer of devotional hours, but an enemy to all religion, and horribly loose, vain, and intemperate in his life and conversation.

After this Mr. Thomas tried to set on foot some plan for the spread of the gospel in this country, and advertised in the "India Gazette" of November 1, 1783, the following:—"RELIGIOUS SOCIETY.—A plan is now forming for the more effectually spreading the knowledge of Jesus Christ and his glorious gospel in and about Bengal; any serious persons, of any denomination, rich or poor, high or low, who would heartily approve of, join in, or gladly forward such an undertaking, are hereby invited to give a small testimony of their inclination, that they may enjoy the satisfaction of forming a communion the most useful, the most comfortable, and the most exalted in the world. Direct for A. B. C. to be left with the Editor."

The two following answers were received the following day:—"If A. B. C. will open a subscription for a translation of the New Testament into the Persian and Moorish languages, (under the direction of proper persons,) he will meet with every assistance he can desire, and a competent number of subscribers to defray the expense." The second was:—"The Rev. Mr. ———, having read the advertisement of A. B. C. in this day's paper, takes the earliest opportunity of expressing his satisfaction of a proposal for the more effectually propagating, and making known the truth of the Christian religion in this country of superstition, idolatry and irreligion; and for setting forth the excellence of that holy institution, so replete with the means of rendering mankind happy, both here and hereafter: most cordially offers his services for promoting and encouraging so laudable an undertaking, and will think himself happy if he can be at all instrumental in bringing it to any degree of success. Mr. ———, from the above reasons, therefore, wishes an opportunity of conferring with the advertiser on the occasion."

Mr. Thomas never could find out who was the author of the first anonymous note, but it is believed to have been Mr. W. Chambers. The second note was thought by Mr. Thomas to have been written merely to find out the advertiser, and therefore was not further noticed. It has since been supposed that the Rev. Mr. Owen was the writer, who proved himself a sincere friend and powerful supporter of such measures.

as were then found practicable for the promotion of Christian knowledge among both the Christian and Indian communities.

Just as Mr. Thomas was returning to England the first time, he learned that there were two gentlemen, Mr. Grant and Mr. Creighton, at Malda, a place about 250 miles from Calcutta, and one or two more, who were religious people. Mr. Thomas was baptised in London in 1785, and began to exhort in private societies, and to preach in different places in town and country.

Mr. Thomas sailed a second time to Bengal, in 1786, with the same captain and officers, and in the same ship as before. On his arrival at Calcutta he found Mr. Udny and Mr. Chambers, and two or three more, who were connected with Mr. Grant's family, all serious people; and Mr. T. used to accompany them to hear the Rev. Mr. Brown, on the Lord's day, who preached to the children under his charge, and after a little while a prayer-meeting was got up, and sometimes a word of exhortation was given.

Mr. Thomas went from Calcutta to Malda, and resided with Mr. Udny, with whom he had become acquainted in Calcutta. "Mr. G. U." wrote Mr. Thomas, "is a mild and beautiful copy of Christian temper, meltable to divine things; he has an obedient ear, and is as a growing cedar, flourishing in the courts of our Lord. In his house I live; under whom are about seven Europeans, and sometimes more, which, together with visitors, officers and people of rank that drop in, compose our family." Of his daily engagements at this time (July, 1787) Mr. Thomas thus wrote—"At 6 o'clock there is a large bell rung, which calls the party to a chapel in the house, where a portion of Doddridge's Family Expositor is read, and then prayer by the mouth of one of us. We then breakfast, and find it half-past seven; I allot the following hours till ten for sweet meditation, reading and prayer; but it is very short. From ten till two, I allot for the study of Bengalee; rise from dinner before four; then sleep (according to the custom of the country), read, ride out in a carriage in the cool of the evening, and rise from the tea table at about half-past seven. Allow till nine for the study of the language, and till ten for private devotion, at which hour we all meet again. I read, after which we sing a hymn and close the day with prayer." On the Lord's-day Mr. Thomas delivered an exhortation morning and evening to the family, and any one else who would unite with them.

Mr. Grant having removed from Malda to Calcutta, Mr. Thomas was in the habit of preaching at his house every Lord's-day evening. Mr. Grant wished him to stay in the country, learn the language and preach the gospel to the Hindoos; but he was averse to the climate, dreaded a

long separation from his family, and had no particular bent of mind to the work. Having also the charge of a ship's company as their surgeon, without any probability of the captain's giving him leave to stay, or of another surgeon being found to supply his place, Mr. Thomas found himself unable to accede to the proposal. Yet it would often return to his mind; and after a few weeks he became greatly concerned at heart for the condition of the perishing multitudes around him, and he began to feel a fervent desire to go and declare the glory of Christ among them. After much prayer and many tears, he at length gave himself up to the work, and the Lord removed difficulties out of the way, confirming the Mission, and comforting him, by adding two seals (Europeans) to his labors. Some natives also became, through Mr. T.'s instrumentality, convinced of the truth of Christianity, and were converted; their names were Ram Boshoo, a moonshee, of the writer caste; Mohun Chand, a brahmin of some repute, and Parbotee, a man of title, and a brahmin of higher rank than Mohun Chand.

Till the month of ~~June or July~~ 1787, Mr. Thomas remained in Calcutta, and preached to a few Europeans there. In 1788 he could converse freely with the natives, but his pronunciation was generally very defective, and consequently his preaching, for the most part, could not be understood: he had also begun to translate; and with the assistance of one of the natives, he had completed the gospels of Matthew and Mark, the Epistle of James, some part of Genesis, several of the Psalms, and different portions of the Prophecies, a few copies of which he circulated in manuscript among them. By these means a considerable stir was excited among the Hindoos, and a spirit of enquiry which was very encouraging. Mr. Thomas labored among them till the beginning of 1792, when he left the country and returned to England.

In the following year he endeavored to establish a fund in London for a Mission to Bengal, and to obtain a companion to go out with him. At the same time, and without the two parties or their efforts being in any way known to each other, Mr. Carey was stirring up the missionary feeling of the country, in order to send missionaries to the heathen. A meeting had been held at Kettering, which Mr. Thomas heard of, and learning its object, he immediately wrote to Mr. Carey; and the latter entered at once into his plans, and brought Mr. Thomas forward before the Committee, then constituting the Baptist Missionary Society. The Committee being fully of opinion that a door was now open in the East Indies, for preaching the gospel to the heathen, agreed to invite Mr. Thomas to go out under the patronage of the Society, engaging to furnish him with a companion, if a suitable one could be obtained. Mr.

Carey was then asked whether, in case Mr. Thomas should accede to the proposal of the Committee, he was inclined to accompany him? To which he readily answered in the affirmative. The same evening Mr. Thomas himself arrived at Kettering, and fully acceded to all their proposals.

On the 20th of March, 1793, the two brethren were solemnly set apart to their missionary duty, and after the service a letter was drawn up, addressed to the Hindoo christians in India, to whose conversion Mr. Thomas had been instrumental.

On the 13th of June, the missionaries set sail on board the *Kron Princesse Marie*, a Danish East Indiaman, Captain Christmas, and after, on the whole, a pleasant voyage, arrived at Calcutta on the 11th of November of the same year.

With his colleague, Mr. Thomas went in the first place to Bandel, and then to Nuddea, in prosecution of their missionary plan, to fix upon a proper place to carry on operations. But afterwards, receiving a very strong invitation from several parties to settle in Calcutta and engage in his profession of a doctor, he came to the presidency and took up his abode there. Here, however, he had but just entered his newly taken house, in order to commence business, when he received a letter from Mr. Udney at Malda, which gave a turn to all his affairs, especially with regard to the Mission. The letter was in answer to a condoling epistle Mr. Thomas had sent to him on the sickness of his mother, occasioned by the very affecting loss of a son, who was drowned with his wife, by the oversetting of their boat, as they were crossing the Calcutta river. In this letter Mr. Thomas had said, that on hearing she was sick, he had nearly set off to Malda; but business prevented. Mr. Udney replied with a pressing and affectionate invitation, with proposals to accommodate Mr. Thomas at his expense, &c. Accordingly he went to see him. Their first interview was very affecting; partly from a tender remembrance of their former friendship, and partly from the sad occasion which had brought them together, many tears fell; and some time elapsed before a word was uttered on either side. They then went and mingled their tears with those of Mr. Udney's mother, who lay smarting under the afflicting hand of God, in body and in mind; Mr. T. directed her thoughts to the bible, from which she obtained much comfort and consolation. He then fatigued her body with long walks, hoping thereby to render her mind less capable of grief; and the Lord blessed abundantly the means, the medicines and the meeting.

Mr. Thomas had intended to return to Calcutta; but during his stay at Malda, Mr. Udney proposed that he should superintend one of

his indigo factories, to which Mr. T. acceded. It appeared to be a great opening for usefulness ; as it would afford a large opportunity of communicating knowledge, by schools and stated instruction, the people employed on the works numbering about five hundred. Mr. Carey was offered another of the factories, which he accepted, and joined Mr. Thomas at Malda. It was here, in his little bungalow at Mudnabatty, that Mr. Carey began his translation of the Bible into Bengalee. It was at Malda that in the commencement of the present century, Messrs. Creighton and Ellerton, with several others, who united in Christian observances, established the *first native schools* in Bengal. And it was here that the missionaries, Fountain, Marsden and others, when driven by the Government from Calcutta, found a shelter and a home.

After Mr. Thomas was stationed at Malda, he commenced preaching to the natives, and in conjunction with Mr. Carey, who was about sixteen miles distant, formed a plan for erecting two *chowparris* or colleges, one at each of their places of residence ; in each of these institutions it was their intention to educate twelve native lads ; six Mussulmans and six Hindoos ; a pundit to have charge of them, and they were to be taught the Sanscrit, Bengalee and Persian languages. The bible to be introduced as a study, and perhaps a little philosophy and geography. The time of their education to be for seven years, and the missionaries to provide them food, clothing and lodging as well as instruction. This plan circumstances prevented being carried out. The next year two or three natives became greatly concerned about their souls. They met together every day for prayer, and Mr. Thomas daily instructed them in the scriptures. He preached twice on the Sabbath-days to large congregations, and he also preached in the adjacent villages two or three times. Mr. Thomas also made use of his knowledge of medicine in relieving the distresses of the suffering multitudes ; people came from thirty and forty miles around ; so that there were almost always patients at his door ; and he was successful in applying a remedy to several diseases, one of which was a dreadful complaint, which hitherto had been thought incurable. This disease bore the name of *Mahabead*, or great sickness ; it was peculiar to the natives, and more dreadful than the pestilence. Its first symptoms were blisters in the extremities ; in a short time the fingers and toes fell off, the hands and the feet were covered with ulcers, and the parties died miserably. It seemed to be allied to the scrophula. Mr. Thomas was particularly attentive to such as were afflicted : to him, the performance of an act of mercy was evidently the highest gratification. His heart ached with a case of human misery. With reference to this subject he wrote to the Society in England—“ Do not send men of *any* compassion here, for it will

Do send men *full* of compassion here, where many perish with cold, many for lack of bread, and millions for lack of knowledge. This country abounds with misery. Last Wednesday, a poor widow, whose husband had been dead several months, brought to my door the infant of which she had been delivered that night, and but a few hours before she brought it, desiring that I would take it in and bring it up. In *England* the poor receive the benefit of the gospel, in being fed and clothed by those who know not by what they are moved. For when the gospel is generally acknowledged in a land, it puts some to fear, and others to shame; so that to relieve their own smart, they provide for the poor; but here, O, miserable sight! I have found the pathway stopped up by sick and wounded people, perishing with hunger, and that in a populous neighborhood, where numbers pass by, some singing, others talking, but none shewing mercy; as though they were dying weeds, and not dying men."

On the 1st of November, 1795, the missionaries formed a church at Mudnabatty, consisting of themselves and two Englishmen, named Long and Powell, who had arrived with the design of settling in Bengal. In March, 1797, Mr. Thomas accompanied Mr. Carey in an expedition to the Bootan country.

We cannot forbear giving the following extract of a letter from Mr. Thomas to a friend in England, dated 1797, in order to show the manner in which he seized every opportunity of making known the gospel of the living God, to the perishing multitudes around. "The moment I awoke one morning I was pierced with the cries of two messengers, who requested me to go and see a poor neighbor about six miles distant, who the night before went with another man to drive two wild buffaloes out of his rice field. One of these evil beasts ran fiercely at him, and gored him in a most shocking manner. The horn penetrated through the breast-bone to the back, and the air passed through his wound from the lungs." Having seen the man and dressed his wound as well as he could, Mr. Thomas went out into the open air, where he found a seat placed for him, and about a hundred natives assembled to see him—he was moved with pity for their immortal souls, and immediately addressed them seriously on their everlasting concerns, referring to the case of the poor man within the hut, whose days appeared numbered, as life was fast ebbing. But though the people heard attentively, and answered all Mr. Thomas's questions, they were not at all affected by what they heard. He then left them, but begged of them to come and hear him preach on the Lord's-day.

Mr. Thomas removed from Mopaldiggy in 1798 to Nuddea, and afterwards to Calcutta, but in the following year he joined his colleague,

Marshman, and Grant, and continued their labors with unabated zeal. In his passage down the river Mr. Thomas with his family had a narrow escape from a watery grave. He thus relates the circumstance : " We were a long time on the water, and encountered some storms and dangers ; at last when the rain came in, we fled to this place (Chander-nagore) for shelter, where we have taken a little dry and airy house till the rains are over. While we were moving into the house we observed the hand of Providence in one instance very visibly : we had taken all our trunks, baskets and stuff of every kind out of the boat, and then, and not till then, a plank, which the water-worm had eaten, gave way, and down she went to the bottom, though several men attempted to prevent it by baling her : had this happened in deep water and far from shore, you would have heard no more of us till you had ended your pilgrimage."

Hitherto the Hindoos had yielded little or no fruit, and the missionaries were greatly discouraged. In these circumstances they found a refuge in prayer, and a new weekly meeting for this exercise was appointed. Soon after Mr. Thomas was called upon to attend a person named Kristno, one of whose arms was dislocated ; and having attended to it, he spoke very seriously to the sufferer of salvation by the blood of the cross, so that he wept and even sobbed aloud. Gokool, another Hindoo, was present, and paid great attention to all that was said. A few days after, Kristno was anxious to go to the mission-house for instruction, for he declared that Mr. Thomas had not only cured his arm, but told him how he might escape the wrath to come. He and Gokool accordingly went together to hear the word ; and though the wife and family of the latter deserted him for his supposed attachment to the gospel, those of the former seemed like-minded with himself, and on further instruction avowed their intention to cast in their lot with the people of God.

On the 12th of December, 1800, Gokool and Kristno publicly broke their caste by taking tiffin (luncheon) with the missionaries. All the native servants on the missionary establishment were astonished : so many had said that nobody would ever mind Christ, or lose caste. Mr. Thomas had labored fifteen years, and thrown away much time on deceitful characters ; Mr. Carey had waited till hope of his own success had almost expired ; and after all God had accomplished his object with the greatest ease. Thus the door was opened to the Gentiles, and who shall shut it ? In the evening of the same day, both of the above men, together with Kristno's wife and her sister presented themselves before the church, and solemnly professed their faith in Christ and obedience to his commands.

On witnessing these proofs of the power and success of the gospel, Mr. Thomas was almost overcome with joy. Kristno was baptised in the Hooghly with Mr. Carey's eldest son, then a youth of about fifteen, who afterwards became a missionary. This event is said so to have affected Mr. Thomas as to have bereft him of his reason; the affliction, however, was removed before his death, which occurred in the year 1801.

Of Mr. Thomas's character his colleagues thus testify. "He discovered great sensibility, combined with seriousness and deep devotion. His disappointments and afflictions, which were many, appear to have led him much to God, and to a realizing application of the truths of the gospel. He seldom walked in an even path: his joys bordered on ecstasy: his sorrows on despondency. These extremes of feeling gave a peculiarity to his writing and speaking, and it was evident that almost all he said came warm from the heart. Mr. Thomas, indeed, was a man to whom no person that knew him could feel indifferent; he was sure either to excite love or aversion. In general his social affectionate carriage produced attachment; and even when he gave offence to his friends, a single interview often dissipated their resentment, and rekindled all their former affection. Possessed, however, as Mr. Thomas was, of many excellent and amiable qualities, his faults were neither few nor inconsiderable. He was of an irritable temper, wanting in economy, and more ardent to form great and generous plans than patient to execute them. But when we consider the trials he had to endure, (and few men had more in so short a life,) especially when we think of the affliction which overtook him some months before his death, by which he was for several weeks in a state of complete mental derangement, we feel disposed to pity rather than to censure him; as little or no doubt remains that the unevenness of his temper, and other irregularities, with which he was chargeable, proceeded from a tendency in his constitution to that dreadful malady."

Shortly before his death he had again proceeded to the upper provinces, and was employed on some indigo works in the neighborhood of Dinagepore.

In September, 1801, he went from Sadamahl on horseback to Dinagepore, on a visit to Mr. Fernandez, a distance of about twenty-four miles. Great part of the country was then under water, and the roads in many places broken up. The water that he was obliged to pass through, the rain which fell, together with a scorching sun, were too much for his impaired constitution. It greatly fatigued him, and brought on a fever, which yielded to no medicine, or treatment, and never left him till it

During his visit to Sadamah, it appears by his diary, that his mind was happily exercised in the things of God. Thus he writes—"September 6, 1801. This day let it be recorded, and remembered, oh, my soul: that the High and Lofty One that inhabiteth eternity, both looked upon thee, and revived the spirit of the contrite. I was brought low, very low. I sought him and found him not; yet it was but a little, and I found him whom my soul loveth. I have been meditating on the power, willingness, truth, and love of Christ as a Saviour; and have selected several precious testimonies of each. And oh, his word has been sweet to me. Blessed be God for hope! Blessed be the Son of God, who hath not left me comfortless! Blessed be the Spirit of God, who hath not utterly forsaken me, but takes of the things of Christ still, and shows them to me! O, Thou who art able to keep me from falling, keep near my soul; do not depart, let me be filled, and revive, and bring forth fruit, instead of being cut down! Thou hast begun to compass me about with songs of deliverance: this is the first day I could sing for many days past. Wait on the Lord, my soul—Wait!"

He continued writing the state of his mind in his diary till September 29th. That morning he made the following remarks, which are the last he ever wrote: "Still refreshed with a sense of the mercy received yesterday; still more by reading gospel sonnets. Those are sweet, enlightening, and blessed truths to my soul. Oh Lord, accept my early thanks, through the Redeemer, in whom thou art so well pleased; and may they never cease to flow from the heart! *And the truth shall make you free.* As the truth maketh a man free, so error brings him again into bondage. We are as prone to error as we are to sin: we slide into it, and know it not, till darkness, fear, doubt and confusion surround us; and 'tis well if we know it then! How necessary is our Lord's counsel: Take heed of the leaven!" About this period, the world and all sublunary things were receding from his sight. It was obvious to all, and to himself, that he was fast gliding down the stream of time into eternity.

Wearied with the storms and tempests of life, and agitated on the sea of adversity, he longed for his dismissal, that he might be with Christ, and enjoy that "rest which remaineth for the people of God." Appalling as the King of Terrors is to the wicked, his frowns were seldom exhibited to the departing missionary. He saw this awful messenger with an angel's face, anxiously waited for his summons, and anticipated those sublime pleasures which he was soon permitted to enjoy.

Towards the close of his illness, his pains were exceedingly great. He had periodical returns of cold fits, then a raging fever, then violent vomitings, and afterwards a dreadful oppression on the stomach ; so that it occasioned the most painful sensations to the friends about him. His mind, however, was divinely supported ; as all his hopes centred in Christ, and he knew no Rock but the Rock of ages. When unable to read, his mind being well stored with Scripture, he would frequently repeat passages appropriate to his condition ; and once, when in extreme pain, he cried out, " O Death ! where is thy sting ! " At length after languishing about a fortnight, he breathed his last on the 13th of October, and was buried by the side of Mr. Fountain.

ABDOOL MUSSEEH.

THE subject of this Memoir was born at Delhi. His original name was Sheikh Salih. His father was considered a learned man, and gained a livelihood by teaching children. Sheikh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic languages.

When he was about twenty-one years of age, he came with his father to Lucknow, in quest of employment; and, after some time, became Moonshee, or teacher, first to an English merchant, and then to an officer in the East India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo servant of the above officer to become a Mahomedan. The master finding fault with him for his officiousness, he was so offended as to leave his employ, and return to Lucknow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavoring to render others so, to the Mahomedan observances.

For about a year he was master of the jewels in the Court of Oude; he then entered the Mahratta service as a trooper under Ibrahim Ali Khan, one of the chieftains of the Javudpore rajah. It is to be observed, that Indian soldiers of this description answer more to English yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at liberty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for, while under the command of Ibrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same rajah, was sent to murder Rao Scivac Singh, the rival of the Javudpore rajah. This transaction is well known in India. Meer Khan swore on the Koran that he came to mediate a peace between his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill-fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the rajah. This Scivac Singh, Abdool stated, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a

stranger to such treachery ; and considering, as he says, that he himself was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labor however degrading. This determination he put in practice ; and, returning to Lucknow, supported himself by preparing green paint.

A year after this he went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr. Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sabbath-days. He determined to go, as he expressed it, " to see the sport." Mr. Martyn was explaining the Commandments to the people, when Sheikh Salih went to hear ; and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahomedan sects, and this Christian instruction appeared to him better than any he had as yet received ! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things : for the heart that is truly touched of God, even though it may bleed, cannot but desire to know more of his way. His father was acquainted with a friend of Sabat, the learned Arabian, and supposed convert from Mahomedanism, who was then living with Mr. Martyn ; and, through this friend, Sheikh Salih was engaged, in May, 1810, to copy Persian writings for Sabat. True grace is often a timid and delicate plant, that grows unsuspected and unknown, depriving itself often of the kindest nourishment, that it may avoid the gazer's eye. It was thus in the heart of Sheikh Salih. He obtained a lodging on the premises, yet breathed not a whisper of his wishes ; and his chief means of obtaining the information which he desired, was by inquiring of the native Christian children, the subjects of the lessons which they had learned in school ; and, by this mode, he was enabled to gain some insight into divine truth.

When Mr. Martyn finished his translation of the New Testament into Hindostanee, the book was given to Sheikh Salih to bind. This was a providential opportunity to him ; he not only bound, but read the book ; and the work of his conversion was thus perfected in silence and secrecy, by the same hand which makes the dew to feed the tender grass. Reading the word of God, he discovered his state, and perceived therein a true description of his own heart. He soon decided in favor of the Christian religion ; but still concealed what was passing within him, till Mr. Martyn was about to leave Cawnpore on account

of his health. Sheikh Salih then could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring at the same time to be baptized. It was agreed that he should go down to Calcutta with Sabat and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. But neither during the journey nor during the short period of Mr. Martyn's stay at Calcutta was he entirely convinced of this man's real change of heart; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Sheikh Salih's wish for baptism. That excellent man, after five months' further delay, having well observed his conduct, and being satisfied of Sheikh Salih's conversion, baptized him in the Old Church, on Whit Sunday, 1811, giving him the name of Abdool Musseeh,—“servant of Christ.”

From this period, he was noticed by some among Mr. Brown's congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Saviour. Abdool himself expresses a decided persuasion that his baptism was attended with a peculiar blessing: although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner, and his humility and circumspection were in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the gospel.

It was his custom to preach on the Sabbath-days at the house of Mr. De R. to a number of poor native Christians and others, who assembled there, weekly for instruction. His method was to note down, at large, hints suggested by a friend; being unacquainted, as he said, with the analogy of scripture, and being afraid to teach what he did not thoroughly understand. From these notes he preached in a very feeling and forcible manner, to the evident conviction of his hearers. Of these, five Mahomedans were so far impressed as to desire baptism, which after a probation apparently satisfactory, was granted them, though their subsequent conduct did not answer the expectations that were formed at the time. From Whit Sunday, 1811, till July, 1812, Abdool continued to reside in Calcutta. Much opposition he met with from the Mahomedans, who made him many offers of money, &c. if he would renounce christianity or leave the place. Twice, on frivolous pretences, he was summoned before the British magistrate, and discharged with costs. Under these circumstances, his temper appeared to great advantage, and invariably such as one should have wished. To put an end to these vexations he was advised to remove to Chingurah in July, 1812.

on a Roman Catholic Portuguese, and the son of an Armenian priest, both of whom expressed an intention of following him up the country, that they might enjoy his company and partake of his labors.

Some friends with whom he had become acquainted, wished Abdool Musseeh to go forth straightway as a missionary among his countrymen; to this he respectfully objected, saying, that as yet he was but little acquainted with the contents of the Bible as a whole, and he should perhaps in ignorance, assert things not in agreement with the analogy of faith. This most reasonable objection was, however, considered a proof of aversion to labor, and he remained in obscurity till the latter part of 1812. During that year, the friend to whom Abdool Musseeh had resorted for instruction at Cawnpore, visited Calcutta, and being able to converse familiarly with him in Hindostanee, he could not but be delighted with the good sense and remarkable ingenuousness of the man. By this friend he was again brought into notice, and was finally engaged as a Catechist of the Church Missionary Society, and accompanied Archdeacon Corrie, then chaplain at Agra, to that station.

On the 20th November, 1812, the party left Calcutta. Every day Abdool Musseeh might have been seen among the heathen, distributing tracts and conversing on the most important truths of the gospel—in all his disputations with the learned and bigotted he invariably observed a mild deportment, and when insulted, never returned railing for railing. The following is given here from the Archdeacon's journal as illustrative of his mildness of disposition: "On leaving Dinapore, our boat went on ahead, when Abdool's boatmen took the liberty of going into the market without leave. Abdool, desirous to keep up with us, that he might read the Scriptures as usual, said to the christian children, 'Come, let us take hold of the line, and draw the boat ourselves; which when they hear of, they will be ashamed and come.' In this way they went about a mile on the bank of the river, when they came where a Mahomedan merchant was purchasing wood. On seeing Abdool, he asked privately of one of the children who he was, and was answered, 'A Christian.' When the boat came up, the merchant said, 'Pray, Sir, wait for your boatmen, and do not take that trouble.' Abdool: 'They have behaved very ill, and this is the only punishment I can give them, by trying to shame them.' Merchant: 'But for a man of your appearance to engage in such servile work, is degrading. Do you not feel ashamed yourself, before all these people?' Abdool: 'Before, when I was of your religion, I should indeed have felt shame; but I have embraced a religion whose Author was meek and lowly; and now I rather take pleasure in such employment, as by this the pride of my

heart is brought down.' Merchant: 'What religion have you embraced?' Abdool: 'The religion of Jesus.' Merchant: 'Yes, I was told true of you:' and here he began to give him some very coarse language. As they stood there some time, Abdool had an opportunity of shewing this man some civility; which made him call him hypocrite: and, turning to several who were collected, he said, 'See how well this man has learned to disguise his feeling: I gave him abuse, and he returns civility.' Abdool: 'This is not hypocrisy, but what I am taught by my new religion. Before, you are aware, had you used such language to me, I should perhaps have fought with you, but now I am taught to pray for my enemies:' then, taking out St. Matthew's Gospel, he began to read in the fifth chapter. The merchant was ashamed; and, after some further conversation, begged he might have a copy of the gospel, as did also another person, who had been present toward the conclusion."

It would be no easy task to record all the interesting discussions which took place during this voyage between Abdool and the principal Mahomedans in the different cities through which he went: nor the extraordinary instances of divine power which attended his preaching. One of his opponents was heard to observe, that Abdool was so provided with armour, that none of their weapons (arguments) could reach him.

On the 23d of January, 1813, the party arrived at Allahabad. Abdool had resided here two years, a long time before; and, without knowing of the arrival of his Lucknow acquaintances, went into the town to call upon some of his former friends. On going from the river into the road he was met by Khoojah Badshah Khan, son of the Ghazi Oldeen Khan who, from being Prime Minister to Shah Allum, withdrew to Culpee for religious retirement, and died there about six or eight years before. The nobleman ordered his servants to stop; and, calling after Abdool, inquired if he were not such a one. *Abdool*: 'I perceive your honor remembers me; I need not, therefore, affirm that I am.' On this the Khan exclaimed: 'The Lord preserve me! I have often heard of Satan, but never saw him till now! What fair appearance have you put on to deceive people?' *Abdool*: 'Pray, sir, have I been disrespectful in your presence, or stolen any thing, or injured you in any way, that you should call me by such a name?' The Khan, somewhat softened, said, 'No, no! but I hear that you turned Infidel. What made you embrace Christianity?' *Abdool*: 'What your honor heard is true; and I beg to declare before you, that I am indeed a Christian. I beg you will not think of me as such a one (naming a person), who halted between the Seahs and Soonnis (the two principal Mahomedan

doubt of me. I am indeed and from my heart a Christian.' *Khan* : 'What disrespect is this, to confess your Infidelity even in my presence!' *Abd.* : 'Sir, do not consider it disrespect to yourself; but, for the truth's sake I say it, and cannot say otherwise.' *Khan* : 'Since you are become a Feringee, why do you not cut off your beard, and dress as the English?' *Abd.* 'Sir, you err in calling me Feringee. That is the historical name for a European. But call me, as I am, a Christian: prove to me my error; and do not think that true religion consists in a name or in dress.' After much conversation to this effect they separated.

On the 13th of February, they arrived at Cawnpore. On Sunday, Abdool's brother, and his nephew, came from Lucknow to meet him. They received him with great affection and wished to eat with him, and to be one with him in all things. Abdool wisely would not suffer them, until they should understand the grounds of his conversion, when they might choose. They brought word that a great stir had been made in Lucknow, on the report of his baptism reaching that place. One night a crowd collected at his father's house, demanded that he should openly renounce his apostate son, or they should suspect him also of becoming Christian. He and the brothers declared they would not renounce Abdool, who always behaved kindly, and now wrote to them with great affection. A tumult ensued, which required the interference of the Cutwal, or Mayor; and the report was carried to the Nabob himself. The great men took the part of Abdool's family, and threatened the other party. These circumstances were partly known; and it had been determined as most advisable for Abdool not to go to Lucknow for the present: but, on being told of his family's continued good-will and favorable disposition to the gospel; as also that his father, mother, brothers, and sisters, with their children, had determined on coming to see him if he would not go over—the sisters also resolving to risk the displeasure of their husbands rather than not see him—Abdool thought he ought to go; and Mr. Corrie commending him to the Lord, sent him with his brother and nephew, with one servant to bring him word of his welfare.

On the evening of Sunday, the 21st, Abdool returned sooner than he had expected from Lucknow. He had found the ill-will of his former friends so much excited, that he did not leave his father's house during the whole of the day he staid there. In the evening he went to a friend's house, and had much discussion on the subject of religion. He gave ten copies of St. Matthew to different persons who desired them, and prudently withdrew privately; and praised God, he says,

Two days after his return, his father, two brothers, and two nephews came over. Their prejudices appear removed. They joined in prayer, both in private and in church; and declared their intention of embracing christianity. Most of their enquiries were on the subject of our Lord's divinity, of which, after having seen the evidences from the Old and New Testaments, they seemed convinced. Their parting with Abdool was very affecting. The old man threw his arms round his son's neck, and wept plentifully. Abdool was much moved, and said, 'I pray, sir, forbear your tears. My Lord hath said, *He that loveth brother, or sister, or father, or mother, more than me, is not worthy of me.*' 'Well, well,' said the old man; 'but I am returning to calamity I know—many will try to trouble me; but I give up these,' turning to his two grandchildren, 'to be educated in christianity; I commit them to Jesus Christ! God grant that that country (Lucknow) may soon come into the possession of the British! then we might live in peace.' Abdool reminded him, that God would deliver him, and that his peace is alone worth caring for.—'True,' said the younger brother, 'and these lads we commit to Christ! During the rains I also will come and stop some months with you.'

On the 18th March, 1813, they arrived at Agra. Here Mr. Corrie and Abdool opened a school for Christian instruction to the young, and Abdool was constantly engaged in preaching Jesus to all who came. It was no uncommon thing for forty or fifty respectable Mahomedans to be assembled around him; and in the evening when he preached without the Fort, even the tops of the houses were covered with Mahomedans anxious to hear. In the end of December, 1813, Mr. Corrie writes, "Since our arrival at this place, in March last, forty-one adults, and fourteen children of theirs, have been baptised, and all continue to walk in the truth." Abdool's own journal at this period exhibits his zeal in the work and the very large success with which he was favored in consequence.

With Archdeacon Corrie, Abdool read daily some portion of the scriptures, noting down explanations of difficult passages, answers to objections, &c. He wrote a Commentary on St. Matthew's Gospel, and also on the Epistle to the Romans, and on the Epistle to the Hebrews; and it may here be observed, that many copies of these exercises were sought and obtained in MS. by native Christians, in the upper-provinces, and especially by individuals residing in the Mahratta country. Besides these readings, &c. in the New Testament, during the two years Abdool Musseeh* resided near the above-named clergyman, much of the Old Testament was read by them together and commented on.

for his use. By these means he attained a considerable insight into the Christian Scriptures, so that, aided by unusual soundness of understanding, and a self-possession that never forsook him, he became "a workman that needed not to be ashamed," and his answer to open or disguised adversaries of the Cross of Christ, appeared at all times to be dictated "by the wisdom which is from above."

Abdool's family at Lucknow were all along well disposed towards him. His brother and his nephew became true converts to christianity. In July, 1814, he paid a visit to his family, and kept a journal of his proceedings. The following is an extract:—"July 28.—Thirty persons, friends and acquaintances, came out to meet me. Among them my father and two brothers-in-law; and my brother Joseph seeing me, embraced me, and rejoiced greatly. After arriving at my father's house, the sinful writer read the ninth chapter of Acts, and explained it, according as the Spirit gave assistance, and joined in prayer. About sixty men and women were collected, and all heard with attention and appeared pleased; and my mother and sisters expressed themselves thus:—'Praise to Jesus Christ, that we who were separated are again brought together. We are his sinful servants. How shall he not vouchsafe his grace unto us.' And my father, his eyes streaming with tears, said, 'O Lord Jesus Christ, I, a sinner, cannot praise thee as thou art worthy; and now, through the gladness that thou hast showed me, half my illness is removed; and now I am persuaded that thou wilt restore me to health also, and deliver me from the hands of all mine enemies.' After this I and Mayût Musseeh (his nephew) sung that hymn, beginning—

'At early dawn the Lord we'll praise.'

How interesting a family scene does this lay open among the proud and unbending followers of Islam!

On the 18th of August, the same year, Mr. Corrie was obliged to leave Agra on account of his health. He committed the congregation to the care of Abdool Musseeh and Mr. Bowley. During the sixteen months in which he and Abdool had labored, fifty adults had been baptized, and twenty-one children; about half Mahomedans, and the other half-Hindoos. Of these one had been expelled, and six had apostatized.

After having been employed about eight years as a catechist, it became desirable that Abdool Musseeh should receive ordination. Those who are acquainted with the habits of thinking of the natives of this country, will not wonder that, after appearing as a preacher of the gospel, officiating to Christians regularly in public worship, added to his gravity and habitual aptness to afford instruction, together with a truly vene-

should be considered necessary by them. Native Christians therefore residing far from the means of grace, and converts led by his instruction to the threshold of the visible church, could not understand why he should not also administer to them the sacraments of that church; and much embarrassment arose to him in consequence. On this account the Church Missionary Committee applied to Bishop Middleton to admit Abdool Musseeh a candidate for Orders, in the church over which he presided. The Bishop did not consider himself authorized by his Letters Patent to ordain ministers, and expressed his concern that he could not on this point meet the wishes of the Committee. He was then reminded of the practice of the Society for promoting Christian Knowledge in the South of India, and informed of the Committee's desire that after that example Abdool Musseeh should receive Lutheran ordination, to which he made no objection.

Accordingly he was set apart to the work of a missionary, by the Lutheran missionaries of the Society, and it seems worthy of remark, that all opposition to him personally, by his countrymen, in a great measure, ceased from that time. He seemed now to be considered an authenticated character, and even at Lucknow, whence, on the first visit to his family after his conversion, he was obliged to flee in the night and in disguise, and on his second, was preserved from being apprehended and punished as an apostate, according to Mahomedan law, only by the sudden death of the late reigning Prince. He was suffered after his ordination, to pass publicly unmolested, and treated with attention in private, by some even of the Prince's own family; and finally at Lucknow he died in peace, and received an honorable burial.

From Calcutta the subject of this memoir returned again, after his ordination, to Agra, and his history during the whole of his residence there, may be told in a few words. He visited from time to time the chief cities in the upper-provinces, and every where, by the simplicity and uprightness of his conduct, and the lively and interesting manner in which he on every occasion introduced the subject of religion, excited much attention. On one occasion, being at Delhi, he was desired to be in readiness to wait upon the King, who had expressed a wish to see him, but was dissuaded by some about him from shewing the Christian convert so much honor. At another time at Lucknow it was intimated to him, that he should be in waiting at a certain place, as the King of Oude passed by, who bestowed upon him particular notice, and the Begum Sumroo, a professed Roman Catholic, honored him with a seat at her own table, and received a copy of part of the

tion this interesting person excited among his own countrymen, whilst some of the principal British residents at Agra, in the absence of a chaplain, attended Divine Service in Hindostanee, and received the Lord's Supper with the native christians.

Frequent attacks of illness prevented however his exerting himself, as much as he wished to do, and latterly an unnatural tendency to corpulency rendered long journeys irksome. He continued to reside at Agra, and to officiate regularly on the Church Mission premises there, till July, 1825. During the previous cold season, Bishop Heber having visited Agra, and being satisfied from what he saw and heard of Abdool Musseeh, that he was a suitable subject for Episcopal Orders, and being free from the restraints under which Bishop Middleton labored on that head, consented to admit him to the ministry of the Established Church. He accordingly proceeded to Calcutta, and in company with three other missionaries, was ordained in the latter end of that year in the Cathedral Church. On that occasion, the Articles of the Church of England, the ordination service, both for deacons and priests, with the oaths of supremacy, abjuration and canonical obedience, were translated, and a copy supplied to Abdool Musseeh, the Bishop also reading the parts of the service in which he was personally interested, in Hindostanee. The kindness of the Bishop made a deep impression on Abdool Musseeh, and the characteristic benevolence of that incomparable Prelate appeared, in not formally putting the aged disciple upon an examination, but by asking him how he would answer to certain questions, ascertained from his replies the correctness of his religious opinions. After this solemn service, Abdool Musseeh returned up the country, and in the way visited his aged mother and family at Lucknow. The hot weather of 1826 had set in before he reached that place, and first ill-health and afterwards the acceptance he met with, in his endeavors to make known the truths of christianity, induced him to wish to settle there. Here with wisdom and address he succeeded in disarming opposition, whilst he asserted most uncompromisingly the peculiar doctrines of Revelation, before king and people.

There seemed now no obstacle in the way of his residing at Lucknow, in the character of a minister of religion, and the Church Missionary Committee had, in compliance with the wishes of friends in that quarter, agreed to his permanent abode there. He had lately visited some English friends at Cawnpore, where his conversation with respectable natives had as usual excited much attention, and it was his purpose to have gone over occasionally to that station; but Divine Providence had other designs respecting this tried and faithful servant.

usual, for some Sundays, but it being reported that he was confined with boils, no further enquiry was made. At length the native assistant of Dr. Luxmore reported so unfavorably of his state, that Dr. L. kindly went to visit him, and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.

To a friend who knew his value, and waited on him with Christian affection, he expressed his gratitude to Dr. Luxmore for giving him a room in his own house; for he said, that had he died at home among his own relations, they perhaps would have interred his remains according to the ceremonies of their own erroneous faith, "but now," said he, "Christian brethren will bury me." In the end of February, he sent a message to the Resident, begging he would do him the favor to come and see him before his death; with this request Mr. Ricketts readily complied. After making known his wishes as to where he should be buried, and some other trifling requests, he expressed himself perfectly resigned, and that death had no fears for him, for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him, and looking steadily at him for some time, seemed to pray internally; then saying he was easy and content (or happy), begged him to leave him. He afterwards expressed to the friend who attended on him his gratitude for the attention of Mr. Ricketts, saying, "See the fruits of Christian love." The day before his death, Abdool requested his friend to write his will; this was accordingly done after an English form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his mother, his books to the Bible Society, and his clothes to a nephew, for whom he had always shewn much love. This document he desired might be delivered into the hand of his dear Christian friend, Mr. Ricketts. He then declared to the witnesses, before his brother and relatives there present, in a cheerful manner and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, "Thanks be to God, I have done with this world; and with regard to my mother," putting his hands in a supplicating posture, "I commend her to God," then, laying his hand upon his nephew, he said to his friend, "Speak to the Resident, that no one be allowed to injure him;" then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, "O Father, Son, and Holy Ghost, be gracious to ———."

On the 4th (March, 1827) after the Doctor had visited him,

the pillow, he said, "Brother, a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing, and yet am alive." He then began to enquire after a man, who had been with him for some time for religious instruction; and being told he was present, desired he might be called. He questioned him on some points of religion, and explained to him the Lord's Prayer throughout. He spoke of his intention to baptize him, should he recover, and desired that in the event of his death, the Rev. Mr. Whiting or Mr. White might be requested to do so. In the evening, the wife of his friend called to see him, and on her asking him how he was, he said, "Very well, sister, thanks be to God;" but this it is observed, he must have meant of his soul, for his body was extremely ill, and hiccup, the usual precursor of death, had come on. He was told that the New Testament was at hand, and at his desire, the 4th chapter of St. John was read: at the conclusion he said, "Thanks be to God." A favorite hymn was then sung: he had composed it but a short time before, and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolations in a dying hour—

Beloved Saviour, let not me,
In thy fond heart forgotten be;
Of all that decks the field or bower,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age come on,
But sin distracts my soul alone:
Beloved Saviour, let not me,
In thy fond heart forgotten be.

He joined in singing this hymn, and desired it might be sung a second time, but alas, he could no longer articulate distinctly, and became insensible to every thing around him; soon after, recovering a little, he enquired if the female friend above referred to were gone, and this was the last expression that could be understood. He lay seemingly perfectly easy till about half-past eight, when he raised his head from the pillow, and with his left hand took hold of the hand of his friend, then gently withdrew it, and breathed his last.

JOHN CHRISTIAN OBECK.

JOHN CHRISTIAN OBECK was born in the year 1730, in the city of Magdeburgh in Prussia. At a very early age the truths of the gospel sunk deep into his heart, and before his fifteenth year, he was brought to a knowledge of Christ. He arrived at Tranquebar on the coast in the year 1755, then in his 26th year; we find him acting as clerk and school-master under the Rev. Mr. Hutteman, at Cuddalore, in 1762; the following year, 1763, he married Anna Elizabeth Mayer, of Pulicat; after this he was with the venerable and apostolic Swartz, acting as school-master and catechist, and with him he continued till he became known to Mr. William Chambers, with whom he came round to Calcutta in 1777. In 1782 he accompanied Mr. Charles Grant to Malda, and continued in that family till Mr. Grant left India. When that liberal friend of all good men left the country, he continued to Mr. Obeck (then in his sixtieth year), a comfortable pension, so that the pious old man was thenceforth relieved from the care of earning his daily bread, and had leisure to enjoy what he delighted in—communion with God.

This good man was ever distinguished for his genuine piety, for his ardent faith in the gospel, for his singular benevolence, and for his unremitted labors of love among the poor and needy. He was long known to the members of the Old Church in Calcutta, as one who was always going about doing good, exhibiting an amiable and affecting example of that pure and undefiled religion, taught by the precepts and doctrine of our Saviour. But his chief labor was in inculcating the sacred truths of the gospel wherever he had opportunity, and such opportunities he often enjoyed. Many persons, for some years before his death, attended his prayers in his own family, which was indeed a church in his own house, where they enjoyed the inestimable advantage of hearing his spiritual instruction and listening to the counsels of age and experience.

About 1802 a remarkable spirit of prayer was stirred up among the members of the Old Church congregation. It seems to have had its beginning at a time when the Rev. Mr. Brown, the pastor, was from indisposition obliged to desist from his public labors for a season. He had retired for change of air to Chandernagore, and from that retreat addressed a letter to his congregation, urging on them the duty of increased prayer and supplication, that the Lord

of the Vineyard might be moved to bless his work in Bengal, and to increase it abundantly. Upon receipt of this letter, sixteen persons, with the venerable Obeck at their head, determined to meet one another at the throne of grace every Lord's-day morning, and also to meet on the first Monday of every month, at the aged disciple's house, at 8 o'clock in the evening, "to promote a perseverance in this duty." The little flock continued to meet regularly, and adhered to the rules laid down by their revered pastor, who assisted and encouraged them much, till death deprived them of their leader, Mr. Obeck, the following year.

During the two last months of his illness the praise of his Redeemer was his constant theme. Surrounded daily by his numerous family, his pleasure was to talk of the things of God, and of the glories of the kingdom to which he was hastening. And his ability was as great as his pleasure, for even at this time, when it was doubtful whether he would survive another day, and when his bodily frame was in the last stage of debility, his understanding was clear and unclouded: his perception of divine truths was evidently stronger than at a former period of his illness; his soul seemed to swell with exultation when he recounted the past mercies of God, and his admonitions and exhortations to others had an earnestness and emphasis, united with a force of reasoning and firmness of persuasion, which is nowhere to be seen but on the death-bed of the Christian, and which nothing can inspire but a power from on high.

He did not speak of manifestations and visions of glory, which have sometimes attended the death-bed of good men; but he manifested a calm, rational and placid spirit, founded on the basis of an immoveable faith, yet accompanied by such ardor of expression, and by such an assurance of hope, as would abash philosophy itself. He had none of those doubts which are often found on a death-bed. He had not those fears and misgivings of conscience, which the unstable and careless Christian often experiences. He had none of those fearful forebodings which harass the soul of the despiser of religion in his last hour. He was a stranger to that gloomy despair which often haunts the soul of the man who hath passed through life the slave of ambition, or votary of pleasure.—No, his last moments were the happiest moments of his life. His ambition through life had been to obtain "that honor which cometh from God," and his pleasure had been in serving God with his whole heart, in loving his neighbor as himself, in forgiving his enemies, and in praying for those who persecuted and despitefully used the professors of the gospel.

His faith, on which these good works and this holy disposition were founded, may be seen in the following, collected chiefly from his own words :—"I am a sinner saved by the mercy of God in Christ—by nature I am impure and unholy ;—nothing in me—no merit of mine could make me the object of God's distinguishing grace. But I believed the word of God, and I was enabled to offer up my prayers at an early age, that he would open my understanding and lead me to a knowledge of his truth. And his promise was fulfilled to me (as it is fulfilled to every serious enquirer)—'Ask and it shall be given unto you, seek and ye shall find.' By degrees the mysteries of the gospel were opened to my view. I beheld myself a lost and undone soul, lying with a multitude in a world of wickedness, subject to the just wrath of God. But I at the same time heard of the offer made to a perishing world by the Saviour Christ—I beheld the whole world overwhelmed by a flood of sin and misery, and the ark of redemption floating on the waters. Every page of the gospel shewed me that there was no salvation but by the ark Christ :—that His atonement on the cross was the only atonement for my past and future sins,—that His gracious Spirit influencing my soul was the only preservative from my evil passions, and from an ensnaring world, and that His mediation alone procures our access to God in prayer and warrants us to expect an answer to our prayers."

"Thus," said he, "the perusal of the word of God was constantly blessed to my soul, I received it in its plain and obvious meaning ; and I have had a constant experience of its truth through my past life. It has been a light to my steps, and a lantern to my paths. Its peculiar doctrines appear now all light and glory to my soul—I know that the denunciations of God against the despisers of His gospel will be expressly executed ; and I know that His promises of glory to the righteous will be fulfilled in a way that 'eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive,' and the anticipation of this glory is to me unutterable. And my prayer at my last moment is, that this power of the gospel may be felt more and more at this place ; that the blessing of God may rest on this church ; that the ministers may labor in the word with zeal and faithfulness ; and that the hearers may receive the word preached with meekness and affection ; that so the testimony of the gospel may prevail, and the church of Christ may begin to flourish in this dark corner of the world."

"I leave," said he, "my blessing on the Church. As to my numerous family I leave them with scarcely the means of subsistence."

has supported me from youth to age, in a state of apparent poverty, and yet possessing abundance. I leave my children to God as to a surviving Father, who will care for them, as He hath cared for me, and will, I trust, bless my instructions to the salvation of their souls.

“As to myself, my hope is in heaven. The promises of God are in a manner already fulfilled to me. His truth and faithfulness are demonstrated to my soul. By his mercy I have fought the good fight,—I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also who love His appearing.”

The decline of life was very gradual in him, and he was tenderly watched, and his dying sayings treasured up by several of his friends. Writing to Mr. Charles Grant in 1803, Mr. Buchanan says, “The departure of the aged Obeck appears to be at hand. At least he thinks so, and bids me impart to you his blessing while his understanding remains. He was carried into church last night, (Wednesday lecture,) but was so much revived by the service and view of his brethren, that he walked out without assistance. His only food at present is bread dipped in wine. Under this decay of body his mind is more vigorous than ever. He has within this last year assumed a very intrepid tone in rebuking sin, and remonstrating with the lukewarm, and in defining a holy life in India. But he has great joy among the true disciples, and his spiritual comforts have of late been abundant.”

Towards the end of August writes Mr. Buchanan, “The good Obeck is still alive ; but his loins are girt for the heavenly journey. He is confined to his room, and cannot attend church. But the church attends him. He listens with delight to the voice of praise in the adjoining building on the Sunday and Wednesday evenings. We have arranged all his temporal affairs to his satisfaction. He has given us his text for his funeral sermon, in preaching which I fear my spirits will fail me. It is difficult to speak of the deceased father to the surviving children.” This venerable man was now fast approaching his end. Early in September he felt a presentiment that he should not live to the close of that month, and so it happened.

Some memorandums were taken by a friend who was much with him in his last days, from which the following extracts are collected :—

September 3d, Saturday.—Went to see our much loved Mr. Obeck : he embraced us affectionately and blessed us. Spoke strongly of the love of the Saviour toward him ; the comfort he now felt, and the hopes he had of eternal glory. All his worldly concerns were now at an end, and

how he felt, he answered, "Just at the gate." Some time after he thanked me for the love I had shown him, and prayed that "the Almighty might hide me under the shadow of his wings, and keep me in his arms,—as my dear friend then folded me in his."

September 4th.—Went to see the dear saint, hardly expecting to find him alive: found him in much pain, but he sweetly said, "The accuser of souls is not suffered to come near me." He went on to speak of the goodness of his Lord and Saviour, and it is impossible to describe the eloquence or the animation with which he spoke: he said he had been enabled to speak much that day, and prayed that it might be blessed to the souls of those addressed. In the evening Mr. Buchanan preached his dying sermon, and very faithfully described our departing friend. After the service some of his family told him that Mr. B. had been speaking of him, which seemed to grieve him, and he added, "Oh what could he say of such a sinner, but that Jesus is his salvation."

September 5th.—Found him worse; easy in body, full of comfort in his soul. He greatly enlarged on the faithfulness of God, and the love of Jesus, till he melted into tears; he observed that even his outward mercies were great, but not to be compared to the peace and love shed abroad in his soul; still thanking God for his free grace in calling such a sinner as himself.—"What and who am I to be thus distinguished? but oh the love of Christ is boundless." In the evening, when asked how he felt, he said "still easy in my body, and comfortable in my soul: it is in *his* hands, who will keep it in safety." He called his daughter, and telling her where she would find a small box, which she was to take for herself, added—"My worldly business is now all over. "I have been very anxious for ~~my~~ children, but God has cared for them: how much have I suffered lately, but now I am satisfied." He told me what his friends had done for him, "And now," added he, "my Saviour is my only portion: I want nothing but his presence, and *that* he graciously vouchsafes." "Is this," said he, "to die?" "I can lie down, and death appears sweet to me, as sleep to the sucking infant. The Lord saith, he that liveth and believeth in me shall never die, and I find it so to my soul's comfort; where is that fearful awe of death?" The doctor thought this night would prove troublesome, and that about three o'clock a change might take place. The sufferer must have thought so too, for about the time alluded to he enquired what hour it was, and on being told, said, "Thank God! thou hast mercifully kept me the past night in

On the 7th he appeared rather uneasy, and during the night was heard to exclaim "Hasten, Lord Jesus." "I feel it not." "Shorten my journey, but patience my soul, and wait the Lord's coming."

On the 8th and 9th, having passed easier nights than he had expected, he blessed the Lord for his goodness—but evidently was impatient to depart and be with him.

September 10th.—He spoke but little to-day, except with Mr. Brown, who said to him on coming in, "Why, friend Obeck, Mr. Edmonstone has gone to heaven before you, and a happy admission he has found (alluding to Mr. E.'s death); to which he replied, "Stop, stop, I shall soon get up to him, and then we will unite our praises."

September 11th, Sunday.—This morning I told him that the Rev. Mr. Brown would meet all his particular friends very early, to pray with and for him; he seemed quite delighted, and eagerly enquired whether we had sent to give them notice. When Mr. Brown came, it was proposed to go into the Church, which was close to the house, as it might disturb him to abide in his room—"Disturb! disturb!" said he repeatedly,—“it will give me comfort, for my soul is dry.” When it was over he appeared greatly refreshed and comforted, observing—"I felt no pain, or even coughed the whole time:" and looking round on his assembled friends, and trying to raise his voice, he proceeded—"I fear that after my death enemies will arise and say, that in my latter end, I recanted some things I had heretofore professed; but I solemnly declare, that ever since I came to Calcutta, all that I have professed, I now firmly confess, and as ability has been given me to speak, I have held and still hold fast, the gospel of Christ, as I shall answer before the throne of God. The doctrines of that gospel have been my support and consolation through life, and are now my sole comfort in the prospect of death." He spoke fervently, and was agitated even to tears; but at last he spoke so low that we could not understand the *whole* of what he said.

September 12th.—This night Mr. Obeck appeared somewhat agitated, and cried out, "What wouldst thou have me to do?" On my speaking to him, he said he thought he must have had a slight delirium, but was now easy.

September 13th.—Lay in the same lethargic state; once on awaking said, "Vile and full of sin I am. Thou art full of truth and grace." About 6 o'clock this morning he awoke, apparently better in every respect: he could speak much plainer, and on my taking hold of his hand, said, "Ah my dear friend! it is dead, my body is dying, but thanks to the Lord, my soul is alive." I asked him how he had passed the night, he replied, "I cannot say, but one hour of my dear

Saviour's presence, O what a balm! his love how great!" I replied, "and who shall separate us from that love of Christ?" "Nothing!" replied he, "nothing!" He seemed engaged in prayer, and closed his eyes; but from his animated motions, it was evident that he was much engaged.

September 15th.—Soon after 5 o'clock this morning, on being asked how he was, he said, "I know that Christ *can* ease my bodily pain if he saw fit, and that he will receive my soul at last." I told him that I had not expected to have heard him speak again. He replied, "Here I am, let the Lord do as seemeth good to him: I believe I was very ill last night, but I know not what was the matter." To Mr. Brown's enquiries he replied, "I feel no joy, but neither have I any fears." After prayer he sat up in his bed, took a cup of tea and appeared quite easy.

The 16th was an easy day to our friend—very lethargic. On the following day he appeared very restless, and unable to swallow; he tried to speak to me, and pulled me close to him, putting his mouth to my ear, when he said, "Not to-day." He then put his hands on his breast, and raised them up towards heaven in the most emphatic and impressive manner.

September 18th, Sunday.—It had been the particular request of our dear friend, that when he should be thought dying, all his friends who could, should sing, "The God of Abram praise." This morning at 6 o'clock Mr. Brown met the friends of the departing saint, by his bedside: he *looked* quite sensible, though he did not speak, and appeared deeply engaged while his favorite hymn was attempted to be sung. He frequently raised his hands, and seemed to respond to every word. The rest of the day he appeared to be very easy and still sensible. But the following morning about a quarter past two, it pleased the Lord to take to himself his faithful servant, who breathed his last without a pang or a groan.

Referring to this happy departure, the Rev. David Brown, so long the honored pastor of the old Church, writes in his diary:—Let me prepare my soul for adversities, unload the ship and free myself as fast as possible from every earthly tie. And when my hour is come, may it find me like my now *dying friend, John Obeck*—the world having nothing to do with me, nor I with the world. May I have nothing then to do but to die."

Mr. Obeck died on the 19th of September, 1803, in his seventy-third year.

MARTHA MUNDY.

MARTHA COBDEN was born in the year 1804, at Chichester. Her parents were respectable and highly esteemed for their christian character, training up their "children in the nurture and admonition of the Lord," so that three of their daughters were induced to devote themselves to the service of the Redeemer among the heathen, and became wives of missionaries. Martha Cobden appears to have been from her infancy the subject of religious impressions. She retained a distinct recollection of emotions of a spiritual nature having been produced in her mind as early as the age of three years, and of the peculiar pleasure which at that tender age she felt in lisping that beautiful hymn of Newton—

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer;
He himself has bid thee pray,
Therefore will not say thee nay."

Mrs. Cobden had been led in an especial manner to consecrate herself to God, a few months previous to the birth of this child; and in imparting instruction to her infant she pursued a line of conduct worthy of universal imitation. Before the child was introduced into this sinful world, its spiritual life had been with its mother the subject of many prayers; which there is reason to believe, were graciously heard and answered by her heavenly Father. From the age of three years, her mother, more deeply to impress the mind of her child with a proper idea of the glorious majesty of God, frequently retired with her into her chamber for the purpose of unfolding to her the mysteries of redemption. She urged upon her the importance of giving the morning of her days to the service of the Saviour, and closed these sacred exercises kneeling by her side and pouring out her soul in prayer, that God would bless the instructions thus imparted, and make the child a "subject of renewing grace."

These private exhortations and prayers, as may naturally be supposed, produced the most beneficial effects on the mind of Martha. She remembered having been deeply impressed by them, and was led thereby to feel the natural depravity of her heart, and to see the dangerous state of one who was alienated from God. This caused her frequently to weep, and led her to earnest prayer. Timidity, however, prevented her from unburthening her mind to her parents, and for many years the strivings of the Spirit, and the secret workings of the

mind, were confined in her own bosom ; and, unknown to her most intimate friends, she had been led by the hand of God into the valley of humiliation ; had experienced the bitterness of being estranged from him, and, like the Psalmist, had made her bed to swim with her tears, because she had not kept his law.

Miss Cobden's convictions were so deep, and so earnestly did she desire to experience the regenerating influences of the Holy Spirit, that she never went to the house of God, without first imploring that the sermon to be preached might be the means of her conversion ; and on returning, finding the natural dispositions of her mind not subdued to the extent desired, she would retire into secret, and weep at the footstool of her heavenly Father. The 51st Psalm, on these occasions, was repeatedly perused, and turned into prayer. She identified her circumstances with those of David ; and whilst she acknowledged her transgressions, and declared that her sin was ever before her, she implored that her heart might be cleansed from iniquities, and that she might be made whiter than snow. It was not, however, until she was thirteen years of age, that a decided change was produced in her religious character ; this was effected by hearing read the experiences of her brother-in-law, the Rev. W. Reeve, of Bellary, in India,—a circumstance which she did not know until she became a member of that Mission. It would probably be incorrect to consider this as the period of her conversion. Her holy and heavenly deportment was the surest evidence of that change which has now brightened into eternal glory.

Mrs. Reeve, her sister, was united in marriage to a missionary in 1816, and sailed to the East Indies ; Martha's mind became thus led to contemplate more than before the degraded condition of the heathen, and to regard the missionary field as a sphere of usefulness, in which, if Divine Providence permitted, she would like herself to engage. She made it, from that time a subject of her secret prayers and aspirations, solemnly dedicating herself to the service of God in heathen lands.

About the time of her sister's departure for India, Martha was placed under the superintendence of Mrs. Towne, wife of the Rev. T. Towne, of Royston, to enjoy further educational advantages : and while diligently pursuing her studies, the convictions which she had formerly received were renewed and strengthened. There being an opening of great usefulness in the Mission family at Bellary, Martha was invited by her sister and other missionaries to come and aid them in the schools ; and in 1819, when she was eighteen years of age, she entered the work in the service of the heathen, under the patronage of the London Missionary Society. She entered with the greatest ardor

into the missionary work in India, and considered no sacrifice too great, and no fatigue too much to be endured, so that she might win souls to Jesus.

Owing to the indisposition of her sister, the whole of the domestic concerns of their family devolved upon her, together with those of the family of the Rev. Mr. Hands, who in a letter addressed to her afflicted partner since her decease, thus speaks concerning her:—"She was very much beloved at Bellary, but perhaps by none more than myself. I loved her for her eminent piety, humble and amiable disposition, and especially for her kind attentions to my dear motherless children, and I cannot tell you how much I was affected when I read in the papers, a few days ago, an account of her death."

To the labors above stated, she added the charge of a small boarding school, the profits of which were devoted to the support of the native schools connected with the Mission. Her leisure was occupied in studying the Canarese language, in which she made considerable proficiency, in storing her mind with heavenly truths, and in private devotions, to which she allotted a considerable portion of her time.

Whilst residing there, she gave the most decided proofs of her attachment to the cause of Missions. Bellary is a military station, and it has likewise a civil establishment, and she there had various opportunities of settling herself in life, where both piety and worldly affluence presented themselves to her view. But she had set her heart on missionary work, and therefore persevered in her determination, either to share with such a partner the trials of his arduous labors, or to remain in single life.

During her residence at Bellary, her talents, piety and devotedness secured her the respect and esteem of all classes. But her continuance at that Mission was of short duration, having in the year 1820, formed an acquaintance with the Rev. G. Mundy, of Chinsurah, in Bengal; and in the spring of 1821, she was united in marriage with that devoted missionary.

Mrs. Mundy, being, in March, settled at Chinsurah, entered very diligently into a variety of plans for the benefit of the natives, the Dutch, and other inhabitants of that place; she immediately commenced the study of the Bengalee language, which she acquired to a considerable extent. The deplorable state of the native females affected her heart, and caused her to adopt such measures as appeared most likely to benefit their condition. She therefore, in connection with Mrs. Townley opened a school for the instruction of native female children, and to this school others have since been added; and frequently her heart bounded with love and gratitude to God when she

heard these once neglected infants singing the Saviour's praise, and repeating those lessons which were able to make them wise unto salvation. She also directed her attention to the education of a few young ladies in the settlement, who could bear testimony with how much affection and concern she sought their welfare.

“ She watch'd and wept, she pray'd and felt for all ;
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies ;
She tried each art, reprov'd each dull delay,
Allured to brighter worlds, and led the way.”

Mrs. Mundy's religion consisted not in name only, but in power, and in the demonstration of the Spirit. Amidst the various duties which devolved upon her, she always redeemed time for secret devotion. For the purpose of preventing these devotions from degenerating into mere formality, she had formed a resolution that she would not rise from her knees or discontinue the act of prayer, until her heart was engaged in the exercise and she enjoyed communion with God. And speaking to her partner on the subject only a few days previously to her death, she said she had been enabled in general to adhere to this resolution, and had always enjoyed the blessings she sought.

The habitual spirituality of her mind was testified by the heavenliness of her conversation. Religion was the delightful subject on which she always appeared most at home, and many derived benefit from her in this respect: not only did she enjoy spiritual conversation in others, but entered into it herself with the zest and feeling of one who could not but speak of the things she had handled and tasted of the good word of life. And frequently she lamented the backwardness of Christians to enter on such conversation. But perhaps what shone most in her Christian character was her deep humility. This she had indeed put on as a robe, and had learned to esteem others better than herself; and it was only the day before her death that she was lamenting her little usefulness in the Mission, and almost regretting, on this account, that she had ever entered on the great work.

Mrs. Mundy was attacked on the 25th of July, 1824, with the epidemic fever, which had raged throughout Calcutta, and had now penetrated the districts round about her habitation. This brought on, it is supposed, a premature birth; and on the evening of the 29th she was safely delivered of a boy. Soon after this event the hearts of her family and friends were filled with joy in the prospect of her speedy recovery. But the song of rejoicing was soon changed for the voice of weeping, and the anticipation of gladness gave place to the corrodings of grief.

Within two hours after her confinement, death* spread its awful gloom over the house; and she who was about to depart announced her hour to be at hand. The acuteness of her pain rendered conversation impossible; but it was evident from a few expressions which dropped from her lips, that a holy peace reigned in her soul. In the midst of the distressing scene, her afflicted partner said to her, "My dear, do you know where you are going? is Jesus precious to you now? do you feel his presence?" She answered, "Yes." The same or similar questions were afterwards repeated, to which she uniformly gave the most satisfactory answers. When very near her end her husband said, "My dear, do you know where you are? are you sensible of your state?" She opened her eyes, but could not speak; he then said, "If you are sensible of your state, and feel perfectly happy, then make me a sign if you are unable to speak." She then raised her hand, and as it fell, said with much emphasis "*There ;*" and surviving the birth of her infant only seven hours, shortly after slept in Jesus.

CHRISTIAN FREDERICK PRESSIER.

WHEN the news of Grundler's death reached England, the Society for Promoting Christian Knowledge assembled, to consult what was to be done to recruit the strength of the Mission. It was agreed that more missionaries should be sent out without delay; and the Archbishop of Canterbury applied to Professor Francke, in urgent terms, requesting him to set apart the most promising of his scholars, and prepare them for India. Dr. Francke soon found three young men whose hearts the Lord inclined to serve Him among the heathen. Their names were Martin Bosse, Christian Frederick Pressier, and Christian Theodosius Walther. Satisfied with their piety and abilities, the Professor recommended them to the king of Denmark for the Mission; and on the 8th of September, 1724, they proceeded direct from Halle to Copenhagen, where they were examined and ordained by the Bishop of Worms, expressly for the Mission. After their ordination they were admitted to an audience with the Princess Charlotte Amelia, who received them very graciously, presented them with a sum of money, and assured them that their Mission, and their individual welfare, should never be forgotten in her prayers.

Pressier and his fellow-missionaries now returned to Halle, and proceeded thence to England, where they arrived on the last day of the year, and a few days after they were introduced to the Society for Promoting Christian Knowledge, who paid their expenses to London, gave them sixty reams of paper, one hundred copies of the Portuguese New Testament, and some other useful articles for the Mission. They were next introduced to the king, who discoursed with them for some time about the present state of the Mission, the stipend of the missionaries, the languages they had learned, and other interesting matters relating to the work they had undertaken. When they took leave his Majesty ordered one hundred and eighty crowns to be presented to them. While in London they, like their predecessors, preached at the German Chapel Royal, and at the Savoy Church, where collections were made to the amount of £120 sterling. This far exceeded any sum formerly raised on similar occasions, the collections having hitherto amounted to between thirty and forty pounds. This improvement was a good token of the growth of the missionary interest in London.

Through the intercession of the Primate and the Bishop of London, a free passage was obtained for them on board the *Marlborough*, a ship of war that was to convoy three Indiamen. They left England in the

month of February, laden with valuable presents, in books and money, from several friends, besides what they had received from the king of England and the Christian Knowledge Society.

Mr. Pressier and his companions reached India in June following, and their arrival diffused a joy through the Mission that had not been felt for a long time.

The new missionaries lost no time in commencing their work. They had studied Portuguese and Tamul at Halle, and on the voyage, and in two or three months after their arrival, they were able to take part in the public services. Before the end of the year they could preach in both languages.

After the death of Ziegenbalg and Grundler, the Mission continued for a while to labor under serious disadvantages, but its present prospects were brightening, and no inconsiderable accessions were made to the congregation year by year. In 1727, the missionaries were much encouraged in their work by the receipt of a letter from the king of England, who continued to cherish with much solicitude, the interests of the Mission. On the other hand their faith and patience were much tried by the detection of a perverse spirit among several catechumens, who for some time had acted a double part without exciting any suspicion; while others again, after baptism, apostatized from the faith.

In 1730 three new missionaries arrived from Europe, charged with valuable presents and contributions from Denmark and England, and with encouraging letters from the Danish Princess Charlotte Amelia, and Bishop of Canterbury and Bishop of London. ~~Their names were~~ Andrew Worms, Samuel Reichsteig, and John Anthony Sartorius; and they were accompanied by M. Schlegelmilch, who went out as physician to the Mission. Great was the joy diffused by their arrival. But their joy was soon overclouded. On the 30th of August, within three weeks after their arrival at Tranquebar, M. Schlegelmilch was taken from them. M. Reichsteig also sickened and they became alarmed for his safety; but it pleased God to spare them this further trial.

In 1732 another medical missionary, Mr. Samuel B. Cnoll, arrived at Tranquebar. This intelligence was soon spread throughout the settlement, and his patients soon amounted to two hundred and fifty, of whom he lost not one. The auspicious beginning established his reputation at once. The natives placed implicit reliance in his skill, and his dispensary became the constant resort of the sick. The success of his practice operated, as was expected, in favour of the general objects of the Mission.

In 1728 Mr. Pressier had an interview with Telinguraja, in which was discussed the most advisable mode of introducing the gospel into

Tanjore. A great company of brahmins and other learned natives being present on this occasion, Mr. Pressier was permitted to expound the doctrines of Christianity before them. Telinguraja spoke but little to him at the time; but, afterwards, he invited him to supper, and when they were together, entered into familiar conversation upon matters relating to the progress of the Mission, and especially with reference to Tanjore. The attention paid by the prince to his guest greatly annoyed the brahmins and others, who did not hesitate to show their displeasure. Nor were these their only opponents. The Roman missionaries, who had returned to the neighborhood, were no less chagrined at his reception and success; and they employed one of their catechists to endeavor to counteract his influence with the prince, by circulating the foulest calumnies against him. Mr. Pressier had reason however to hope that his word had not quite fallen to the ground; for some paid great attention; and one of the brahmins appeared to receive his instructions with a willing mind, accompanied him some distance on his journey homeward, and afterwards made frequent visits to Tranquebar, both to examine the institutions of the Mission, and to attend the public ministrations of the church. On the way back Mr. Pressier halted at two or three villages, where there were small Christian congregations, in order to instruct and refresh the disciples; and wherever he went he found that the kindness of Telinguraja had preceded him, and prepared every facility he could desire for his undertaking.

The prospects of Christianity in Tanjore now assumed a still brighter aspect. The prince Telinguraja, on the approaching marriage of his son, invited Mr. Pressier to the wedding, and sent his carriage for him to Tranquebar. The missionary accepted the invitation, hoping to find an opportunity to preach the gospel in a country which had been so long shut against it. Accordingly he set out at the appointed time, and as the carriage drew near the city the driver advised him to cover his face, lest the soldiers, who had orders to stop every European, should refuse to let him pass; but Pressier deemed it unbecoming his office to disguise himself. Waiting outside the city till the marriage procession was ready, he entered openly in the train, and found the prince ready to welcome him at his house. At the conclusion of the first day's ceremony he retired to the apartments prepared for him in the city; and when, after a few days, the prince sent for him again, he went, provided with a few appropriate portions of scripture written out for the bridegroom, and other members of the royal family. These he read aloud in presence of the assembled company, and also a brief account of the Mission Establishment and proceedings.

In the evening he was admitted to a private audience with Telinguraja, when he put into his hand a fuller statement of their history and designs, which the prince promised to present to the raja. After this Pressier, just before he retired, expressed to him in gentle accents, the anxiety which he felt for his salvation. At the same time he faithfully warned him of the consequences of persisting in idolatry, and showed how far it must lead him out of the right way. He could therefore, he said, give him no other than this counsel—that he should become obedient to the word of Divine revelation, and forsaking all false gods and the bondage of sin, turn to the only true God, and to Jesus Christ, the only Saviour of sinners. He likewise set before him the fearful result of neglecting this salvation, and told him, that in making this declaration, he discharged his own conscience, and secured his acquittal in that awful day when they would stand together before the judgment-seat of Christ, and each must give an account of his stewardship.

The prince listened in silence to this solemn appeal; and Pressier, knowing his disposition to be reserved, did not urge him to reply. After a short pause, Telinguraja, without alluding to his address, repeated what he had communicated to him before relating to the commission which he had received from the rajah to appropriate one or two villages, in his dominions, for the missionaries' accommodation, in which they were to be at liberty to erect a habitation for themselves. Mr. Pressier thanked him for this favor, and subsequently joined his brethren in an expression of their gratitude to the raja; but they were not in circumstances at present to avail themselves of the proposal.

After this interview, Mr. Pressier continued a short time at Tanjore, where his residence made the Christians in the neighborhood very happy, for he obtained for them just the countenance they required: the Romanists had suffered much in consequence of the little favor shown to their priests at Court. Though very numerous in the country they were not allowed to enter the city: a marked difference was therefore made between the two communions by the residence of the Protestant missionary within the walls. But he soon found that, notwithstanding the countenance of the prince, he was not quite secure even there. He frequently walked about the streets, indeed, in company with his catechist, fearlessly discoursed with the inhabitants, setting before them the word of reconciliation through Jesus Christ, and exhorting them to turn from idolatry to the only living and true God. The Mahomedans, however, could not long refrain from showing their indignation against him; and while, on one occasion, preaching in the bazar, the cotwal or police officer, came upon him, and, by orders from the commandant,

hurried him away, intending to cast him into prison. Both these men, who were Mahomedans, were ready to do him an injury ; but Telinguraja, receiving timely notice of their violence, sent his own attendants to rescue him out of their hands. Afterwards he met with no further interruption, but this manifestation of hostility admonished him that it was time to depart, and he set out shortly after for Tranquebar.

Pressier labored incessantly at Tranquebar till the year 1738, when it pleased God to take his servant to himself, after twelve years of faithful and useful labor.

DOMINGO D'CRUZ. ✓

X DOMINGO D'CRUZ was of Portuguese extraction, and educated in the Roman Catholic faith. By the grace of God, he was converted from the errors of his faith and of his life, and joined the Baptist Church meeting in the Lall Bazar, Calcutta, by the ministry of whose pastors he had been brought to the knowledge of the truth. He remained, for some years, a private member of the church, adorning his profession by a walk and conversation becoming the gospel, but his conduct and talents alike pointing him out as suitable for the high trust, he was at length called to the ministry, and was sent to Midnapore on the borders of Orissa, in 1819, to occupy that station as a missionary, in connection with the Serampore Mission. He remained at Midnapore till the beginning of 1823. In the course of his stay there, nine persons were baptized, on a profession of faith in Christ; of whom six were Hindoos, one a Moosulman, and two native Roman Catholics, belonging to a village about thirty-five miles from Midnapore, in which a number of native Roman Catholic families have been settled for many years. By the close of 1822, all these persons were removed from Midnapore, either by death, or to reside in other parts of the country, and Mr. D'Cruz having met with considerable opposition in his general labors, he earnestly requested to be removed to some more promising sphere of labor. He was therefore recalled to Serampore. It was intended to place him near Chandernagore, in charge of a circle of native schools, and as a preacher of the gospel to the heathen. But the death of Mr. Ward made it necessary to retain him at Serampore; and, for two years, he labored abundantly in preaching to the native members of the church, conducting prayer-meetings amongst them, and co-operating with them in making known the gospel in the neighborhood, whilst at the same time he was usefully employed as a Bengalee translator in the office.

In the commencement of 1825, his labors being no longer required at Serampore, and Mr. Leonard very anxiously desiring a colleague to assist him in the superintendence of his native schools, and in his general missionary labors, Mr. D'Cruz readily accepted of the invitation to proceed to Dacca to take that office.

As a missionary, Mr. D'Cruz excelled. He had read much, both in theology, and on other subjects, and he intimately knew and highly prized his Bible. He was a man of fervent piety, of great disinterestedness, generous concern for both the temporal and spiritual welfare of his fellow-men, energetic in his labors, and hardy and patient of fatigue.

If he was deficient in any thing, it was in mildness of manners, but his general excellence caused that easily to be forgotten. He had much endeared himself to his colleague, Mr. Leonard, and to all those who loved the gospel in Dacca, and he was peculiarly well adapted for the sphere of labor which he occupied there.

Of his conduct and labors since he removed to that city, and of their unexpected close, the Rev. Mr. Leonard thus narrates:—"Mr. D'Cruz joined me in this city on the 8th of February, 1825, and I rejoice to acknowledge, that from the first day's conversation I had with him, I anticipated a degree of usefulness from his warm zeal, activity, and more than ordinary proficiency in the native languages, which was far exceeded. He could preach fluently in the Hindee and Bengalee languages, and converse intelligibly with Moosulmans in Persian, when to gain a point they resorted to that language—and indeed it would be no easy task to find a man, from his extensive reading, and general experience of the native manners, who possessed a more happy facility in confounding and exposing the sophisms of pundits and moulavies, a qualification which rendered him peculiarly useful in a city like this, purely native. Nor did he hide his light or bury his talent, but was ever upon the alert, ready for every good word and work, as numbers, both Christians and natives, now testify, under a deep sense of the valuable treasure they have lost in him. His stated labors were as follows: He preached every Sabbath to a large congregation of Hindoos and Moosulmans who assembled in the Christian school-room, amongst whom the Persian Moonshee and his pupils, with all the Bengalee teachers, united; and four times during the month the same party met to read the scriptures, and put questions relative to difficult passages: he also once a week addressed a select party in the Hindee language, at our Christian friend, Mr. B.'s. The remainder of his time was occupied in visiting the native schools, which invariably presented an ample field for exertion, as there is scarcely a visit we make to examine the children but crowds of natives assemble and hear the word with attention.

"He frequently made excursions by water to distant parts, where thousands assemble annually to bathe, and without molestation he communicated the glad tidings of salvation to multitudes that, perhaps for the first time, heard the ever-blessed name of Jesus pronounced, and he generally distributed some hundreds of gospels and tracts, which were received with evident gratitude. I cannot avoid remarking, that Mr. D'Cruz's benevolence was not confined to the spiritual claims of his fellow-men, but also extended, as far as his limited means would admit, to their bodily afflictions; for which purpose he endeavored to qualify himself, by procuring some of the best practical medical works,

and repeated supplies of European and country medicines; and I have no doubt but there are numbers now in the city, who bless his memory, through whose kind exertions, under a gracious providence, they were snatched from the jaws of death, especially during that awful period when something like the midnight cry in Egypt resounded from house to house, through the fearful ravages of the cholera which swept hundreds daily into eternity.

"I ever found in him an experienced counsellor, when I have had occasion to adopt any new plan in our humble labors; nor can I say, however we may have seen cause to differ at times, that a single unpleasant remark passed his lips; indeed so far did he evince the spirit of humility and disinterestedness in the work, that however opposite a plan appeared to his ideas of utility, he lent heart and hand to promote the ulterior object, and rejoiced if it succeeded. His social intercourse in society, as well as his public preaching invariably evidenced that the Spirit of Christ governed the inner man;—the blessed Jesus was to him the chief among ten thousand and altogether lovely, absorbing every other consideration in his soul; and happy am I to add, that his growth in grace and the knowledge of our Lord and Saviour Jesus Christ, appeared evident to the last pang of his suffering, sinking nature. Our brother filled up his hours of relaxation from public engagements in the study of divine truths, medical and other scientific works, and took no small pains to acquire a competent proficiency in the Persian language.

"He attended English worship on Sabbath evening, the 25th of February, and although he appeared more than usually thoughtful and rather dull, he made no complaint of bodily indisposition, when retiring; but, about one o'clock on the following morning, he was taken with a fit of shivering, which was succeeded by a burning fever, and quickly terminated in an inflammation of the lungs. The latter was attended by an incessant cough and great difficulty of respiration, which increased until the longing spirit was set at large, to fly to His embrace, for whose immediate presence and full enjoyment it long and earnestly panted, even as the thirsty hart after the water brook. It became too evident on Saturday night, the 3d of March, that his warfare was nearly at a close, which from his lively, steadfast faith in the atoning blood of the Lamb, I found no difficulty in disclosing to him; and so far was the intimation from damping his spirits, that it acted as a reviving cordial, diffusing a cheerful glow through his whole soul, which found vent in the following aspirations, 'Come, Lord Jesus, come quickly.' 'This blessed hour I have long looked for, when

'besides thee.' 'Thou, gracious Redeemer, didst find me some sixteen years since, in my sins and in my blood, a base, yet willing slave to Satan and my own vile lusts and passions, running headlong to eternal destruction, and didst pluck me as a brand from the burning, giving me a new heart and bringing me into thy chosen fold.' 'Now, Lord, lettest thou thy poor unworthy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' 'What shall I render unto the Lord for all his goodness towards me!' 'I experience no fear of death; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day.' 'Grace, grace, free and sovereign grace, through the blood and righteousness of the Redeemer, are all my plea, nor am I disappointed. I now find my soul supported beyond my most sanguine hopes—for "though my outward man perish, yet the inward man is renewed day by day." 'O death, where is thy sting, O grave, where is thy victory,' &c. &c. Our dear brother, although at times nearly suffocated with the rattles of death, and his whole sinking frame painfully agitated, sat upright for nearly three quarters of an hour, to bear his dying testimony of his love to the Saviour, and to recommend him to all present, amongst whom his medical attendant stood in solemn silence with the big tear starting from his eyes; also a number of natives who had experienced the effects of his Christian benevolence both ~~in~~ spiritual and temporal point of view, his weeping widow, and eight helpless children.

"After having sung an appropriate hymn, read a psalm, and prayed with him for the last time, in ~~which~~, feeble as he was, he joined heart and tongue, I put a few questions to him with regard to the disposal of his family, and other worldly concerns; to which he replied, 'Sell whatever property I possess to satisfy my creditors, and should there be any surplus give it to my beloved partner, whom, with her orphans, I freely and confidently commit to His care, who engages to be a Father to the fatherless, and a Husband to the desolate widow; and under him to the servants of the Lord at Serampore, being those to whom divine guidance first led me, to remove the scales from my eyes, when my bewildered soul was enveloped in Popish darkness, in a sermon preached by that venerable messenger of peace, Dr. Carey, who I thought, from the tenor of his discourse, had been made acquainted with, not only my outward sinful courses, but even the very bent of my heart.' I left him about half-past eleven on Sabbath night, after a long and interesting conversation, and was sent for by Mrs. D'Cruz about one o'clock on Monday morning, to examine the state of our brother, who I perceived had just ended his warfare, those that felt with him, being

spared the pain of witnessing the last struggles of conflicting nature. He had received a narcotic from his medical attendant which brought on an uneasy slumber, during which the spirit took her last farewell of transitory things, and evidently without a pang, as the body was not altered in any respect from the position in which I had left it two hours previously."

~~~~~

